Ṣaḥīḥ Muslim

With the Full Commentary by

Imam al-Nawawī

Translated and Edited by

Adil Salahi

VOLUME

FOUR

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THE ISLAMIC FOUNDATION &
ICMG AUSTRALIA

Sahih *Muslim: With Full Commentary by Imam al-Nawawi*, v*olume 4*

First published in England by
THE ISLAMIC FOUNDATION,
Markfield Conference Centre,
Ratby Lane, Markfield,
Leicestershire, LE67 9SY,
United Kingdom
Website: www.Islamic-foundation.com
Email: Publications@islamic-foundation.com

Quran House, PO Box 30611, Nairobi, Kenya
P.M.B 3193, Kano, Nigeria

Distributed by
Kube Publishing Ltd
Tel: +44 (0) 1530 249230
Fax: +44 (0) 1530 249656
Website: www.kubepublishing.com

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1575 Sydney Road,
Campbellfield, VIC,
Australia, 3061.

With special thank you for the immense contribution of ICMG Youth Australia.

Cataloguing-in-Publication Data is available from the British Library

ISBN: 978-0-86037-768-9 *casebound*
ISBN: 978-0-86037-763-4 *paperback*
ISBN: 978-0-86037-773-3 *ebook*

Cover Design by: Jannah Haque
Typesetting by: nqaddoura@hotmail.com
Printed by: IMAK Offset, Turkey.

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TRANSLITERATION TABLE

Arabic Consonants

Initial, unexpressed medial and final: ء ʼ

ا	a	د	d	ض	d	ك	k
ب	b	ذ	dh	ط	t	ل	l
ت	t	ر	r	ظ	z	م	m
ث	th	ز	z	ع	[	ن	n
ج	j	س	s	غ	gh	هـ	h
ح	h	ش	sh	ف	f	و	w
خ	kh	ص	s	ق	q	ي	y

With a *shaddah*, both medial and final consonants are doubled.

Vowels, diphthongs, etc.

Short:	ـَ	a	ـِ	i	ـُ	u	
Long:	ـَا	a	ـِي	i	ـُو	u	
Diphthongs:			ـَوْ	aw			
			ـَيْ	ay			

PREFACE

We live in a time when people can spread their views around the globe at the touch of a button. Yet such views may come from people of little knowledge who can confuse and even misguide others. This is a concern that has become particularly acute with the widespread misrepresentation of Islam, both by those hostile towards it, and, unfortunately, even those who claim to profess it. Through their evil but eloquent schemes, such people can misrepresent the sacred teachings of this religion, and direct the ignorant and the ill-fated to perpetrate heinous crimes against both an innocent public and an innocent religion. Such deception and misinterpretation has sadly become all too common in our day, and among its causes is, undoubtedly, the relative inaccessibility of sound Islamic scholarship and literature in the English language. An additional cause is the suggestion that there is no difference between experts and non-experts. It is as though God never declared in His Book: '*How can those who know be equal to those who do not know?*' (39: 9)

A plethora of problems can arise when non-experts begin to consider themselves experts on a subject matter. One can vividly illustrate with the example of a person who requires medical attention. A sensible individual would choose to be treated by a medical professional—an expert in the field—rather than risk their health by consenting to a medical procedure from someone who fancies themselves a doctor simply because they have read a medical textbook in their spare time. Indeed, there are serious legal consequences for those who claim to practice medicine without a recognized licence—one which is granted because they have been through rigorous training and examination. Such legal repercussions are entirely appropriate of course, for such frauds place people's worldly lives at risk. Yet why is it that when it comes to our health we seek an expert opinion, but when it comes to our everlasting Hereafter so many of us prefer to follow someone who considers himself an expert after reading just a couple of books? Simply put: why do we risk our eternity by following those who are not qualified? Why do we not seek out recognized experts? As God the Almighty says: '*ask the people of knowledge if you do not know*.' (16: 43) It

is precisely to address this gap between scholarly works and non-scholarly opinions that we have endeavoured to produce this invaluable resource.

After reading the entirety of *al-Minhaj* in Turkish, the Director of Organisational Management at Islamic Community Milli Gorus (ICMG) Youth Australia, Adem Temel, conducted a meeting with our small team in which we studied the book and recognized how blessed we were to have access to such a stupendous work. It was evident that the renowned scholar and author of *al-Minhaj*, Imam al-Nawawi, may God have mercy on him, had wisdom and knowledge many today are in desperate need of. Indeed, *al-Minhaj* is one of the greatest and most respected commentaries on S*a*hih Muslim. While an English translation of a hadith can struggle to convey its apparent meaning, let alone the appropriate context and other subtleties, commentaries by experts like Imam al-Nawawi can shed light on hadiths more comprehensively and thus give us greater access to the intended meaning while guarding us against misunderstanding. During a subsequent meeting, our team compared the Turkish translation of *F*i Z*il*al *al-Qur'an* with the English translation by Dr Adil Salahi and were impressed by the remarkable consistency between the two translations. Immediately thereafter, the team made the decision to contact Dr Salahi with a view to proposing that he translate Imam al-Nawawi's *al-Minhaj* into English. We were overjoyed to hear his positive response.

A number of people and organizations have contributed to this project. Firstly, this work would not have been possible without Adil Salahi's mastery of both the Arabic and English languages. His love of Prophet Muhammad, peace and blessings be upon him, and his dedication to making knowledge accessible has led to the translation of significant works from the Islamic literary heritage. Second, the ICMG Youth Australia and Kube Publishing (UK) teams worked closely to meet all project timelines. Third, many individuals and groups volunteered to support this project both physically and financially. Lastly, and most importantly, God, the Almighty, guided us, brought ease, and opened closed doors to make everything possible.

'… and my success can only come from God. In Him I put my trust, and to Him I will return.' (11: 88)

Halim Erbasi
ICMG Youth Australia
Director of Education

BEFORE YOU READ

There are some important points that the reader, particularly a student of Hadith, needs to bear in mind when using this book. Although these have been explained in the Introduction to the first volume, it is considered worthwhile to remind readers of the editorial method followed in this work.

1. Numbering and references

It is surprising, but there has never been a full and serial numbering of hadiths in S*a*hih Muslim, and hence references to hadiths vary. A hadith is often referenced by book and chapter: 'Related by Muslim, Book of Faith, Chapter so-and-so', and so forth. This is a difficult method of referencing, particularly because the headings of some chapters run into two or three lines, or even longer. The fullest numbering of the hadiths in S*a*hih Muslim is that given in *al-Mu*[*jam al-Mufahras li-Alf*az *al-*H*adith*, but many hadiths are left without numbers. These are versions of the previous hadith, differing only in their chains of transmission, and it was probably felt that they should count with the earlier and often more complete version.

Al-Mu[*jam al-Mufahras* is a concordance of the words of the Prophet's hadiths listed in the most important nine anthologies: al-Bukhari, Muslim, Abu Dawud, al-Tirmidhi, al-Nasa'i, Ibn Majah, as well as Malik's *al-Muwatta'*, Ahmad's *al-Musnad* and al-Darimi's *Sunan*. It was prepared by a group of forty Western researchers of Islamic studies under the supervision of Arent Jan Wensinck (1882–1939) and edited by the Egyptian scholar Muhammad Fu'ad [Abd al-Baqi (1882–1967).[i]

However, *al-Mu*[*jam al-Mufahras* gives a serial number to each 'book' in Muslim's S*a*hih. Thus, it lists the numbers of the hadiths in the Book of Faith from 1 to 380, and then begins the numbering in the Book of Cleansing from 1. As such, it does not give a complete serial numbering to the entire anthology. I have therefore decided to provide serial numbering, giving every hadith its own numbered identification. In doing so, I follow the method adopted by the late hadith scholar Musa Shahin Lashin (1920–

2009) in his 10-volume commentary, *Fat*h *al-Mun*[*im f*i *Shar*h S*a*hih *Muslim*. This method does not assign a number for a hadith that differs from the one before it only in its chain of transmission, but that has exactly the same text.

Muslim's S*a*hih has been translated into English by Abd al-Hamid Siddiqui. The translation is well circulated and its better known edition, published by Dar al-Salam, is available online. After looking carefully at this translation, I have decided to provide my own. However, the translation gives a full serial numbering of the hadiths listed by Muslim, bringing the total to 7,190 hadiths. This is different from Lashin's method of numbering, which brings the total to 6,571 hadiths. To make it easier for readers who wish to refer to Dar al-Salam's translation, I give the number in that translation in brackets before the chain of transmission.

Thus, three sets of numbers are included before the chain of transmission of each hadith. The first is a complete serial number following Lashin's method. The second is that of *al-Mu*[*jam al-Mufahras* and the third is that of Dar al-Salam's translation given in brackets. Where Lashin or *al-Mu*[*jam al-Mufahras* does not give a hadith a number, because it is the same as the hadith before it, I follow the convention of giving it the mark '000'. Thus, either of the first two numbers may be replaced by 000. Where Dar al-Salam's translation omits a hadith or does not give it a number, I give it the mark '0'. The pattern of numbering is simplified, as follows:

This applies to all the hadiths that are entered in the anthology itself, beginning with the Book of Faith. Imam Muslim wrote a long introduction to his work, explaining his method. In it, he includes ninety-two hadiths and statements by the early scholars of Hadith. These are given separate numbers, from 1 to 92. Only a few of these are entered in *al-Mu*[*jam al-Mufahras*, because the majority are attributed to scholars of Hadith. Whichever is entered in *al-Mu*[*jam al-Mufahras* its number is stated. Dar al-Salam's translation does not include this introduction.

When a hadith is entered in any of the other five anthologies considered to be the most authentic, I mention these in a footnote. Where no such information is given, it means that the hadith is entered only in Muslim's anthology. The Arabic original of each hadith is given immediately after the

English translation, but this applies to the main body of the anthology, not to Muslim's introduction.

Imam Muslim divided his anthology into books, each covering an important area of the Islamic faith, such as the Book of Faith, the Book of Prayer, etc. He did not make further classification. It was left to Imam al-Nawawi to divide each book into chapters, and give headings to these. These chapters were later given numbers in *al-Mu*[*jam al-Mufahras*. The headings and their numbers are given in this translation. However, as many headings tend to be long, I have tried to reduce them while retaining the elements highlighted in the headings. It should be pointed out, however, that some of these chapters are not given numbers. Where no number is given to a chapter in *al-Mu*[*jam al-Mufahras*, it appears without a number in this translation.

There are a few instances where the same number is given to two consecutive hadiths. In order to indicate that this is not an error, but merely following the Arabic original, the repetition is indicated by the symbol [R].

2. The chain of transmission

Hadith scholars were very specific in their terminology. Therefore, when they used synonymous words, they imparted clear distinction to them. Thus, the words h*addathan*a, *akhbaran*a, *anba'an*a, and [*an*, have different meanings, although linguistically speaking they are very similar and denote receiving information from a named person. However, h*addathan*a is used to refer to a process whereby the teacher reads out the hadith to his students, whether he is narrating from memory or reading out loud directly. *Akhbaran*a and *anba'an*a are practically identical in meaning. However, the first refers to a process whereby a student is reading aloud from his teacher's books in the presence of the teacher. *Anba'an*a does not specify this process, but means that the information was passed on by the teacher or in his presence. [*An*, on the other hand, does not specify any process, nor does it specify that the reporter actually heard the teacher's narration or his student's reading out in his presence. Indeed, it could, thus, mean that the reporter heard the hadith from a colleague who was in the teacher's circle at the time.

In order to reflect these differences, ‘narrated’ is the term used here for h*addathan*a, ‘reported’ for *akhbaran*a, ‘mentioned’ for *anba’an*a, and ‘from’ for [*an*. However, any of the first three ways could involve a one-to-one situation in which the reporter is the only one present with his teacher. In Arabic, this is marked by changing the last letter in the three Arabic words, using ‘i’ instead of ‘a’. Thus the words become h*addathan*i, *akhbaran*i, and *anba’an*i. To reflect the difference in the English translation the words ‘to me’ have been used after ‘narrated’, ‘reported’ and ‘mentioned’ to indicate the one-to-one situation, while the three words on their own indicate the presence of others when the narration took place.

Readers will also note that in some hadiths the chain of transmission includes the mark [H]. This is indicated in Arabic by the use of the letter [H], and it may occur once, twice, or even more in the chain of transmission of the same hadith. What this signifies is that the hadith is narrated by two or more chains of transmission, but these join up at some stage. Rather than give them separately, repeating the names of reporters from where they join up to the Prophet’s companion, Hadith scholars use this way to indicate that the different chains are joined at this point.

Another symbol used in the chain of transmission is [R], but this is much less frequent. It simply indicates that the number given to a particular hadith is repeated, which means that the number has been given to more than one hadith instead of giving each of them a separate number.

Sometimes Muslim narrates a hadith from three of his teachers and uses the word ‘narrated’, but their methods of learning from their teacher whom they quote differ. Muslim is too careful and meticulous to overlook this fact. He makes this clear by immediately adding something like: ‘The first said “narrated” and the other two said “reported”.’

3. Word usage

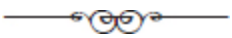
The usage of some Arabic words need to be explained. The word ‘imam’ is often used in reference to some scholars quoted in this work. It is also used in reference to both Muslim and al-Nawawi. There is, however, a very clear difference in the use of this word by Sunni Muslims and the Shia.

Linguistically speaking, *imam* means ‘leader’ and is often used, particularly in books of Islamic Jurisprudence, or *fiqh*, to refer to the ruler

or the head of state, whether he has the title of caliph or some other title. It is also commonly used to refer to the person who leads congregational prayer. In this second usage, there is no difference between the one who leads the prayer and anyone in the congregation, except that the imam leads and the congregation follow.

A far more common usage of the word is as a title of respect added before the name of a scholar who is recognized for his high achievement and scholarship. This is how it is mostly used in this work. It may, however, also be used here in the sense of the 'leader of congregational prayer' when this topic is discussed, but as such will be clearly identified at that juncture. A scholar who is considered an imam has no special distinction, apart from what his scholarship gives him; he does not enjoy any special status. It will be noted in this work that the views of some such scholars are outlined, and discussed or rejected. This is clearly a matter of scholarly difference that does not detract from the high standing of the scholar or the one who differs with him.

The Shia have a totally different concept of 'imam'. They give this status to twelve people starting with [Ali ibn Abi Talib, the Prophet's cousin, followed by eleven of his descendants through Fatimah, his wife and the Prophet's daughter. To the Shia, those imams were infallible and enjoy a rank that is almost equal to that of the Prophet. Indeed, the way some Shia speak of the third Imam, al-Husayn, the Prophet's grandson, gives at times the impression that they rank him above the Prophet himself. Moreover, the Shia believe that the twelfth Imam was taken away and did not die: he will return at some point when he will bring justice to the world. This Shia concept is absolutely unacceptable to Sunni Muslims who do not recognize any such status as belonging to anyone.



We speak of a hadith having a chain of transmission and we mention 'transmitters'. We also use the words 'reporter' and 'narrator'. These three words are used interchangeably and they refer to the people named in the chain of transmission. These have the same status with regard to how the Prophet's statement or action is taught and learnt. When we use the verb 'narrate' we are referring to the action of stating the hadith, whether by reading it out loud or otherwise. However, the word 'narrate' is often used

in Islamic literature in reference to the works of the leading scholars of Hadith and what they include in their anthologies. Thus, we often see phrases like ‘al-Tirmidhi narrated …’, ‘al-Bukhari narrated …’. It is felt that it is better to distinguish the mere quoting of a hadith and its entry in an anthology. Therefore we use the word ‘narrate’ to indicate quoting a hadith and the word ‘relate’ to mean the ‘entry in a Hadith anthology’. Thus, we say: ‘al-Bukhari relates in his S*a*hih’, or ‘al-Bayhaqi relates in *Shu*[*ab al-*I*man*’, or ‘al-Nasa’i relates in *al-Sunan al-Kubr*a’.

The words Abu and Abi are often used in the names of hadith reporters and scholars. These two are the same word, but the endings are case markers according to their position in the sentence. Invariably, Abu is used at the beginning of the sentence and when not preceded by a name, while Abi is used when preceded by the word ‘ibn’. There are other situations that indicate which of the two should be used. Both words mean ‘father of’ and their use indicates an appellation of respect.

The word *mawl*a is used to describe some reporters and other persons mentioned in the commentary. This word is one of the few Arabic words that denote opposite meanings. Linguistically, it means both ‘master’ and ‘slave’, and it is used in the Qur’an to refer to God as the *mawl*a of the believers. When someone is referred to as the *mawl*a of another or of a tribe, it most frequently refers to a slave who was set free. He then allied himself with his former master or with his tribe, as this was a recognized practice in Arabia both under Islam and prior to it.

It will be noted that the phrase ‘but God knows best’ is used very frequently in al-Nawawi’s commentary and by the scholars he quotes: this is a mark of humility. They express their views but shy away from presenting these as the true and correct view, to the exclusion of anything different. It is akin to saying that ‘this is what I know, but ultimate knowledge rests with God’.

The word hadith is used with a capital or small ‘h’ and this usage indicates a difference. When it is used with the lower case first letter it refers to a single statement by the Prophet. Hence, the reference to one or more statements by the Prophet is always with the lower case. When it is used with a capital first letter, it refers to the Hadith discipline, which is a specialized branch of study, concerned with the Prophet’s statements, actions and approvals.

4. Arrangement

Imam al-Nawawi discusses three areas in relation to every hadith included in Muslim’s anthology: 1) The general meaning of the hadith and its message. He also outlines the important points it includes and highlights any rulings that it stipulates or may be based on it. 2) The chain of transmission: he identifies the different reporters, giving some information about them and their full names if they are mentioned by first name or by appellation. He also highlights any useful point that the chain provides, and explains any subtle point that reflects Muslim’s careful and meticulous scholarship. 3) He explains the language of the hadith, stating the meanings of individual words, particularly those that may be unfamiliar to readers or became rarely used. Where a word, phrase or sentence may have more than one meaning, he discusses these and shows which, if any, is unacceptable. However, he does not follow a single pattern in the arrangement of his commentary. Sometimes, he begins by discussing the chain of transmission, but often he discusses the general meaning first. He may also start by explaining the language and the meaning of individual words.

In this English version, liberty has been taken to follow a consistent pattern. The meaning of the hadith is given first and then its explanation, under the subheading ‘text explanation’, is provided. This is followed with any discussion al-Nawawi gives concerning the chain of transmission, using the subheading ‘transmission’. The information al-Nawawi provides about the meaning of individual words and the pronunciation of unfamiliar words and names has been ignored, because these are already reflected in the translation. However, when he discusses alternative meanings, what is considered useful to English readers is included. If it is a matter of

pronunciation or a grammatical aspect that does not affect the meaning or the message of the hadith, this has been disregarded.

5. Quotations and references

In his monumental work, al-Nawawi cites numerous quotations from various scholars. At times, he mentions the work from which the quotation is made, but in most cases this is not done. Although his work has been checked and verified several times, and published many times in different countries, none of these undertook the task of checking the original works in order to provide detailed references. There are several reasons for this omission. Many of the original works have not been published, but remain in manuscript form held in different libraries in various countries. Moreover, many of these works are voluminous. For example, al-Nawawi often quotes from Imam al-Haramayn, who wrote a large number of books. As mentioned in the biographical note on Imam al-Haramayn, one of his books is published in twenty-one volumes. Although a discerning scholar may have a good guess as to the book from which a particular quote is taken, finding it may require several hours, if not days of hard work. Imam al-Nawawi died 750 years ago and we cannot blame him for not citing his references according to modern methods of citation. It should be remembered that all the books he read were written in long hand and manuscripts of the same book differed in size, number of pages and style of writing. Readers and students must simply trust to his scholarship and piety with all that he quotes from other scholars. May God bless them all for their meticulous and faithful scholarship.

6. Notes and editorial liberty

In certain cases, it is felt that a note should be added within the text to explain certain points or add a particular perspective. This is not surprising considering that the book was written nearly eight centuries ago. In order to make the addition very clear, it is preceded by the word ‘Note’ and given an independent paragraph.

In a few cases, a sentence is started by mentioning the author’s name before mentioning what he says, such as ‘al-Nawawi considers these

hadiths self-explanatory, adding only …', and in a very few cases, a short comment by the author is not included in the translation, because time has made it irrelevant and including it would be either confusing or require a long explanatory footnote. Since it is unlikely to concern the reader, it is felt that omission is better. Such liberty is taken only in cases where it is felt that had the author lived in our time, he would have approved of such omission.

Adil Salahi
London
February 2019

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i. Shaykh Muhammad Rashid Rida gave an English copy of *A Manual of the Early Muhammadan Traditions* by Arent Jan Wensinck, Professor of Arabic and Islam at the University of Leiden in Holland, to one of his regular students, Muhammad Fu'ad [Abd al-Baqi, and asked him to translate it into Arabic. [Abd al-Baqi, who was working as a translator at the Agricultural Bank in Cairo at the time, complied and translated the book, but first he wrote to Wensinck for his permission. Wensinck expressed delight at the idea and also sent [Abd al-Baqi a copy of the first part of a concordance of the Prophet's hadiths that he and other researchers were working on. [Abd al-Baqi reviewed the work and found many mistakes. He made a list of these and sent it to Wensinck, who was delighted with the input and recruited [Abd al-Baqi as editor of the entire *al-Mu*[*jam al-Mufahras* concordance.

Al-Mu[*jam al-Mufahras* is published in Arabic in eight volumes and is indispensable for any researcher in Islamic Studies. Words are listed alphabetically, and a short sentence or phrase in which the word occurs is given. Then the hadith which includes the sentence or phrase is referenced to any of the nine anthologies. [Abd al-Baqi's role is acknowledged by Wensinck in the Introduction, and working on this concordance enabled Muhammad Fu'ad [Abd al-Baqi to subsequently undertake his own highly acclaimed concordance of the Qur'an.

THE
BOOK
OF
PRAYER

CHAPTER 22

WHEN THE IMAM IS LATE

[770–102]. (Dar al-Salam 0845) Yahya ibn Yahya narrated to me. He said:[i] I read out to Malik; from Abu Hazim; from Sahl ibn Sa[d al-Sa[idi; that God's Messenger (peace be upon him) went to [the clan of] Bani [Amr ibn [Awf to sort out their dispute. '**As it was time for the prayer, the caller [i.e. *mu'adhdhin*] came to Abu Bakr and said: "Shall I call the prayer and you lead?" He said: "Yes". Abu Bakr led the prayer. God's Messenger arrived as people were still in prayer, and he moved through and stopped in the [first] row. The people clapped. Abu Bakr did not turn his head when he was in prayer. When people continued to clap, he turned and saw God's Messenger (peace be upon him). The Prophet signalled him to stay in his place. Abu Bakr raised his hands and praised God, the Mighty and Exalted, for what the Prophet ordered him to do. Abu Bakr then stepped back until he joined the row, and the Prophet came forward and prayed. When he finished, he said: "Abu Bakr, what prevented you from staying in place when I had ordered you?" Abu Bakr said: "It does not behove Ibn Abi Quhafah to be leading in the presence of God's Messenger (peace be upon him)". The Prophet said to the people: "How come you clapped for long? Whoever wants to alert his imam should glorify God. If he glorifies Him, he will be attended to. Clapping is for women"**.'

حَدَّثَنِي يَحْيَى بْنُ يَحْيَى، قَالَ: قَرَأْتُ عَلَى مَالِكٍ، عَنْ أَبِي حَازِمٍ، عَنْ سَهْلِ بْنِ سَعْدٍ السَّاعِدِيِّ أَنَّ رَسُولَ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ ذَهَبَ إِلَى بَنِي عَمْرِو بْنِ عَوْفٍ لِيُصْلِحَ بَيْنَهُمْ فَحَانَتِ الصَّلَاةُ فَجَاءَ الْـمُؤَذِّنُ إِلَى أَبِي بَكْرٍ فَقَالَ: أَتُصَلِّي بِالنَّاسِ فَأُقِيمُ؟ قَالَ: نَعَمْ، قَالَ فَصَلَّى أَبُو بَكْرٍ فَجَاءَ رَسُولُ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ وَالنَّاسُ فِي الصَّلَاةِ فَتَخَلَّصَ حَتَّى وَقَفَ فِي الصَّفِّ، فَصَفَّقَ النَّاسُ وَكَانَ أَبُو بَكْرٍ لَا يَلْتَفِتُ فِي الصَّلَاةِ، فَلَمَّا أَكْثَرَ النَّاسُ التَّصْفِيقَ الْتَفَتَ فَرَأَى رَسُولَ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ فَأَشَارَ إِلَيْهِ رَسُولُ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ أَنِ امْكُثْ مَكَانَكَ، فَرَفَعَ أَبُو بَكْرٍ يَدَيْهِ فَحَمِدَ اللهَ عَزَّ وَجَلَّ عَلَى مَا أَمَرَهُ بِهِ رَسُولُ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ مِنْ ذَلِكَ، ثُمَّ اسْتَأْخَرَ أَبُو بَكْرٍ حَتَّى اسْتَوَى فِي الصَّفِّ،

وَتَقَدَّمَ النَّبِيُّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ فَصَلَّى، ثُمَّ انْصَرَفَ فَقَالَ: «يَا أَبَا بَكْرٍ مَا مَنَعَكَ أَنْ تَثْبُتَ إِذْ أَمَرْتُكَ» قَالَ أَبُو بَكْرٍ: مَا كَانَ لِابْنِ أَبِي قُحَافَةَ أَنْ يُصَلِّيَ بَيْنَ يَدَيْ رَسُولِ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ، فَقَالَ رَسُولُ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ: «مَا لِي رَأَيْتُكُمْ أَكْثَرْتُمُ التَّصْفِيقَ؟ مَنْ نَابَهُ شَيْءٌ فِي صَلَاتِهِ فَلْيُسَبِّحْ فَإِنَّهُ إِذَا سَبَّحَ الْتُفِتَ إِلَيْهِ وَإِنَّمَا التَّصْفِيحُ لِلنِّسَاءِ»

[771–103]. (Dar al-Salam 0846) Qutaybah ibn Sa[id:[i] [Abd al-[Aziz (meaning Ibn Abi Hazim) narrated; and Qutaybah said: Ya[qub (who is Ibn [Abd al-Rahman al-Qari) narrated; both from Abu Hazim; from Sahl ibn Sa[d: the same as Malik's narration. In their narration: '**Abu Bakr raised his hands and praised God. He stepped backwards until he joined the row**'.

حَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ، حَدَّثَنَا عَبْدُ الْعَزِيزِ يَعْنِي ابْنَ أَبِي حَازِمٍ، وَقَالَ قُتَيْبَةُ، حَدَّثَنَا يَعْقُوبُ وَهُوَ ابْنُ عَبْدِ الرَّحْمَنِ الْقَارِيُّ، كِلَاهُمَا عَنْ أَبِي حَازِمٍ، عَنْ سَهْلِ بْنِ سَعْدٍ، بِمِثْلِ حَدِيثِ مَالِكٍ. وَفِي حَدِيثِهِمَا فَرَفَعَ أَبُو بَكْرٍ يَدَيْهِ فَحَمِدَ اللهَ، وَرَجَعَ الْقَهْقَرَى وَرَاءَهُ حَتَّى قَامَ فِي الصَّفِّ.

[772–104]. (Dar al-Salam 0847) Muhammad ibn [Abdullah ibn Bazi[narrated:[i] [Abd al-A[la reported; [Ubaydullah narrated; from Abu Hazim; from Sahl ibn Sa[d al-Sa[idi. He said: '**God's Messenger (peace be upon him) went to [the clan of] Bani [Amr ibn [Awf to settle their dispute … giving a similar narration, but added: When God's Messenger arrived, he moved through the rows until he stopped at the first row. The narration included that Abu Bakr stepped backwards**'.

حَدَّثَنَا مُحَمَّدُ بْنُ عَبْدِ اللهِ بْنِ بَزِيعٍ، أَخْبَرَنَا عَبْدُ الْأَعْلَى، حَدَّثَنَا عُبَيْدُ اللهِ، عَنْ أَبِي حَازِمٍ، عَنْ سَهْلِ بْنِ سَعْدٍ السَّاعِدِيِّ، قَالَ: ذَهَبَ نَبِيُّ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ يُصْلِحُ بَيْنَ بَنِي عَمْرِو بْنِ عَوْفٍ، بِمِثْلِ حَدِيثِهِمْ. وَزَادَ: فَجَاءَ رَسُولُ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ فَخَرَقَ الصُّفُوفَ حَتَّى قَامَ عِنْدَ الصَّفِّ الْـمُقَدَّمِ. وَفِيهِ أَنَّ أَبَا بَكْرٍ رَجَعَ الْقَهْقَرَى.

[773–105]. (Dar al-Salam 0848) Muhammad ibn Rafi[and Hasan ibn [Ali al-Hulwani narrated: both from [Abd al-Razzaq; Ibn Rafi[said: [Abd al-Razzaq narrated; Ibn Jurayj reported; Ibn Shihab narrated to me; from [Abbad ibn Ziyad's narration; that [Urwah ibn al-Mughirah ibn Shu[bah reported to him; that al-Mughirah ibn Shu[bah reported to him; that he joined God's Messenger (peace be upon him) on the Expedition of Tabuk.

The Prophet went to the open area looking for a depressed place where he could relieve himself. I carried a leather water bottle before the Fajr Prayer. ‘**When God’s Messenger (peace be upon him) came back to me, I poured water from the bottle on his hands. He washed his hands three times, then washed his face. He then tried to put out his arms through his sleeves, but the sleeves of his coat were too narrow. He put his hands back inside his coat and then put his arms out from the bottom of the coat, and washed his arms up to the elbows. He then completed his ablution wiping on his footwear, and came back**’.

Al-Mughirah said: ‘**I came with him, but we found the people had put forward [Abd al-Rahman ibn [Awf, who was leading them in prayer. The Prophet caught up one *rak[ah*, and he prayed with the people their last *rak[ah*. When [Abd al-Rahman ibn [Awf finished his prayer, God’s Messenger (peace be upon him) stood up to complete his prayer. This scared the Muslims, and they increased their glorifications. When the Prophet finished his prayers, he turned to them and said: “You have done well”, or “You have done rightly”, approving their deed of offering their prayers on time**’.

حَدَّثَنِي مُحَمَّدُ بْنُ رَافِعٍ، وَحَسَنُ بْنُ عَلِيٍّ الْحُلْوَانِيُّ، جَمِيعًا عَنْ عَبْدِ الرَّزَّاقِ، قَالَ ابْنُ رَافِعٍ: حَدَّثَنَا عَبْدُ الرَّزَّاقِ، أَخْبَرَنَا ابْنُ جُرَيْجٍ، حَدَّثَنِي ابْنُ شِهَابٍ، عَنْ حَدِيثِ عَبَّادِ بْنِ زِيَادٍ، أَنَّ عُرْوَةَ بْنَ الْـمُغِيرَةِ بْنِ شُعْبَةَ، أَخْبَرَهُ أَنَّ الْـمُغِيرَةَ بْنَ شُعْبَةَ أَخْبَرَهُ أَنَّهُ غَزَا مَعَ رَسُولِ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ تَبُوكَ» قَالَ: الْـمُغِيرَةُ «فَتَبَرَّزَ رَسُولُ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ قِبَلَ الْغَائِطِ فَحَمَلْتُ مَعَهُ إِدَاوَةً قَبْلَ صَلَاةِ الْفَجْرِ، فَلَمَّا رَجَعَ رَسُولُ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ إِلَيَّ أَخَذْتُ أُهَرِيقُ عَلَى يَدَيْهِ مِنَ الْإِدَاوَةِ وَغَسَلَ يَدَيْهِ ثَلَاثَ مَرَّاتٍ ثُمَّ غَسَلَ وَجْهَهُ، ثُمَّ ذَهَبَ يُخْرِجُ جُبَّتَهُ عَنْ ذِرَاعَيْهِ، فَضَاقَ كُمَّا جُبَّتِهِ فَأَدْخَلَ يَدَيْهِ فِي الْجُبَّةِ، حَتَّى أَخْرَجَ ذِرَاعَيْهِ مِنْ أَسْفَلِ الْجُبَّةِ، وَغَسَلَ ذِرَاعَيْهِ إِلَى الْمِرْفَقَيْنِ، ثُمَّ تَوَضَّأَ عَلَى خُفَّيْهِ»، ثُمَّ أَقْبَلَ.

قَالَ الْـمُغِيرَةُ: «فَأَقْبَلْتُ مَعَهُ حَتَّى نَجِدُ النَّاسَ قَدْ قَدَّمُوا عَبْدَ الرَّحْمَنِ بْنَ عَوْفٍ فَصَلَّى لَهُمْ فَأَدْرَكَ رَسُولُ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ إِحْدَى الرَّكْعَتَيْنِ فَصَلَّى مَعَ النَّاسِ الرَّكْعَةَ الْآخِرَةَ، فَلَمَّا سَلَّمَ عَبْدُ الرَّحْمَنِ بْنُ عَوْفٍ قَامَ رَسُولُ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ يُتِمُّ صَلَاتَهُ فَأَفْزَعَ ذَلِكَ الْـمُسْلِمِينَ فَأَكْثَرُوا التَّسْبِيحَ فَلَمَّا قَضَى النَّبِيُّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ صَلَاتَهُ أَقْبَلَ عَلَيْهِمْ» ثُمَّ قَالَ: «أَحْسَنْتُمْ» أَوْ قَالَ: «قَدْ أَصَبْتُمْ» يَغْبِطُهُمْ أَنْ صَلَّوُا الصَّلَاةَ لِوَقْتِهَا.

[774–000]. (Dar al-Salam 0849) Muhammad ibn Rafi[and al-Hulwani narrated: [Abd al-Razzaq narrated; from Ibn Jurayj; Ibn Shihab narrated to me; from Isma[il ibn Muhammad ibn Sa[d; from Hamzah ibn al-Mughirah: similar to [Abbad's narration. Al-Mughirah said: '**I wanted to pull [Abd al-Rahman back, but the Prophet said: "Leave him"**.'

حَدَّثَنَا مُحَمَّدُ بْنُ رَافِعٍ، وَالْحُلْوَانِيُّ، قَالَ: حَدَّثَنَا عَبْدُ الرَّزَّاقِ، عَنِ ابْنِ جُرَيْجٍ، حَدَّثَنِي ابْنُ شِهَابٍ، عَنْ إِسْمَاعِيلَ بْنِ مُحَمَّدِ بْنِ سَعْدٍ، عَنْ حَمْزَةَ بْنِ الْمُغِيرَةِ، نَحْوَ حَدِيثِ عَبَّادٍ، قَالَ الْمُغِيرَةُ: فَأَرَدْتُ تَأْخِيرَ عَبْدِ الرَّحْمَنِ فَقَالَ: النَّبِيُّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ «دَعْهُ»

Text Explanation

These hadiths include many useful points, such as the importance of settling disputes between people and that the leader of the community or its notables may attend to this themselves. If the imam is late, someone else may lead the prayer, if he does not fear that this would lead to some problem or be objected to by the imam. The one who is to be selected for the task should be the best in the congregation to handle the matter easily. The hadith also tells us that the person who calls the *adhan* or others may suggest to the best person that he lead the prayer, and that person may accept.

The hadiths also show that limited action does not invalidate prayer, in this case because of the people clapped. Turning one's head in prayer for a necessary purpose is also acceptable. The hadith shows that it is desirable to praise God and thank Him when one learns of a new aspect of His grace. This may be coupled with raising one's hands and saying such praises and supplications, even if one is in prayer. The hadiths show that it is also permissible to make one or two steps during prayer and that this is not reprehensible if it is needed. Furthermore, it is permissible for someone leading the prayer to appoint someone else to complete the prayer for the congregation. This is the correct view of our school.

The hadiths make clear that if a leader orders a subordinate person to do something, and he understands that this is not an absolute command but rather a gesture of honour and good will, then the subordinate may decline to do it. His declination is thus a matter of showing humility, not

disobedience. It reflects a keen sense of understanding what is intended and maintaining good behaviour with one's superiors.

If someone needs to do something while praying, such as informing a person at the door that he is praying, or alerting the imam to something, it is recommended that he does this by saying a glorification of God, such as *sub*h*an Allah*. This is what a man should do. A woman may clap by striking the back of her left hand with her right palm. She should not strike her palms together, and if she does this in a sort of jest, her prayer becomes invalid, because it goes against the seriousness of prayer.

The hadiths in this chapter reflect several points of honour for Abu Bakr. The congregation agreed to make him their imam, acknowledging his high standing. The hadiths also show that the congregational prayer should be held at the beginning of the time range of each prayer. The *iqamah* may only be said when the prayer is to be held. Hence, the caller asked Abu Bakr whether he would lead the prayer, so that he could call the *iqamah*. Also, it is the one who calls the *adhan* who should announce the *iqamah*, as this is the Sunnah. If someone else announces the *iqamah*, it is valid but contrary to the Sunnah.

The hadiths show that the imam may go through the rows in order to reach his position if he needs to do so. This may be the case if the imam had needed to leave earlier to perform the ablution or for some other business and has then come back. The same applies to anyone from the congregation who might have returned after having left. He may also do so if he notices a gap in a front row and people have slackened to fill it.

Our scholars cite this hadith as evidence that a person who is already in prayer may join someone who begins the prayer after him. Abu Bakr started the prayer, then the Prophet came in and started the prayer, and Abu Bakr joined him. This is the correct view of our school.

The hadith shows that a person engaged in prayer who wants to go back a little may only step back while facing the *qiblah*. He may not turn round or be in a diagonal line with the *qiblah*.

The hadith that mentions the prayer led by [Abd al-Rahman ibn [Awf has already been explained in the Book of Cleansing. It includes that a person may carry the water needed by a superior and it is perfectly in order for someone to help another by pouring the water to enable him to do the ablution. It further shows that at the beginning of the ablution, one washes one's hands three times. The hadith further confirms that it is permissible to

wear an overcoat, and to bring one's arms from below it provided that one does not expose one's private area. It further shows that in ablution, wiping on footwear is permissible. All this and other points have been explained in their proper place, but God knows best.

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i. Related by al-Bukhari, 684.
i. Related by al-Bukhari, 1234; al-Nasa'i, 783.
i. Related by al-Nasa'i, 1182.

CHAPTER 23

MAKING AN ALERT DURING PRAYER

[775–106]. (Dar al-Salam 0850) Abu Bakr ibn Abi Shaybah, [Amr al-Naqid and Zuhayr ibn Harb narrated:[i] Sufyan ibn [Uyaynah narrated; from al-Zuhri; from Abu Salamah; from Abu Hurayrah; from the Prophet (peace be upon him) [H]. Also, Harun ibn Ma[ruf and Harmalah ibn Yahya narrated; Ibn Whab reported; Yunus reported to me; from Ibn Shihab; Sa[id ibn al-Musayyib and Abu Salamah ibn [Abd al-Rahman reported to me; that they heard Abu Hurayrah say that God's Messenger (peace be upon him) said: '**Glorification of God is for men and clapping is for women**'.

Harmalah added in his narration: **Ibn Shihab said: 'I have seen men who are scholars glorifying God and making a signal'**.

حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ، وَعَمْرٌو النَّاقِدُ، وَزُهَيْرُ بْنُ حَرْبٍ، قَالُوا: حَدَّثَنَا سُفْيَانُ بْنُ عُيَيْنَةَ، عَنِ الزُّهْرِيِّ، عَنْ أَبِي سَلَمَةَ، عَنْ أَبِي هُرَيْرَةَ، عَنِ النَّبِيِّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ ح وَحَدَّثَنَا هَارُونُ بْنُ مَعْرُوفٍ، وَحَرْمَلَةُ بْنُ يَحْيَى، قَالَا: أَخْبَرَنَا ابْنُ وَهْبٍ، أَخْبَرَنِي يُونُسُ، عَنِ ابْنِ شِهَابٍ، أَخْبَرَنِي سعيدُ بْنُ الْمُسَيِّبِ، وَأَبُو سَلَمَةَ بْنُ عَبْدِ الرَّحْمَنِ، أَنَّهُمَا سَمِعَا أَبَا هُرَيْرَةَ يَقُولُ: قَالَ رَسُولُ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ: «التَّسْبِيحُ لِلرِّجَالِ وَالتَّصْفِيقُ لِلنِّسَاءِ»

زَادَ حَرْمَلَةُ فِي رِوَايَتِهِ: قَالَ ابْنُ شِهَابٍ: وَقَدْ رَأَيْتُ رِجَالًا مِنْ أَهْلِ الْعِلْمِ يُسَبِّحُونَ وَيُشِيرُونَ.

[000–107]. (Dar al-Salam 0851) Qutaybah ibn Sa[id narrated: al-Fudayl (meaning Ibn [Iyad) [H]. Also, Abu Kurayb narrated; Abu Mu[awiyah narrated [H]. And, Ishaq ibn Ibrahim narrated; [Isa ibn Yunus reported; all of them from al-A[mash; from Abu Salih; from Abu Hurayrah; from the Prophet: **the same text**.

وَحَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ، حَدَّثَنَا الْفُضَيْلُ يَعْنِي ابْنَ عِيَاضٍ، ح وَحَدَّثَنَا أَبُو كُرَيْبٍ، حَدَّثَنَا أَبُو مُعَاوِيَةَ، ح وَحَدَّثَنَا إِسْحَاقُ بْنُ إِبْرَاهِيمَ، أَخْبَرَنَا عِيسَى بْنُ يُونُسَ، كُلُّهُمْ عَنِ الْأَعْمَشِ، عَنْ أَبِي صَالِحٍ، عَنْ أَبِي هُرَيْرَةَ، عَنِ النَّبِيِّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ بِمِثْلِهِ.

[776–000]. (Dar al-Salam 0852) Muhammad ibn Rafi[narrated: [Abd al-Razzaq narrated; Ma[mar reported; from Hammam; from Abu Hurayrah; from the Prophet (peace be upon him): **the same, but added ‘in prayer’**.

حَدَّثَنَا مُحَمَّدُ بْنُ رَافِعٍ، حَدَّثَنَا عَبْدُ الرَّزَّاقِ، أَخْبَرَنَا مَعْمَرٌ، عَنْ هَمَّامٍ، عَنْ أَبِي هُرَيْرَةَ، عَنِ النَّبِيِّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ بِمِثْلِهِ وَزَادَ «فِي الصَّلَاةِ»

Text Explanation

Imam al-Nawawi does not add any explanation here. He only says that the explanation of these hadiths is already given in the previous chapter.

We may add that making such a signal may be to draw the attention of those nearby or to alert them to attend to some immediate need or task.

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i. Related by al-Bukhari, 1203; Abu Dawud, 939; Ibn Majah, 1034; al-Nasa’i, 1206.

CHAPTER 24

THE ORDER TO PERFECT PRAYER

[777–108]. (Dar al-Salam 0853) Abu Kurayb Muhammad ibn al-[Ala’ al-Hamdani narrated:[i] Abu Usamah narrated; from al-Walid (meaning Ibn Kathir); Sa[id ibn Abi Sa[id al-Maqburi narrated to me; from his father; from Abu Hurayrah. He said: ‘**One day, God’s Messenger (peace be upon him) led us in prayer. When he finished, he said: “You, so-and-so, should you not perfect your prayer? Why does the person who prays not consider how he prays? He is only praying for himself. By God, I can see those who are behind me just as I see those in front of me”**.’

حَدَّثَنَا أَبُو كُرَيْبٍ مُحَمَّدُ بْنُ الْعَلَاءِ الْهَمْدَانِيُّ، حَدَّثَنَا أَبُو أُسَامَةَ، عَنِ الْوَلِيدِ يَعْنِي ابْنَ كَثِيرٍ، حَدَّثَنِي سَعِيدُ بْنُ أَبِي سَعِيدٍ الْمَقْبُرِيُّ، عَنْ أَبِيهِ، عَنْ أَبِي هُرَيْرَةَ، قَالَ: صَلَّى رَسُولُ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ يَوْمًا ثُمَّ انْصَرَفَ فَقَالَ: «يَا فُلَانُ، أَلَا تُحْسِنُ صَلَاتَكَ؟ أَلَا يَنْظُرُ الْمُصَلِّي إِذَا صَلَّى كَيْفَ يُصَلِّي؟ فَإِنَّمَا يُصَلِّي لِنَفْسِهِ، إِنِّي وَاللهِ لَأُبْصِرُ مِنْ وَرَائِي كَمَا أُبْصِرُ مِنْ بَيْنِ يَدَيَّ»

[778–109]. (Dar al-Salam 0854) Qutaybah ibn Sa[id narrated:[ii] from Malik ibn Anas; from Abu al-Zinad; from al-A[raj; from Abu Hurayrah; that God’s Messenger (peace be upon him) said: ‘**Do you see my *qiblah* this way? By God, I am not unaware of your bowing and prostration. I can see you behind my back**’.

حَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ، عَنْ مَالِكِ بْنِ أَنَسٍ، عَنْ أَبِي الزِّنَادِ، عَنِ الْأَعْرَجِ، عَنْ أَبِي هُرَيْرَةَ، أَنَّ رَسُولَ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ قَالَ: «هَلْ تَرَوْنَ قِبْلَتِي هَا هُنَا؟ فَوَاللهِ مَا يَخْفَى عَلَيَّ رُكُوعُكُمْ، وَلَا سُجُودُكُمْ إِنِّي لَأَرَاكُمْ وَرَاءَ ظَهْرِي»

[779–110]. (Dar al-Salam 0855) Muhammad ibn al-Muthanna and Ibn Bashshar narrated:[i] Muhammad ibn Ja[far narrated; Shu[bah narrated; he said: I heard Qatadah narrating from Anas ibn Malik; from the Prophet. He said: ‘**Be sure to do the bowing and prostration well. By God, I can see**

you behind me (or he might have said: behind my back) when you bow and when you prostrate yourselves’.

حَدَّثَنِي مُحَمَّدُ بْنُ الْـمُثَنَّى، وَابْنُ بَشَّارٍ، قَالَا: حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ، حَدَّثَنَا شُعْبَةُ، قَالَ: سَمِعْتُ قَتَادَةَ، يُحَدِّثُ عَنْ أَنَسِ بْنِ مَالِكٍ، عَنِ النَّبِيِّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ قَالَ: «أَقِيمُوا الرُّكُوعَ، وَالسُّجُودَ فَوَاللهِ، إِنِّي لَأَرَاكُمْ مِنْ بَعْدِي - وَرُبَّمَا قَالَ: مِنْ بَعْدِ ظَهْرِي - إِذَا رَكَعْتُمْ وَسَجَدْتُمْ».

[780–111]. (Dar al-Salam 0856) Abu Ghassan al-Misma[i narrated to me: Mu[adh (meaning Ibn Hisham) narrated; my father narrated to me [H]. Also, Muhammad ibn al-Muthanna narrated; Ibn Abi [Adi narrated; from Sa[id; both from Qatadah; from Anas; that the Prophet (peace be upon him) said: ‘**Perfect your bowing and prostration. By God, I see you behind me and how you bow and how you prostrate yourselves**’.

In Sa[id’s narration: ‘**when you bow and when you prostrate yourselves**’.

حَدَّثَنِي أَبُو غَسَّانَ الْـمِسْمَعِيُّ، حَدَّثَنَا مُعَاذٌ يَعْنِي ابْنَ هِشَامٍ، حَدَّثَنِي أَبِي، ح وَحَدَّثَنَا مُحَمَّدُ بْنُ الْـمُثَنَّى، حَدَّثَنَا ابْنُ أَبِي عَدِيٍّ، عَنْ سَعِيدٍ، كِلَاهُمَا عَنْ قَتَادَةَ، عَنْ أَنَسٍ أَنَّ نَبِيَّ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ قَالَ: «أَتِـمُّوا الرُّكُوعَ وَالسُّجُودَ فَوَاللهِ، إِنِّي لَأَرَاكُمْ مِنْ بَعْدِ ظَهْرِي إِذَا مَا رَكَعْتُمْ، وَإِذَا مَا سَجَدْتُمْ»

وَفِي حَدِيثِ سَعِيدٍ إِذَا رَكَعْتُمْ وَإِذَا سَجَدْتُمْ.

Text Explanation

In these hadiths, the Prophet assures his Companions that he could see them and how they prayed, even though they were behind him. Scholars say that this means that God created for him an awareness that enabled him to see what was behind his back. In fact, normal natural laws were overridden for him in greater ways. There is nothing to exclude this possibility, logically or religiously. On the contrary, religious texts confirm its happening as stated, which means that we must accept it. *Q*adi [Iyad quotes Imam Ahmad ibn Hanbal and the majority of scholars as expressing the view that this was a real sighting, with his eyes.

The hadiths include the order to perfect one's prayer and to show humility when we pray, perfecting our bowing and prostration. They also make clear that it is permissible to say an oath by God, even though there is no need for it, but it is preferable not to do so unless there is need for an oath, such as confirmation of something or giving it importance or greater emphasis. This is how we should understand the oaths stated by the Prophet in these hadiths.

A more literal translation of the last two hadiths would give the Prophet's statement as meaning 'I can see you after me'. This actually means 'behind me' as in the first two hadiths. *Q*adi [Iyad said that some scholars suggested that this means that the Prophet could see us after his death, but this is far from the context of these hadiths.

Transmission

The chain of transmission of the last hadith, No. 780, has two routes and runs as follows: 'Abu Ghassan al-Misma[i narrated to me: Mu[adh (meaning Ibn Hisham) narrated; my father narrated to me [H]. Also, Muhammad ibn al-Muthanna narrated; Ibn Abi [Adi narrated; from Sa[id; both from Qatadah; from Anas'. All the narrators in both routes belonged to Basrah.

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i. Related by al-Nasa'i, 871.
iii. Related by al-Bukhari, 418 and 741.
i. Related by al-Bukhari, 742.

CHAPTER 25

THE PROHIBITION OF MOVING BEFORE THE IMAM

[781–112]. (Dar al-Salam 0857) Abu Bakr ibn Abi Shaybah and [Ali ibn Hujr narrated:[i] (Abu Bakr's text); [Ali ibn Mushir (Ibn Hujr said: 'reported', but Abu Bakr said: 'narrated'); from al-Mukhtar ibn Fulful; from Anas. He said: '**One day, God's Messenger (peace be upon him) led us in prayer. When he finished, he turned towards us and said: "People, I am your imam. Do not go before me to bow or prostrate yourselves; nor to rise or finish. I can see you in front of me and behind my back". He then said: "By Him who holds Muhammad's soul in His hand, had you seen what I saw, you would laugh but little and you would weep much". They asked: "What have you seen, Messenger of God?" He said: "I saw Heaven and Hell"**.'

حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ، وَعَلِيُّ بْنُ حُجْرٍ، - وَاللَّفْظُ لِأَبِي بَكْرٍ. قَالَ ابْنُ حُجْرٍ: أَخْبَرَنَا، وَقَالَ أَبُو بَكْرٍ - حَدَّثَنَا عَلِيُّ بْنُ مُسْهِرٍ، عَنِ الْمُخْتَارِ بْنِ فُلْفُلٍ، عَنْ أَنَسٍ، قَالَ: صَلَّى بِنَا رَسُولُ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ ذَاتَ يَوْمٍ فَلَمَّا قَضَى الصَّلَاةَ أَقْبَلَ عَلَيْنَا بِوَجْهِهِ، فَقَالَ: «أَيُّهَا النَّاسُ، إِنِّي إِمَامُكُمْ، فَلَا تَسْبِقُونِي بِالرُّكُوعِ وَلَا بِالسُّجُودِ، وَلَا بِالْقِيَامِ وَلَا بِالِانْصِرَافِ، فَإِنِّي أَرَاكُمْ أَمَامِي وَمِنْ خَلْفِي» ثُمَّ قَالَ: «وَالَّذِي نَفْسُ مُحَمَّدٍ بِيَدِهِ، لَوْ رَأَيْتُمْ مَا رَأَيْتُ لَضَحِكْتُمْ قَلِيلًا وَلَبَكَيْتُمْ كَثِيرًا» قَالُوا: وَمَا رَأَيْتَ يَا رَسُولَ اللهِ قَالَ: «رَأَيْتُ الْجَنَّةَ وَالنَّارَ

[782–113]. (Dar al-Salam 0858) Qutaybah ibn Sa[id narrated: Jarir narrated [H]. Also, Ibn Numayr and Ishaq ibn Ibrahim narrated; from Ibn Fudayl; all from al-Mukhtar; from Anas; from the Prophet (peace be upon him): the same hadith. In Jarir's narration, the words '**or finish**' are not included.

حَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ، حَدَّثَنَا جَرِيرٌ، ح وَحَدَّثَنَا ابْنُ نُمَيْرٍ، وَإِسْحَاقُ بْنُ إِبْرَاهِيمَ، عَنِ ابْنِ فُضَيْلٍ، جَمِيعًا عَنِ الْمُخْتَارِ، عَنْ أَنَسٍ، عَنِ النَّبِيِّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ بِهَذَا الْحَدِيثِ وَلَيْسَ فِي حَدِيثِ جَرِيرٍ «وَلَا بِالِانْصِرَافِ»

[783–114]. (Dar al-Salam 0859) Khalaf ibn Hisham, Abu al-Rabi[al-Zahrani and Qutaybah ibn Sa[id narrated:[i] all from Hammad; Khalaf said: Hammad ibn Zayd narrated; from Muhammad ibn Ziyad; Abu Hurayrah narrated: '**Muhammad (peace be upon him) said: "Does a person who raises his head before the imam not fear that God may transform his head into a donkey's head?"**'

حَدَّثَنَا خَلَفُ بْنُ هِشَامٍ، وَأَبُو الرَّبِيعِ الزَّهْرَانِيُّ، وَقُتَيْبَةُ بْنُ سَعِيدٍ، كُلُّهُمْ عَنْ حَمَّادٍ، قَالَ: خَلَفٌ، حَدَّثَنَا حَمَّادُ بْنُ زَيْدٍ، عَنْ مُحَمَّدِ بْنِ زِيَادٍ، حَدَّثَنَا أَبُو هُرَيْرَةَ قَالَ: قَالَ مُحَمَّدٌ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ: «أَمَا يَخْشَى الَّذِي يَرْفَعُ رَأْسَهُ قَبْلَ الْإِمَامِ، أَنْ يُحَوِّلَ اللهُ رَأْسَهُ رَأْسَ حِمَارٍ؟»

[784–115]. (Dar al-Salam 0860) [Amr al-Naqid and Zuhayr ibn Harb narrated: Isma[il ibn Ibrahim narrated; from Yunus; from Muhammad ibn Ziyad; from Abu Hurayrah. He said: God's Messenger (peace be upon him) said: '**A person who raises his head before the imam in prayer cannot be assured that God will not transform his image into that of a donkey**'.

حَدَّثَنَا عَمْرٌو النَّاقِدُ، وَزُهَيْرُ بْنُ حَرْبٍ، قَالَا: حَدَّثَنَا إِسْمَاعِيلُ بْنُ إِبْرَاهِيمَ، عَنْ يُونُسَ، عَنْ مُحَمَّدِ بْنِ زِيَادٍ، عَنْ أَبِي هُرَيْرَةَ، قَالَ: قَالَ رَسُولُ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ: «مَا يَأْمَنُ الَّذِي يَرْفَعُ رَأْسَهُ فِي صَلَاتِهِ قَبْلَ الْإِمَامِ أَنْ يُحَوِّلَ اللهُ صُورَتَهُ فِي صُورَةِ حِمَارٍ»

[785–116]. (Dar al-Salam 0861) [Abd al-Rahman ibn Sallam al-Jumahi and [Abd al-Rahman ibn al-Rabi[ibn Muslim narrated:[i] both from al-Rabi[ibn Muslim [H]. Also, [Ubaydullah ibn Mu[adh narrated; my father narrated; Shu[bah narrated [H]. And, Abu Bakr ibn Abi Shaybah narrated; Waki[narrated; from Hammad ibn Salamah; all of them from Muhammad ibn Ziyad; from Abu Hurayrah; from the Prophet: the same text, except that in al-Rabi[ibn Muslim's narration the wording is: '**that God will not make his face the face of a donkey**'.

حَدَّثَنَا عَبْدُ الرَّحْمَنِ بْنُ سَلَّامٍ الْجُمَحِيُّ، وَعَبْدُ الرَّحْمَنِ بْنُ الرَّبِيعِ بْنِ مُسْلِمٍ، جَمِيعًا عَنِ الرَّبِيعِ بْنِ مُسْلِمٍ، ح وَحَدَّثَنَا عُبَيْدُ اللهِ بْنُ مُعَاذٍ، حَدَّثَنَا أَبِي، حَدَّثَنَا شُعْبَةُ، ح وَحَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ، حَدَّثَنَا وَكِيعٌ، عَنْ حَمَّادِ بْنِ سَلَمَةَ، كُلُّهُمْ عَنْ مُحَمَّدِ بْنِ زِيَادٍ، عَنْ أَبِي هُرَيْرَةَ، عَنِ النَّبِيِّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ بِهَذَا غَيْرَ أَنَّ فِي حَدِيثِ الرَّبِيعِ بْنِ مُسْلِمٍ، «أَنْ يَجْعَلَ اللهُ وَجْهَهُ وَجْهَ حِمَارٍ»

Text Explanation

The hadiths make clear that it is forbidden to go ahead of the imam when bowing, prostrating or rising during any prayer. This applies to all actions in prayer, including finishing it with *salam*. The Prophet mentions the possibility of God transforming the image, face or head of anyone who is guilty of such action into the form of a donkey. All this is meant to stress the importance of following the imam and shows that precipitating the imam's movement is seriously wrong.

The Prophet mentions that he saw Heaven and Hell. This provides evidence that both are created by God.

i. Related by al-Nasa'i, 1362.
i. Related by al-Tirmidhi, 582; al-Nasa'i, 827; Ibn Majah, 961.
i. The narration by [Ubaydullah ibn Mu[adh is related by al-Bukhari, 691; Abu Dawud, 506.

CHAPTER 26

THE PROHIBITION OF RAISING ONE'S EYES TO THE SKY IN PRAYER

[786–117]. (Dar al-Salam 0862) Abu Bakr ibn Abi Shaybah and Abu Kurayb narrated:[i] Abu Mu[awiyah narrated; from al-A[mash; from al-Musayyib; from Tamim ibn Tarafah; from Jabir ibn Samurah. He said: God's Messenger (peace be upon him) said: '**Some people shall stop raising their eyes to the sky in prayer; or else, they may not regain their eyesight**'.

حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ، وَأَبُو كُرَيْبٍ، قَالَا: حَدَّثَنَا أَبُو مُعَاوِيَةَ، عَنِ الْأَعْمَشِ، عَنِ الْمُسَيَّبِ، عَنْ تَمِيمِ بْنِ طَرَفَةَ، عَنْ جَابِرِ بْنِ سَمُرَةَ، قَالَ: قَالَ رَسُولُ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ: «لَيَنْتَهِيَنَّ أَقْوَامٌ يَرْفَعُونَ أَبْصَارَهُمْ إِلَى السَّمَاءِ فِي الصَّلَاةِ، أَوْ لَا تَرْجِعُ إِلَيْهِمْ»

[787–118]. (Dar al-Salam 0863) Abu al-Tahir and [Amr ibn Sawwad narrated to me:[ii] Ibn Wahb reported; al-Layth ibn Sa[d narrated to me; from Ja[far ibn Rabi[ah; from [Abd al-Rahman al-A[raj; from Abu Hurayrah; that God's Messenger (peace be upon him) said: '**Some people shall desist from raising their eyesight to the sky when they supplicate in prayer; or else their eyesight may be snatched away**'.

حَدَّثَنِي أَبُو الطَّاهِرِ، وَعَمْرُو بْنُ سَوَّادٍ، قَالَا: أَخْبَرَنَا ابْنُ وَهْبٍ، حَدَّثَنِي اللَّيْثُ بْنُ سَعْدٍ، عَنْ جَعْفَرِ بْنِ رَبِيعَةَ، عَنْ عَبْدِ الرَّحْمَنِ الْأَعْرَجِ، عَنْ أَبِي هُرَيْرَةَ، أَنَّ رَسُولَ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ قَالَ: «لَيَنْتَهِيَنَّ أَقْوَامٌ عَنْ رَفْعِهِمْ أَبْصَارَهُمْ عِنْدَ الدُّعَاءِ فِي الصَّلَاةِ إِلَى السَّمَاءِ، أَوْ لَتُخْطَفَنَّ أَبْصَارُهُمْ»

Text Explanation

These hadiths include a strict prohibiton and a stern warning against raising one's eyes to the sky when supplicating in prayer. Reports mention that scholars are unanimous that this is certainly forbidden. *Q*adi [Iyad says that scholars disagree as to whether it is wrong to raise one's eyes to the sky when supplicating at other times, not in prayer. Shurayh and other scholars have pronounced it reprehensible, or *makru*h. However, the majority say that it is permissible. They add that the sky is the *qiblah* of supplication, just like the Ka[bah is the *qiblah* of prayer. Raising one's eyes to it is not objected to, in the same way as raising one's hand is not objected to. God says: '*And in the sky is your sustenance and all that you are promised*'. (51: 22)

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i. Related by Ibn Majah, 1045.
ii. Related by al-Nasa'i, 1275.

CHAPTER 27

THE ORDER TO STAND STILL IN PRAYER AND THE PROHIBITION OF HAND SIGNALLING

[788–119]. (Dar al-Salam 0864) Abu Bakr ibn Abi Shaybah and Abu Kurayb narrated:[i] Abu Mu[awiyah narrated; from al-A[mash; from al-Musayyib ibn Rafi[; from Tamim ibn Tarafah; from Jabir ibn Samurah. He said: God's Messenger (peace be upon him) came out one day. He said: **'Why do I see you raising your hands as if they were the tails of agitated horses?' He came out later and saw us in several groups. He said: 'Why do I see you splintered in groups'. He came out on another occasion and said: 'Should you not stand in rows like the angels stand at their Lord's?' We said: 'Messenger of God, how do the angels stand at their Lord's?' He said: 'They complete the front rows and they stand close together in their rows'**.

حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ، وَأَبُو كُرَيْبٍ، قَالَا: حَدَّثَنَا أَبُو مُعَاوِيَةَ، عَنِ الْأَعْمَشِ، عَنِ الْمُسَيَّبِ بْنِ رَافِعٍ، عَنْ تَمِيمِ بْنِ طَرَفَةَ، عَنْ جَابِرِ بْنِ سَمُرَةَ، قَالَ: خَرَجَ عَلَيْنَا رَسُولُ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ فَقَالَ: «مَا لِي أَرَاكُمْ رَافِعِي أَيْدِيكُمْ كَأَنَّهَا أَذْنَابُ خَيْلٍ شُمْسٍ؟ اسْكُنُوا فِي الصَّلَاةِ» قَالَ: ثُمَّ خَرَجَ عَلَيْنَا فَرَآنَا حَلَقًا فَقَالَ: «مَالِي أَرَاكُمْ عِزِينَ» قَالَ: ثُمَّ خَرَجَ عَلَيْنَا فَقَالَ: «أَلَا تَصُفُّونَ كَمَا تَصُفُّ الْمَلَائِكَةُ عِنْدَ رَبِّهَا؟» فَقُلْنَا يَا رَسُولَ اللهِ، وَكَيْفَ تَصُفُّ الْمَلَائِكَةُ عِنْدَ رَبِّهَا؟ قَالَ: «يُتِمُّونَ الصُّفُوفَ الْأُوَلَ وَيَتَرَاصُّونَ فِي الصَّفِّ»

[000–000]. (Dar al-Salam 0865) Abu Sa[id al-Ashajj narrated to me: Waki[narrated; [H]. Also, Ishaq ibn Ibrahim narrated; [Isa ibn Yunus reported; both said: al-A[mash narrated; with this chain of transmission: **a similar text**.

وَحَدَّثَنِي أَبُو سَعِيدٍ الْأَشَجُّ، حَدَّثَنَا وَكِيعٌ، ح وحَدَّثَنَا إِسْحَاقُ بْنُ إِبْرَاهِيمَ، أَخْبَرَنَا عِيسَى بْنُ يُونُسَ، قَالَا: جَمِيعًا حَدَّثَنَا الْأَعْمَشُ بِهَذَا الْإِسْنَادِ نَحْوَهُ.

[789–120]. (Dar al-Salam 0866) Abu Bakr ibn Abi Shaybah narrated:[i] Waki[narrated; from Mis[ar [H]. Also, Abu Kurayb narrated (his text); Ibn Abi Za’idah reported; from Mis[ar; [Ubaydullah ibn al-Qibtiyyah narrated to me; from Jabir ibn Samurah. He said: ‘**When we prayed with God’s Messenger (peace be upon him) we used to say: “*Assalamu [alaykum wa rahmatullah; Assalamu [alaykum wa rahmatullah*”, and he pointed with his hand to his two sides. God’s Messenger (peace be upon him) said: “Why do you signal with your hands as if they were the tails of agitated horses? It is sufficient for any of you to place his hand on his thigh and greet his brother: the ones on his right and on his left”**.’

حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ، قَالَ: حَدَّثَنَا وَكِيعٌ، عَنْ مِسْعَرٍ، ح وَحَدَّثَنَا أَبُو كُرَيْبٍ، وَاللَّفْظُ لَهُ قَالَ: أَخْبَرَنَا ابْنُ أَبِي زَائِدَةَ، عَنْ مِسْعَرٍ، حَدَّثَنِي عُبَيْدُ اللهِ بْنُ الْقِبْطِيَّةِ، عَنْ جَابِرِ بْنِ سَمُرَةَ، قَالَ: كُنَّا إِذَا صَلَّيْنَا مَعَ رَسُولِ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ قُلْنَا: اَلسَّلَامُ عَلَيْكُمْ وَرَحْمَةُ اللَّهِ السَّلَامُ عَلَيْكُمْ وَرَحْمَةُ اللهِ، وَأَشَارَ بِيَدِهِ إِلَى الْجَانِبَيْنِ، فَقَالَ رَسُولُ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ: «عَلَامَ تُومِئُونَ بِأَيْدِيكُمْ كَأَنَّهَا أَذْنَابُ خَيْلٍ شُمْسٍ؟ إِنَّمَا يَكْفِي أَحَدَكُمْ أَنْ يَضَعَ يَدَهُ عَلَى فَخِذِهِ ثُمَّ يُسَلِّمُ عَلَى أَخِيهِ مَنْ عَلَى يَمِينِهِ، وَشِمَالِهِ».

[790–121]. (Dar al-Salam 0867) Al-Qasim ibn Zakariyya’ narrated: [Ubaydullah ibn Musa narrated; from Isra[il; from Furat (meaning al-Qazzaz); from [Ubaydullah; from Jabir ibn Samurah. He said: ‘**I prayed with God’s Messenger (peace be upon him). When we finished our prayer, we signalled with our hands as we said: “*Assalamu [alaykum; Assalamu [alaykum*”. God’s Messenger looked at us and said: “What is the matter with you? Why do you signal with your hands as if they were the tails of agitated horses? When any of you finishes [prayer] with *salam*, he should turn towards his neighbour but should not signal with his hand”**.’

وَحَدَّثَنَا الْقَاسِمُ بْنُ زَكَرِيَّا، حَدَّثَنَا عُبَيْدُ اللهِ بْنُ مُوسَى، عَنْ إِسْرَائِيلَ، عَنْ فُرَاتٍ يَعْنِي الْقَزَّازَ، عَنْ عُبَيْدِ اللهِ، عَنْ جَابِرِ بْنِ سَمُرَةَ، قَالَ: صَلَّيْتُ مَعَ رَسُولِ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ فَكُنَّا إِذَا سَلَّمْنَا قُلْنَا بِأَيْدِينَا: السَّلَامُ عَلَيْكُمْ، السَّلَامُ عَلَيْكُمْ، فَنَظَرَ إِلَيْنَا رَسُولُ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ فَقَالَ: «مَا شَأْنُكُمْ تُشِيرُونَ بِأَيْدِيكُمْ كَأَنَّهَا أَذْنَابُ خَيْلٍ شُمْسٍ؟ إِذَا سَلَّمَ أَحَدُكُمْ فَلْيَلْتَفِتْ إِلَى صَاحِبِهِ، وَلَا يُومِئْ بِيَدِهِ».

Text Explanation

The Prophet likens the raising of hands at the end of prayer, when the worshipper says *Assal*amu [*alaykum*, to agitated horses raising their tails. Such horses do not stand still, but continue to move their tails and their legs. What is prohibited is to raise one's hands to indicate the greeting at the end of the prayer, as it is clear in the other narration.

On one occasion, the Prophet noticed that his Companions were offering their prayers standing in separate groups, and he makes his disapproval clear. This is a prohibition of disunity. It is imperative that in prayer, Muslims show their unity and stand together. They are commanded to complete their front rows and to stand close together in rows. Completing their rows means that they do not start a second row before the first is complete, and they complete the second before they start a third row, and so on.

It is clear from these hadiths that the proper practice is to finish the prayer with the greeting *Assal*amu [*alaykum wa ra*h*matull*ah, and to say it twice as one turns one's face to the right and to the left. It is not recommended to add *wa barak*atuh to the greeting, even though it is mentioned in a hadith, but this hadith is lacking in authenticity. Some scholars recommend it, but it is not valid as there is no authentic hadith confirming that. On the contrary, this hadith and similar authentic ones indicate that it should not be said. What is required as a duty is to say *Assal*amu [*alaykum* once. If one uses the singular form *Assal*amu [*alayk*, dropping the plural pronoun *um*, one's prayer is invalid. The hadith indicates that saying the *sal*am twice is desirable. This is the view of our school and the view of the majority of scholars.

In hadith No. 790, the Prophet mentions that one should 'greet his brother'. The word 'brother' is used here as a reference to brotherhood, which means that he is greeting all his brothers who are present.

The hadiths order that we should stand still in prayer, making as few movements as possible, and show humility. They tell us that the angels also offer prayers and that their rows when they stand in prayer are the same as our rows, but God knows best.

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i. The first part up to the question of the angels is related by Abu Dawud, 912 and 1000. The last part is related by Abu Dawud, 661; al-Nasa'i, 815; Ibn Majah, 992.

i. Related by Abu Dawud, 998 and 999; al-Nasa’i, 1184, 1317 and 1325.

CHAPTER 28

STRAIGHTENING THE ROWS AND THE PREFERABILITY OF THE FRONT ROWS

[791–122]. (Dar al-Salam 0868) Abu Bakr ibn Abi Shaybah narrated:[i] [Abdullah ibn Idris, Abu Mu[awiyah and Waki[narrated; from al-A[mash; from [Umarah ibn [Umayr al-Taymi; from Abu Ma[mar; from Abu Mas[ud: ‘**God’s Messenger (peace be upon him) used to straighten our shoulders when we prayed. He would say: “Be straight, not at variance; or else your hearts will be at variance. Let your adults and rational people be next to me, then the one close to them, then the ones close to these”. Abu Mas[ud added: Today, you are at greater variance**’.

حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ، حَدَّثَنَا عَبْدُ اللهِ بْنُ إِدْرِيسَ، وَأَبُو مُعَاوِيَةَ، وَوَكِيعٌ، عَنِ الْأَعْمَشِ، عَنْ عُمَارَةَ بْنِ عُمَيْرٍ التَّيْمِيِّ، عَنْ أَبِي مَعْمَرٍ، عَنْ أَبِي مَسْعُودٍ، قَالَ: كَانَ رَسُولُ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ يَمْسَحُ مَنَاكِبَنَا فِي الصَّلَاةِ، وَيَقُولُ: «اسْتَوُوا، وَلَا تَخْتَلِفُوا فَتَخْتَلِفَ قُلُوبُكُمْ، لِيَلِنِي مِنْكُمْ أُولُو الْأَحْلَامِ وَالنُّهَى ثُمَّ الَّذِينَ يَلُونَهُمْ، ثُمَّ الَّذِينَ يَلُونَهُمْ» قَالَ أَبُو مَسْعُودٍ: «فَأَنْتُمُ الْيَوْمَ أَشَدُّ اخْتِلَافًا»

[000–000]. (Dar al-Salam 0869) Ishaq narrated: Jarir reported [H]. Also, Ibn Khashram narrated; [Isa (meaning Ibn Yunus) reported [H]. And, Ibn Abi [Umar narrated; Ibn [Uyaynah narrated; with this chain of transmission: **the same text**.

وَحَدَّثَنَاهُ إِسْحَاقُ، أَخْبَرَنَا جَرِيرٌ ح، قَالَ: وَحَدَّثَنَا ابْنُ خَشْرَمٍ، أَخْبَرَنَا عِيسَى يَعْنِي ابْنَ يُونُسَ ح، قَالَ: وَحَدَّثَنَا ابْنُ أَبِي عُمَرَ، حَدَّثَنَا ابْنُ عُيَيْنَةَ، بِهَذَا الْإِسْنَادِ.

[792–123]. (Dar al-Salam 0870) Yahya ibn Habib al-Harithi and Salih ibn Hatim ibn Wardan narrated:[i] Yazid ibn Zuray[narrated; Khalid al-Hadhdha’ narrated to me; from Abu Ma[shar; from Ibrahim; from [Alqamah; from

[Abdullah ibn Mas[ud. He said: God’s Messenger (peace be upon him) said: ‘**Let your adults and rational people be next to me, then the one close to them (three times). Guard against chaos like what happens in markets**’.

حَدَّثَنَا يَحْيَى بْنُ حَبِيبٍ الْحَارِثِيُّ، وَصَالِحُ بْنُ حَاتِمِ بْنِ وَرْدَانَ، قَالَا: حَدَّثَنَا يَزِيدُ بْنُ زُرَيْعٍ، حَدَّثَنِي خَالِدٌ الْحَذَّاءُ، عَنْ أَبِي مَعْشَرٍ، عَنْ إِبْرَاهِيمَ، عَنْ عَلْقَمَةَ، عَنْ عَبْدِ اللهِ بْنِ مَسْعُودٍ، قَالَ: قَالَ رَسُولُ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ: «لِيَلِنِي مِنْكُمْ، أُولُو الْأَحْلَامِ وَالنُّهَى، ثُمَّ الَّذِينَ يَلُونَهُمْ ثَلَاثًا، وَإِيَّاكُمْ وَهَيْشَاتِ الْأَسْوَاقِ».

[793–124]. (Dar al-Salam 0871) Muhammad ibn al-Muthanna and Ibn Bashshar narrated:[ii] Muhammad ibn Ja[far narrated; Shu[bah narrated; he said: I heard Qatadah narrating from Anas ibn Malik: ‘**God’s Messenger (peace be upon him) said: “Straighten your rows; to straighten the rows is part of perfecting prayers”**.’

حَدَّثَنَا مُحَمَّدُ بْنُ الْمُثَنَّى، وَابْنُ بَشَّارٍ، قَالَا: حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ، حَدَّثَنَا شُعْبَةُ، قَالَ: سَمِعْتُ قَتَادَةَ، يُحَدِّثُ عَنْ أَنَسِ بْنِ مَالِكٍ، قَالَ: قَالَ رَسُولُ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ: «سَوُّوا صُفُوفَكُمْ، فَإِنَّ تَسْوِيَةَ الصَّفِّ، مِنْ تَمَامِ الصَّلَاةِ»

[794–125]. (Dar al-Salam 0872) Shayban ibn Farrukh narrated:[i] [Abd al-Warith narrated; from [Abd al-[Aziz (who is Ibn Suhayb); from Anas: ‘**God’s Messenger (peace be upon him) said: “Complete your rows; I see you behind me”**.’

حَدَّثَنَا شَيْبَانُ بْنُ فَرُّوخَ، حَدَّثَنَا عَبْدُ الْوَارِثِ، عَنْ عَبْدِ الْعَزِيزِ وَهُوَ ابْنُ صُهَيْبٍ، عَنْ أَنَسٍ قَالَ: قَالَ رَسُولُ اللهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: «أَتِمُّوا الصُّفُوفَ، فَإِنِّي أَرَاكُمْ خَلْفَ ظَهْرِي»

[795–126]. (Dar al-Salam 0873) Muhammad ibn Rafi[narrated: [Abd al-Razzaq narrated; Ma[mar narrated; from Hammam ibn Munabbih. He said: This is what Abu Hurayrah narrated to us from God’s Messenger (peace be upon him). He mentioned a number of hadiths including: And he said: ‘**Make your rows right in prayer. To make the rows right is part of perfecting the prayer**’.

حَدَّثَنَا مُحَمَّدُ بْنُ رَافِعٍ، حَدَّثَنَا عَبْدُ الرَّزَّاقِ، حَدَّثَنَا مَعْمَرٌ، عَنْ هَمَّامِ بْنِ مُنَبِّهٍ، قَالَ: هَذَا مَا حَدَّثَنَا أَبُو هُرَيْرَةَ، عَنْ رَسُولِ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ فَذَكَرَ أَحَادِيثَ مِنْهَا وَقَالَ: «أَقِيمُوا الصَّفَّ فِي الصَّلَاةِ، فَإِنَّ إِقَامَةَ الصَّفِّ مِنْ حُسْنِ الصَّلَاةِ».

[796–127]. (Dar al-Salam 0874) Abu Bakr ibn Abi Shaybah narrated:[ii] Ghundar narrated; from Shu[bah [H]. Also, Muhammad ibn al-Muthanna and Ibn Bashshar narrated; Shu[bah narrated; from [Amr ibn Murrah narrated; he said: I heard Salim ibn Abi al-Ja[d al-Ghatafani say; I heard al-Nu[man ibn Bashir say; I heard God's Messenger (peace be upon him) say: '**You shall straighten your rows, or else God shall cause differences to show in your faces**'.

حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ، حَدَّثَنَا غُنْدَرٌ، عَنْ شُعْبَةَ، ح وَحَدَّثَنَا مُحَمَّدُ بْنُ الْـمُثَنَّى، وَابْنُ بَشَّارٍ، قَالَا: حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ، حَدَّثَنَا شُعْبَةُ، عَنْ عَمْرِو بْنِ مُرَّةَ، قَالَ: سَمِعْتُ سَالِمَ بْنَ أَبِي الْجَعْدِ الْغَطَفَانِيَّ، قَالَ: سَمِعْتُ النُّعْمَانَ بْنَ بَشِيرٍ قَالَ: سَمِعْتُ رَسُولَ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ يَقُولُ: «لَتُسَوُّنَّ صُفُوفَكُمْ، أَوْ لَيُخَالِفَنَّ اللهُ بَيْنَ وُجُوهِكُمْ».

[797–128]. (Dar al-Salam 0875) Yahya ibn Yahya narrated:[i] Abu Khaythamah narrated; from Simak ibn Harb; he said: I heard al-Nu[man ibn Bashir say: '**God's Messenger used to straighten our rows as if he would straighten arrows with them. [He kept doing so] until he felt that we learnt his purpose. One day, he came out [for the prayer] until he almost started the prayer, but he saw a man with his chest protruding out of the row. He said: "Servants of God; you shall straighten your rows or else, God will cause differences to show in your faces"**.'

حَدَّثَنَا يَحْيَى بْنُ يَحْيَى، أَخْبَرَنَا أَبُو خَيْثَمَةَ، عَنْ سِمَاكِ بْنِ حَرْبٍ، قَالَ: سَمِعْتُ النُّعْمَانَ بْنَ بَشِيرٍ، يَقُولُ: كَانَ رَسُولُ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ يُسَوِّي صُفُوفَنَا حَتَّى كَأَنَّمَا يُسَوِّي بِهَا الْقِدَاحَ حَتَّى رَأَى أَنَّا قَدْ عَقَلْنَا عَنْهُ، ثُمَّ خَرَجَ يَوْمًا فَقَامَ، حَتَّى كَادَ يُكَبِّرُ فَرَأَى رَجُلًا بَادِيًا صَدْرُهُ مِنَ الصَّفِّ، فَقَالَ: «عِبَادَ اللهِ لَتُسَوُّنَّ صُفُوفَكُمْ، أَوْ لَيُخَالِفَنَّ اللهُ بَيْنَ وُجُوهِكُمْ».

[000–000]. (Dar al-Salam 0876) Hasan ibn al-Rabi[and Abu Bakr ibn Abi Shaybah narrated: Abu al-Ahwas narrated [H]. Also, Qutaybah ibn Sa[id narrated; Abu [Awanah narrated; with the same chain of transmission: **the same text**.

حَدَّثَنَا حَسَنُ بْنُ الرَّبِيعِ، وَأَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ، قَالَا: حَدَّثَنَا أَبُو الْأَحْوَصِ، ح وَحَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ، حَدَّثَنَا أَبُو عَوَانَةَ، بِهَذَا الْإِسْنَادِ نَحْوَهُ.

[798–129]. (Dar al-Salam 0877) Yahya ibn Yahya narrated:[i] he said: I read out to Malik; from Sumayy, Abu Bakr's *mawl*a; from Abu Salih al-Samman; from Abu Hurayrah; that God's Messenger (peace be upon him) said: '**Were people to know the merit of the call [i.e. *adhan*] and the first row, and then they cannot agree on it except by drawing lots, they would draw lots. Were they to know the merit of coming early [to prayer], they would have raced to it. Were they to know the merit of the dark night and the dawn, they would have come to them, even if they needed to crawl**'.

حَدَّثَنَا يَحْيَى بْنُ يَحْيَى، قَالَ: قَرَأْتُ عَلَى مَالِكٍ، عَنْ سُمَيٍّ،مَوْلَى أَبِي بَكْرٍ، عَنْ أَبِي صَالِحٍ السَّمَّانِ، عَنْ أَبِي هُرَيْرَةَ، أَنَّ رَسُولَ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ قَالَ: «لَوْ يَعْلَمُ النَّاسُ مَا فِي النِّدَاءِ وَالصَّفِّ الْأَوَّلِ، ثُمَّ لَمْ يَجِدُوا إِلَّا أَنْ يَسْتَهِمُوا عَلَيْهِ لَاسْتَهَمُوا وَلَوْ يَعْلَمُونَ مَا فِي التَّهْجِيرِ، لَاسْتَبَقُوا إِلَيْهِ، وَلَوْ يَعْلَمُونَ مَا فِي الْعَتَمَةِ وَالصُّبْحِ، لَأَتَوْهُمَا وَلَوْ حَبْوًا».

[799–130]. (Dar al-Salam 0878) Shayban ibn Farrukh narrated:[ii] Abu al-Ashhab narrated; from Abu Nadrah al-[Abdi; from Abu Sa[id al-Khudri; he said: '**God's Messenger (peace be upon him) noticed some slackening among his Companions. He said to them: "Come forward and follow me, and let those behind you follow you. Some people will continue to slacken until God shall keep them behind"**.'

حَدَّثَنَا شَيْبَانُ بْنُ فَرُّوخَ، حَدَّثَنَا أَبُو الْأَشْهَبِ، عَنْ أَبِي نَضْرَةَ الْعَبْدِيِّ، عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ، أَنَّ رَسُولَ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ رَأَى فِي أَصْحَابِهِ تَأَخُّرًا فَقَالَ لَهُمْ: «تَقَدَّمُوا فَأْتَمُّوا بِي، وَلْيَأْتَمَّ بِكُمْ مَنْ بَعْدَكُمْ، لَا يَزَالُ قَوْمٌ يَتَأَخَّرُونَ حَتَّى يُؤَخِّرَهُمُ اللهُ».

[800–000]. (Dar al-Salam 0879) [Abdullah ibn [Abd al-Rahman al-Darimi narrated:[i] Muhammad ibn [Abdullah al-Riqashi narrated; Bishr ibn Mansur narrated; from al-Jurayri; from Abu Nadrah; from Abu Sa[id al-Khudri: **'God's Messenger (peace be upon him) saw some people at the back of the mosque'. He added the same**.

حَدَّثَنَا عَبْدُ اللهِ بْنُ عَبْدِ الرَّحْمَنِ الدَّارِمِيُّ، حَدَّثَنَا مُحَمَّدُ بْنُ عَبْدِ اللهِ الرَّقَاشِيُّ، حَدَّثَنَا بِشْرُ بْنُ مَنْصُورٍ، عَنِ الْجُرَيْرِيِّ، عَنْ أَبِي نَضْرَةَ، عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ،

قَالَ: رَأى رَسُولُ اللهِ صَلّى اللهُ عَلَيْهِ وَسَلّمَ قَوْمًا فِي مُؤَخَّرِ الـمَسْجِدِ فَذَكَرَ مِثْلَهُ.

[801–131]. (Dar al-Salam 0880) Ibrahim ibn Dinar and Muhammad ibn Harb al-Wasiti narrated:[ii] [Amr ibn al-Haytham Abu Qatan narrated; Shu[bah narrated; from Qatadah; from Khilas; from Abu Rafi[; from Abu Hurayrah; from the Prophet (peace be upon him). He said: **‘Were you [or they] to know the merit of the front row, it would have been by drawing lots’. Ibn Harb said: ‘the first row, drawing lots would have been the only way’**.

حَدَّثَنَا إِبْرَاهِيمُ بْنُ دِينَارٍ، وَمُحَمَّدُ بْنُ حَرْبٍ الْوَاسِطِيُّ، قَالَا: حَدَّثَنَا عَمْرُو بْنُ الْهَيْثَمِ أَبُو قَطَنٍ، حَدَّثَنَا شُعْبَةُ، عَنْ قَتَادَةَ، عَنْ خِلَاسٍ، عَنْ أَبِي رَافِعٍ، عَنْ أَبِي هُرَيْرَةَ، عَنِ النَّبِيِّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ قَالَ: «لَوْ تَعْلَمُونَ - أَوْ يَعْلَمُونَ - مَا فِي الصَّفِّ الْمُقَدَّمِ لَكَانَتْ قُرْعَةً» وَقَالَ ابْنُ حَرْبٍ: «الصَّفِّ الْأَوَّلِ مَا كَانَتْ إِلَّا قُرْعَةً».

[802–132]. (Dar al-Salam 0881) Zuhayr ibn Harb narrated:[i] Jarir narrated; from Suhayl; from his father; from Abu Hurayrah: God’s messenger (peace be upon him) said: ‘**The best of men’s rows is the first and the worst is the last; and the best of the women’s rows is the last and the worst is the first**’.

حَدَّثَنَا زُهَيْرُ بْنُ حَرْبٍ، حَدَّثَنَا جَرِيرٌ، عَنْ سُهَيْلٍ، عَنْ أَبِيهِ، عَنْ أَبِي هُرَيْرَةَ، قَالَ: قَالَ رَسُولُ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ: «خَيْرُ صُفُوفِ الرِّجَالِ أَوَّلُهَا، وَشَرُّهَا آخِرُهَا، وَخَيْرُ صُفُوفِ النِّسَاءِ آخِرُهَا، وَشَرُّهَا أَوَّلُهَا».

[000–000]. (Dar al-Salam 0882) Qutaybah ibn Sa[id narrated: [Abd al-[Aziz (meaning al-Darawardi) narrated; from Suhayl; with the same chain of transmission.

حَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ، قَالَ: حَدَّثَنَا عَبْدُ الْعَزِيزِ يَعْنِي الدَّرَاوَرْدِيَّ، عَنْ سُهَيْلٍ بِهَذَا الْإِسْنَادِ.

Text Explanation

In the first hadith, No. 791, the Prophet tells his Companions that the first row should be made up of adults and rational people. In the Arabic text, the two descriptions are very close in meaning, which suggests that the Prophet referred to adults because they are more likely to give the prayer its due respect and seriousness. They should be followed by those who are close to them in this respect. The hadith mentions that the Prophet used to straighten their shoulders so as to make the row straight. We note also that the hadith encourages that the best people in the congregation should be nearest to the imam, because they deserve to be recognized. Moreover, the imam may need to choose someone to complete the prayer in his stead and he would then find a suitable person close by. Moreover, such people could easily notice an error or oversight in the prayer and they could alert the imam to it. They would be following the imam in the correct way, and thus their action would transmit to the people behind them what is done. Giving such people priority of place is not confined to prayer. It is a Sunnah to give honourable people priority in every situation, so that they are closer to the imam or the leading person. This includes study circles, courts of law, worship meetings, the front line when confronting the enemy, leading prayers, teaching, issuing rulings, etc. In all such situations, people should be given their rightful positions according to their knowledge, piety, wisdom, honour, age and relevant competence. Authentic hadiths confirm all this. The hadith further stresses the need to ensure that the rows of the congregation are straight and that the imam should take care to ensure this and urge the people to straighten their rows.

In hadith No. 792, the Prophet warns against chaos, just as happens in the market place where people may have some dispute, voices are raised and when people talk at the same time so little is understood.

The Prophet warns us that ensuring the rows are straight is a serious matter. He says: ‘You shall straighten your rows, or else God shall cause differences to show in your faces’. It is said that this means that God may change their image, because the Prophet warns in other hadiths that He may make a person’s image like that of a donkey. A different suggestion is that He may change their quality. It is perhaps more likely that this means that He may allow conflict and disagreement to surface among them. People speak of a person ‘changing his face’ towards another, meaning that his feelings towards that person have changed. When rows are not straight, the outer image is troubled and this may lead to feelings being unhealthy.

In hadith No. 797, the Prophet took such care to straighten the rows that he is likened to straightening arrows with them. This means that the row would be absolutely straight. In the same hadith, he gives a stern warning against carelessness in this respect. When he saw a man who was not standing exactly straight he said: ‘Servants of God, you shall straighten your rows or else …’. The hadiths in this chapter show that the Prophet was very keen on this point. This hadith also shows that it is permissible to talk after the *iqamah* has been announced and before starting the prayer. This is the view of our school and the great majority of scholars, but some say that it is not permissible. The correct view is that it is permissible, whether what is being said relates to the prayer or not, or even for no particular purpose.

In hadith No. 798, the Prophet speaks about the merits of certain aspects related to prayer. He first speaks about the *adhan*, or the call to prayer and the first row in the congregational prayer. He says that people would have competed to ensure that they have these. However, if they cannot do the *adhan* because of the limited time between prayers, or because a person has been assigned to do it, then they would draw lots to determine who of them would do it. It is the same with standing in the front row of the congregation if there are too many people keen to be there. This makes clear that drawing lots to settle disputes of such type is perfectly permissible. The Prophet also stressed the importance of coming early to prayer, saying that people would have raced in order to arrive early in the mosque. This applies to all prayers, although al-Khalil mentions that this is applicable only to Friday Prayer, but the correct view is that it applies to all prayers.

Then the Prophet mentions the special merit of [Isha’ and Fajr Prayers, describing them as ‘the dark night’ and ‘the dawn’ prayers. The wording of the hadith urges people to come to these prayers, because they are the hardest, as they may interfere with one’s sleep, either at the beginning or the end. Hence, hypocrites find them particularly difficult. Although there is a confirmed disapproval of calling [Isha’ the dark night prayer, the Prophet uses it here. The answer is twofold: the first is that it shows that such description is permissible and that the other disapproval does not mean prohibition. The other, which is more likely, is to prevent confusion, because the Arabs used to refer to Maghrib as [Isha’. Had the Prophet said: ‘were people to know the merit of [Isha’ and dawn’, some people might have thought that he could be referring to Maghrib. That would have spoilt the meaning. Hence, the Prophet used the word that could not carry any

confusion. It is an established rule that the lesser harm is tolerated if it prevents the greater one.

In hadith No. 799, the Prophet tells his Companions: ‘Come forward and follow me, and let those behind you follow you’. This means that the people in the back rows follow the rows ahead of them, so as to follow the Prophet. This shows that a person who cannot see or hear the imam may rely on the one who raises his voice with the *takbir* to indicate the movements, or rely on the row in front of him so as to follow the imam. Then the Prophet says: ‘Some people will continue to slacken’, meaning they remain in the back, ‘until God shall keep them behind’ when He bestows His grace and great bounty.

In hadith No. 802, the Prophet says that ‘the best of men’s rows is the first and the worst is the last, but the best of women’s rows is the last and the worst is the first’. As for men’s rows, this applies in all cases: the best are the front rows and the worst is the last. The case of women’s rows is different: if they are praying in separate areas in the mosque, then they are like the men: their front rows are the best and their worst are the last. But if they are praying with the men, then it is as the hadith describes. It should be known that what is meant by ‘the worst rows’ is those that earn the least reward and merit. They are the farthest from the purpose of Islamic worship. The best rows mean the opposite. That the last of women’s rows is the best when they are praying with men is so because they are farthest from mixing with men and least likely to see, watch or hear them. Their front rows earn less merit because they are the opposite, but God knows best.

It should be clear that the first row that is praised in the hadiths is the one that is next to the imam, whether those in it come early or late, and whether it is interrupted by some reservation or not. This is the correct meaning that is derived from the wording of the hadiths and confirmed by leading and scrupulous scholars. A group of scholars say that it is the first row that continues from one side of the mosque to the other side, without being interrupted by a reservation or something similar. They insist that if there are interrupted rows before it, then they do not count as the first. The first is the one without interruption. It is also said that ‘the first row’ refers to those who arrive in the mosque first, even if they or some of them stand at a back row. These last statements are clearly wrong. I am mentioning

them only to alert readers to them and make clear that they are wrong, but God knows best.

Transmission

The chain of transmission of hadith No. 792 mentions Khalid al-Hadhdha' narrating from Abu Ma[shar. Abu Ma[shar's name is Ziyad ibn Kulayb al-Tamimi al-Hanzali, and he belonged to Kufah.

The chain of transmission of hadith No. 793 runs as follows: 'Muhammad ibn al-Muthanna and Ibn Bashshar narrated; Muhammad ibn Ja[far narrated; Shu[bah narrated; from Qatadah from Anas ibn Malik'. And the next hadith has this chain of transmission: 'Shayban ibn Farrukh narrated; [Abd al-Warith narrated; from [Abd al-[Aziz ibn Suhayb; from Anas'. All the narrators in both chains were from Basrah.

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i. Related by Abu Dawud, 670 (in a shorter version); al-Nasa'i, 806 and 811; Ibn Majah, 976.
i. Related by Abu Dawud, 674; al-Tirmidhi, 228.
ii. Related by al-Bukhari, 723; Abu Dawud, 668; Ibn Majah, 993.
i. Related by al-Bukhari, 718.
ii. Related by al-Bukhari, 717.
i. Related by Abu Dawud, 663 and 665; al-Tirmidhi, 227; al-Nasa'i, 809; Ibn Majah, 994.
i. Related by al-Bukhari, 615, 654, 721 and 2689; al-Tirmidhi, 225; al-Nasa'i, 539 and 670.
ii. Related by Abu Dawud, 680; al-Nasa'i, 794; Ibn Majah, 978.
i. Related by al-Nasa'i, 795.
ii. Related by Ibn Majah, 998.
i. Related by al-Nasa'i, 819.

CHAPTER 29

AT THE END OF PROSTRATION WOMEN SHOULD DELAY RAISING THEIR HEADS

[803–133]. (Dar al-Salam 0883) Abu Bakr ibn Abi Shaybah narrated:[i] Waki[narrated; from Sufyan; from Abu Hazim; from Sahl ibn Sa[d. He said: '**I saw men having tied their lower garments with knots [bringing them around] their necks, just like boys, as they [were praying] behind the Prophet, because their garments were too tight. One person said: "Women; do not raise your heads until the men have risen"**.'

حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ، حَدَّثَنَا وَكِيعٌ، عَنْ سُفْيَانَ، عَنْ أَبِي حَازِمٍ، عَنْ سَهْلِ بْنِ سَعْدٍ، قَالَ: لَقَدْ رَأَيْتُ الرِّجَالَ عَاقِدِي أُزُرِهِمْ فِي أَعْنَاقِهِمْ مِثْلَ الصِّبْيَانِ مِنْ ضِيقِ الْأُزُرِ خَلْفَ النَّبِيِّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ. فَقَالَ قَائِلٌ: «يَا مَعْشَرَ النِّسَاءِ لَا تَرْفَعْنَ رُءُوسَكُنَّ حَتَّى يَرْفَعَ الرِّجَالُ».

Text Explanation

The narrator mentions that men tied their lower garments with knots, taking them up and round their necks because these garments were not ample. They did this as a precaution, so that their private areas were not partially exposed when they arose. They wanted to make sure that part of their bodies remained covered at all times. The instruction to women to delay rising from prostration is to allow the men to rise completely, thus preventing the women from seeing if any of the men were momentarily exposed when they rose. God knows best and to Him we all return.

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i. Related by al-Bukhari, 362, 814 and 1215; Abu Dawud, 630; al-Nasa'i, 765.

CHAPTER 30

WOMEN CAN GO TO MOSQUES, BUT WITHOUT WEARING PERFUME

[804–134]. (Dar al-Salam 0884) [Amr al-Naqid and Zuhayr ibn Harb narrated to me:[i] both from Ibn [Uyaynah. Zuhayr said: Sufyan ibn [Uyaynah narrated; from al-Zuhri. He heard Salim narrating from his father, quoting the Prophet (peace be upon him). He said: '**If anyone's wife asks permission to go to the mosque, he must not stop her**'.

حَدَّثَنِي عَمْرٌو النَّاقِدُ، وَزُهَيْرُ بْنُ حَرْبٍ، جَمِيعًا عَنِ ابْنِ عُيَيْنَةَ، قَالَ زُهَيْرٌ: حَدَّثَنَا سُفْيَانُ بْنُ عُيَيْنَةَ، عَنِ الزُّهْرِيِّ، سَمِعَ سَالِمًا، يُحَدِّثُ عَنْ أَبِيهِ، يَبْلُغُ بِهِ النَّبِيَّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ قَالَ: «إِذَا اسْتَأْذَنَتْ أَحَدَكُمُ امْرَأَتُهُ إِلَى الْمَسْجِدِ فَلَا يَمْنَعْهَا».

[805–135]. (Dar al-Salam 0885) Harmalah ibn Yahya narrated to me: Ibn Wahb reported; Yunus reported to me; from Ibn Shihab; Salim ibn [Abdullah reported to me; that [Abdullah ibn [Umar said: '**I heard God's Messenger (peace be upon him) say: "Do not stop your women from going to the mosque, if they ask your permission to go". Bilal ibn [Abdullah said: "By God, we shall stop them". [Abdullah moved towards him and scolded him very severely. I never heard him scold him in such a way. Then he said: "I am telling you of what God's Messenger (peace be upon him) said and you say 'by God, we shall stop them'"**.'

حَدَّثَنِي حَرْمَلَةُ بْنُ يَحْيَى، أَخْبَرَنَا ابْنُ وَهْبٍ، أَخْبَرَنِي يُونُسُ، عَنِ ابْنِ شِهَابٍ، قَالَ: أَخْبَرَنِي سَالِمُ بْنُ عَبْدِ اللهِ، أَنَّ عَبْدَ اللهِ بْنَ عُمَرَ قَالَ: سَمِعْتُ رَسُولَ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ يَقُولُ: «لَا تَمْنَعُوا نِسَاءَكُمُ الْمَسَاجِدَ إِذَا اسْتَأْذَنَّكُمْ إِلَيْهَا». قَالَ: فَقَالَ بِلَالُ بْنُ عَبْدِ اللهِ: "وَاللهِ لَنَمْنَعُهُنَّ"، قَالَ: فَأَقْبَلَ عَلَيْهِ عَبْدُ اللهِ: فَسَبَّهُ سَبًّا سَيِّئًا مَا سَمِعْتُهُ سَبَّهُ مِثْلَهُ قَطُّ وَقَالَ: «أُخْبِرُكَ عَنْ رَسُولِ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ وَتَقُولُ: وَاللهِ لَنَمْنَعُهُنَّ».

[806–136]. (Dar al-Salam 0886) Muhammad ibn [Abdullah ibn Numayr narrated: my father and Ibn Idris narrated; [Ubaydullah narrated; from Nafi[; from Ibn [Umar; that God's Messenger (peace be upon him) said: '**Do not stop God's women servants from going to God's mosques**'.

حَـدَّثَنَا مُـحَمَّدُ بْنُ عَبْـدِ اللهِ بْـنِ نُمَـيْرٍ، حَـدَّثَنَا أَبِي وَابْنُ إِدْرِيسَ، قَـالَا: حَـدَّثَنَا عُبَـيْـدُ اللهِ، عَـنْ نَافِـعٍ، عَـنِ ابْنِ عُمَرَ، أَنَّ رَسُـولَ اللهِ صَـلَّى اللهُ عَلَيْهِ وَسَـلَّمَ قَـالَ: «لَا تَـمْنَعُوا إِمَاءَ اللهِ مَسَاجِدَ اللهِ»

[807–137]. (Dar al-Salam 0887) Ibn Numayr narrated:[i] my father narrated; Hanzalah narrated; he said: I heard Salim say; I heard Ibn [Umar say; I heard God's Messenger (peace be upon him) say: '**If your women ask your permission to go to mosques, permit them to do so**'.

حدَّثَنَا ابْنُ نُمَيْرٍ، حَدَّثَنَا أَبِي، حَدَّثَنَا حَنْظَلَةُ، قَالَ: سَمِعْتُ سَالِـمًا، يَقُولُ: سَمِعْتُ ابْنَ عُمَرَ، يَقُولُ: سَمِعْتُ رَسُولَ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ يَقُولُ: «إِذَا اسْتَأْذَنَكُمْ نِسَاؤُكُمْ إِلَى الْـمَسَاجِدِ فَأْذَنُوا لَـهُنَّ»

[808–138]. (Dar al-Salam 0888) Abu Kurayb narrated:[i] Abu Mu[awiyah narrated; from al-A[mash; from Mujahid; from Ibn [Umar; he said: God's Messenger (peace be upon him) said: **'Do not stop women from going to mosques at night'. A son of [Abdullah ibn [Umar said: 'We shall not let them go out so that they may take it as a pretext'. Ibn [Umar scolded him and said: 'I am saying God's Messenger said this and you say we shall not let them!'**

حَدَّثَنَا أَبُو كُرَيْبٍ، حَدَّثَنَا أَبُو مُعَاوِيَةَ، عَنِ الْأَعْمَشِ، عَنْ مُجَاهِدٍ، عَنِ ابْنِ عُمَرَ، قَالَ: قَالَ رَسُولُ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ: «لَا تَمْنَعُوا النِّسَاءَ مِنَ الْخُرُوجِ إِلَى الْـمَسَاجِدِ بِاللَّيْلِ» فَقَالَ ابْنٌ لِعَبْدِ اللهِ بْنِ عُمَرَ: لَا نَدَعُهُنَّ يَخْرُجْنَ فَيَتَّخِذْنَهُ دَغَلًا. قَالَ فَزَبَرَهُ ابْنُ عُمَرَ وَقَالَ: «أَقُولُ: قَالَ رَسُولُ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ. وَتَقُولُ: لَا نَدَعُهُنَّ».

[000–000]. (Dar al-Salam 0889) [Ali ibn Khashram narrated: [Isa ibn Yunus reported; from al-A[mash; with the same chain of transmission: **the same text**.

حَدَّثَنَا عَلِيُّ بْنُ خَشْرَمٍ، أَخْبَرَنَا عِيسَى بْنُ يُونُسَ، عَنِ الْأَعْمَشِ، بِهَذَا الْإِسْنَادِ مِثْلَهُ

[809–139]. (Dar al-Salam 0890) Muhammad ibn Hatim and Ibn Rafi[narrated: Shababah narrated; Warqa’ narrated; from [Amr; from Mujahid; from Ibn [Umar: ‘**God’s Messenger (peace be upon him) said: “Permit women to come to the mosques at night”. A son of his called Waqid said: “They will then use it as a pretext”. [Ibn [Umar] hit him in his chest and said: “I am telling you something God’s Messenger (peace be upon him) said and you say: No!”**’

حَدَّثَنَا مُحَمَّدُ بْنُ حَاتِمٍ، وَابْنُ رَافِعٍ، قَالَا: حَدَّثَنَا شَبَابَةُ، حَدَّثَنِي وَرْقَاءُ، عَنْ عَمْرٍو، عَنْ مُجَاهِدٍ، عَنِ ابْنِ عُمَرَ، قَالَ: قَالَ رَسُولُ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ: «ائْذَنُوا لِلنِّسَاءِ بِاللَّيْلِ إِلَى الْمَسَاجِدِ». فَقَالَ ابْنٌ لَهُ: يُقَالُ لَهُ وَاقِدٌ: إِذَنْ يَتَّخِذْنَهُ دَغَلًا. قَالَ: فَضَرَبَ فِي صَدْرِهِ وَقَالَ: «أُحَدِّثُكَ عَنْ رَسُولِ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ، وَتَقُولُ: لَا».

[810–140]. (Dar al-Salam 0891) Harun ibn [Abdullah narrated: [Abdullah ibn Yazid al-Muqri narrated; Sa[id (meaning Ibn Abi Ayyub) narrated; Ka[b ibn [Alqamah narrated; from Bilal ibn [Abdullah ibn [Umar; from his father; he said: ‘**God’s Messenger (peace be upon him) said: “Do not stop women from taking their due right in mosques, if they ask your permission”. Bilal said: “By God, we shall stop them”. [Abdullah said to him: “I am saying what God’s Messenger (peace be upon him) said and you say: we shall stop them!”**’

حَدَّثَنَا هَارُونُ بْنُ عَبْدِ اللهِ، حَدَّثَنَا عَبْدُ اللهِ بْنُ يَزِيدَ الْمُقْرِئُ، حَدَّثَنَا سَعِيدٌ يَعْنِي ابْنَ أَبِي أَيُّوبَ، حَدَّثَنَا كَعْبُ بْنُ عَلْقَمَةَ، عَنْ بِلَالِ بْنِ عَبْدِ اللهِ بْنِ عُمَرَ، عَنْ أَبِيهِ قَالَ: قَالَ رَسُولُ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ: «لَا تَمْنَعُوا النِّسَاءَ حُظُوظَهُنَّ مِنَ الْمَسَاجِدِ، إِذَا اسْتَأْذَنُوكُمْ» فَقَالَ بِلَالٌ: وَاللهِ، لَنَمْنَعُهُنَّ. فَقَالَ لَهُ عَبْدُ اللهِ: أَقُولُ: قَالَ رَسُولُ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ وَتَقُولُ أَنْتَ: لَنَمْنَعُهُنَّ؟!.

[811–141]. (Dar al-Salam 0892) Harun ibn Sa[id al-Ayli narrated:[i] Ibn Wahb narrated; Makhramah reported to me; from his father; from Busr ibn Sa[id; that Zaynab al-Thaqafiyyah narrated from God’s Messenger (peace be upon him) that he said: ‘**If any of you, women, attends the [Isha’ [Prayer], let her not wear perfume that night**’.

حَدَّثَنَا هَارُونُ بْنُ سَعِيدٍ الْأَيْلِيُّ، حَدَّثَنَا ابْنُ وَهْبٍ، أَخْبَرَنِي مَخْرَمَةُ، عَنْ أَبِيهِ، عَنْ بُسْرِ بْنِ سَعِيدٍ، أَنَّ زَيْنَبَ الثَّقَفِيَّةَ، كَانَتْ تُحَدِّثُ عَنْ رَسُولِ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ أَنَّهُ قَالَ: «إِذَا شَهِدَتْ إِحْدَاكُنَّ الْعِشَاءَ فَلَا تَطَيَّبْ تِلْكَ اللَّيْلَةَ»

[812–142]. (Dar al-Salam 0893) Abu Bakr ibn Abi Shaybah narrated: Yahya ibn Sa[id al-Qattan narrated; from Muhammad ibn [Ajlan; Bukayr ibn [Abdullah ibn al-Ashajj narrated to me; from Busr ibn Sa[id; from Zaynab, [Abdullah's wife: She said: God's Messenger (peace be upon him) said to us: '**If any of you goes to the mosque, you must not wear perfume**'.

حَـدَّثَنَا أَبُو بَكْـرِ بْنُ أَ ِبي شَيْبَـةَ، حَـدَّثَنَا يَحْيَى بْنُ سَـعِيدٍ الْقَطَّانُ، عَنْ مُـحَمَّدِ بْنِ عَجْلَانَ، حَـدَّثَنِي بُكَـيْرُ بْنُ عَبْـدِ اللهِ بْنِ الْأَشَـجِّ، عَنْ بُسْـرِ بْنِ سَـعِيدٍ، عَنْ زَ ْيْنَـبَ، امْـرَأَةِ عَبْـدِ اللهِ، قَـالَتْ: قَالَ لَنَا رَ ُسُـولُ اللهِ صَلَّى اللهُ عَلَيْـهِ وَسَـلَّمَ: «»«إِذَا شَـهِدَتْ إِحْـدَاكُنَّ الْـمَسْجِدَ فَلَا تَمَسَّ طِيبًا».

[813–143]. (Dar al-Salam 0894) Yahya ibn Yahya and Ishaq ibn Ibrahim narrated:[i] Yahya said: [Abdullah ibn Muhammad ibn [Abdullah ibn Abi Farwah reported; from Yazid ibn Khusayfah; from Busr ibn Sa[id; from Abu Hurayrah: God's Messenger (peace be upon him) said: '**Any woman who has exposed herself to incense must not attend the last [Isha' prayer with us**'.

حَدَّثَنَا يَحْيَى بْنُ يَحْيَى، وَإِسْحَاقُ بْنُ إِبْرَاهِيمَ، قَالَ يَحْيَى: أَخْبَرَنَا عَبْدُ اللهِ بْنُ مُحَمَّدِ بْنِ عَبْدِ اللهِ بْنِ أَبِي فَرْوَةَ، عَنْ يَزِيدَ بْنِ خُصَيْفَةَ،عَنْ بُسْرِ بْنِ سَعِيدٍ، عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ: «أَيُّمَا امْرَأَةٍ أَصَابَتْ بَخُورًا فَلَا تَشْهَدْ مَعَنَا الْعِشَاءَ الْآخِرَةَ».

[814–144]. (Dar al-Salam 0895) [Abdullah ibn Maslamah ibn Qa[nab narrated:[i] Sulayman (meaning Ibn Bilal) narrated; from Yahya (who is Ibn Sa[id); from [Amrah bint [Abd al-Rahman; that she heard [A'ishah, the Prophet's wife, say: **'Had God's Messenger seen what women have done recently, he would have stopped them from going to the mosque, as the women of the Children of Israel were'. I said to [Amrah: 'Were the women of the Children of Israel stopped from going to their place of prayer?' She said: 'Yes'**.

حَدَّثَنَا عَبْدُ اللهِ بْنُ مَسْلَمَةَ بْنِ قَعْنَبٍ، حَدَّثَنَا سُلَيْمَانُ يَعْنِي ابْنَ بِلَالٍ، عَنْ يَحْيَى وَهُوَ ابْنُ سَعِيدٍ، عَنْ عَمْرَةَ بِنْتِ عَبْدِ الرَّحْمَنِ، أَنَّهَا سَمِعَتْ عَائِشَةَ زَوْجَ النَّبِيِّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ تَقُولُ: «لَوْ أَنَّ رَسُولَ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ رَأَى مَا أَحْدَثَ النِّسَاءُ لَمَنَعَهُنَّ الْمَسْجِدَ كَمَا مُنِعَتْ نِسَاءُ بَنِي إِسْرَائِيلَ». قَالَ: فَقُلْتُ لِعَمْرَةَ: أَنِ سَاءُ بَنِي إِسْرَائِيلَ مُنِعْنَ الْمَسْجِدَ؟" قَالَتْ: «نَعَمْ»».

[000–000]. (Dar al-Salam 0896) Muhammad ibn al-Muthanna narrated: [Abd al-Wahhab (meaning al-Thaqafi) [H]. Also, [Amr al-Naqid narrated; Sufyan ibn [Uyaynah narrated [H]. And, Abu Bakr ibn Abi Shaybah narrated; Abu Khalid al-Ahmar narrated [H]. Also, Ishaq ibn Ibrahim narrated; [Isa ibn Yunus reported; all from Yahya ibn Sa[id; with this chain of transmission: **the same text**.

حَدَّثَنَا مُحَمَّدُ بْنُ الْـمُثَنَّى، حَدَّثَنَا عَبْدُ الْوَهَّابِ يَعْنِي الثَّقَفِيَّ، ح قَالَ: وَحَدَّثَنَا عَمْرٌو النَّاقِدُ، حَدَّثَنَا سُفْيَانُ بْنُ عُيَيْنَةَ، ح قَالَ: وَحَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ، حَدَّثَنَا أَبُو خَالِدٍ الْأَحْمَرُ، ح قَالَ: وَحَدَّثَنَا إِسْحَاقُ بْنُ إِبْرَاهِيمَ، قَالَ: أَخْبَرَنَا عِيسَى بْنُ يُونُسَ، كُلُّهُمْ عَنْ يَحْيَى بْنِ سَعِيدٍ، بِهَذَا الْإِسْنَادِ مِثْلَهُ.

Text Explanation

These hadiths give a clear meaning that women may not be prevented or stopped from attending the mosques for worship. However, there are conditions mentioned by scholars, which are based on relevant hadiths that she must not wear perfume or makeup, or ringing anklets, or luxurious clothes and she must not mix freely with men. Moreover, the route to the mosque must be safe, with nothing to be feared on the way. This order not to stop them from attending mosques is understood to be one of discouragement, not total prohibiton, if the woman is married and the conditions are met. If the woman is unmarried, preventing her from attending the mosque is prohibited.

Ibn [Umar’s son said that some people would still stop women from attending mosques to prevent them taking such permission as a pretext for doing or being involved in some unacceptable activity. [Abdullah ibn [Umar scolds his son severely, and in one narration he hits him on his chest. This makes clear that such a punishment of one’s own son is acceptable, even if he is an adult. Moreover, scolding a person who objects to the Sunnah out of personal preference is appropriate.

In hadith No. 811, the Prophet says to women: ‘If any of you attends the [Isha’ [prayer], let her not wear perfume that night’. This means if she wishes to attend the [Isha’ prayer, she should not wear perfume before going to the mosque. If she has attended the prayer and gone back home, then she may wear perfume or other makeup.

In hadith No. 813, the Prophet describes the [Isha' prayer as the 'last [Isha'. Al-Asma[i, a famous linguist, said that it is impossible that people describe [Isha' as the 'last', because we have only one [Isha'. This is wrong because the hadith uses it. Moreover, in Muslim's anthology, a number of the Prophet's Companions are stated to describe it as the 'last [Isha''. Their descriptions are well known and will be mentioned in coming chapters.

In hadith No. 814, [A'ishah expresses her view that the Prophet would have prevented women from attending mosques had he seen what they were doing. She was referring to what women used of adornments, perfumes and fine clothes, but God knows best.

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i. Related by al-Bukhari, 5238; al-Nasa'i, 705.
i. Related by al-Bukhari, 162.
i. Related by al-Bukhari, 899 (in similar wording); Abu Dawud, 568; al-Tirmidhi, 570.
i. Related by al-Bukhari, 5144, 5146, 5147, 5148 and 5149.
i. Related by Abu Dawud, 4175; al-Nasa'i, 5143.
i. Related by al-Bukhari, 869; Abu Dawud, 569.

CHAPTER 31

KEEPING ONE'S VOICE AT THE CORRECT LEVEL IN PRAYER

[815–145]. (Dar al-Salam 0897) Abu Ja[far Muhammad ibn al-Sabbah and [Amr al-Naqid narrated:[i] both from Hushaym. Ibn al-Sabbah said: Hushaym narrated; Abu Bishr reported; from Sa[id ibn Jubayr; from Ibn [Abbas; concerning the verse that says: '*Do not raise your voice too loud in prayer, nor say it in too low a voice*'. (17: 110) **This was revealed in Makkah, when the Prophet was in hiding. When he led his Companions in prayer, he raised his voice as he recited the Qur'an. When the unbelievers heard him, they cursed the Qur'an, the One who revealed it and the one who brought it. Therefore, God, the Exalted, said to His Prophet (peace be upon him): do not recite it too loudly so as to allow the unbelievers to hear your recitation, nor recite it too low making it difficult for your Companions to follow it. You should let them [i.e. your Companions] listen to the Qur'an but without raising your voice too loud. Rather, 'follow a middle course in between', i.e. neither too loud nor too low**.

حَدَّثَنَا أَبُو جَعْفَرٍ مُحَمَّدُ بْنُ الصَّبَّاحِ، وَعَمْرٌو النَّاقِدُ، جَمِيعًا عَنْ هُشَيْمٍ، قَالَ ابْنُ الصَّبَّاحِ: حَدَّثَنَا هُشَيْمٌ، أَخْبَرَنَا أَبُو بِشْرٍ، عَنْ سَعِيدِ بْنِ جُبَيْرٍ، عَنِ ابْنِ عَبَّاسٍ، فِي قَوْلِهِ عَزَّ وَجَلَّ: {وَلَا تَجْهَرْ بِصَلَاتِكَ وَلَا تُخَافِتْ بِهَا} [الإسراء: ١١٠] قَالَ: «نَزَلَتْ وَرَسُولُ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ مُتَوَارٍ بِمَكَّةَ، فَكَانَ إِذَا صَلَّى بِأَصْحَابِهِ رَفَعَ صَوْتَهُ بِالْقُرْآنِ، فَإِذَا سَمِعَ ذَلِكَ الْمُشْرِكُونَ سَبُّوا الْقُرْآنَ وَمَنْ أَنْزَلَهُ وَمَنْ جَاءَ بِهِ، فَقَالَ اللهُ تَعَالَى لِنَبِيِّهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ: {وَلَا تَجْهَرْ بِصَلَاتِكَ} فَيَسْمَعَ الْمُشْرِكُونَ قِرَاءَتَكَ {وَلَا تُخَافِتْ بِهَا} عَنْ أَصْحَابِكَ أَسْمِعْهُمُ الْقُرْآنَ وَلَا تَجْهَرْ ذَلِكَ الْجَهْرَ {وَابْتَغِ بَيْنَ ذَلِكَ سَبِيلًا} [الإسراء: ١١٠]» ، «يَقُولُ بَيْنَ الْجَهْرِ وَالْمُخَافَتَةِ».

[816–146]. (Dar al-Salam 0898) Yahya ibn Yahya narrated: Yahya ibn Zakariyya' reported; from Hisham ibn [Urwah; from his father; from

[A’ishah; speaking about the verse: ‘*Do not raise your voice too loud in prayer, nor say it in too low a voice*’. (17: 110): ‘**This was revealed concerning supplication**’.

حَدَّثَنَا يَحْيَى بْنُ يَحْيَى، أَخْبَرَنَا يَحْيَى بْنُ زَكَرِيَّا، عَنْ هِشَامِ بْنِ عُرْوَةَ، عَنْ أَبِيهِ، عَنْ عَائِشَةَ، فِي قَوْلِهِ عَزَّ وَجَلَّ: {وَلَا تَجْهَرْ بِصَلَاتِكَ وَلَا تُخَافِتْ بِهَا} [الإسراء: ١١٠] قَالَتْ: «أُنْزِلَ هَذَا فِي الدُّعَاءِ».

[000–000]. (Dar al-Salam 0899) Qutaybah ibn Sa[id narrated: Hammad (meaning Ibn Zayd) narrated [H]. Also, Abu Bakr ibn Abi Shaybah narrated; Abu Usamah and Waki[narrated [H]. And, Abu Kurayb narrated; Abu Mu[awiyah narrated; all from Hisham; with this chain of transmission: **the same text**.

حَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ، حَدَّثَنَا حَمَّادٌ يَعْنِي ابْنَ زَيْدٍ، ح قَالَ: وَحَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ، حَدَّثَنَا أَبُو أُسَامَةَ، وَوَكِيعٌ، ح قَالَ حَدَّثَنَا أَبُو كُرَيْبٍ، حَدَّثَنَا أَبُو مُعَاوِيَةَ، كُلُّهُمْ عَنْ هِشَامٍ، بِهَذَا الْإِسْنَادِ مِثْلَهُ

Text Explanation

The first hadith, No. 815, narrated by Ibn [Abbas, is very clear showing that when there is an adverse situation that may result from reciting the Qur’an loudly, then keeping one’s voice to a moderate level is advisable. The second hadith, No. 816, gives [A’ishah’s explanation that it refers to supplication. This is the interpretation chosen by al-Tabari, though Ibn [Abbas’s interpretation sounds more likely, but God knows best.

i. Related by al-Bukhari, 4722, 7490, 7525 and 7547 (in a shorter version); al-Tirmidhi, 3145 and 3146; al-Nasa’i, 1010 and 1011.

CHAPTER 32

LISTENING TO QUR’ANIC RECITATION

[817–147]. (Dar al-Salam 0900) Qutaybah ibn Sa[id, Abu Bakr ibn Abi Shaybah and Ishaq ibn Ibrahim narrated: all from Jarir; Abu Bakr said: Jarir ibn [Abd al-Hamid narrated; from Musa ibn Abi [A’ishah; from Sa[id ibn Jubayr; from Ibn [Abbas, concerning the verses starting, ‘*Do not move your tongue repeating its words*’. He said: ‘**When Gabriel brought the Prophet new revelations, the Prophet used to move his tongue and lips with it, and he found it hard. This was known about him. God then revealed: “Do not move your tongue repeating its words in haste”, so that you hold it. “We shall see to its collection and recitation.” We shall make sure that you will have it in your heart, and its recitation so that you can recite it. “When We recite it, follow its recitation.” As We reveal it, you listen to it. “Then it will be for Us to make its meaning clear.” We shall make it clear through your tongue. After that when Gabriel came to him, the Prophet would listen attentively. When Gabriel left him, he could recite it, as God promised him**’.

وَحَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ، وَأَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ، وَإِسْحَاقُ بْنُ إِبْرَاهِيمَ، كُلُّهُمْ عَنْ جَرِيرٍ، قَالَ أَبُو بَكْرٍ: حَدَّثَنَا جَرِيرُ بْنُ عَبْدِ الْحَمِيدِ، عَنْ مُوسَى بْنِ أَبِي عَائِشَةَ، عَنْ سَعِيدِ بْنِ جُبَيْرٍ، عَنِ ابْنِ عَبَّاسٍ، فِي قَوْلِهِ عَزَّ وَجَلَّ: {لَا تُحَرِّكْ بِهِ لِسَانَكَ} [القيامة: ٦١] قَالَ: «كَانَ النَّبِيُّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ إِذَا نَزَلَ عَلَيْهِ جِبْرِيلُ بِالْوَحْيِ كَانَ مِمَّا يُحَرِّكُ بِهِ لِسَانَهُ وَشَفَتَيْهِ فَيَشْتَدُّ عَلَيْهِ، فَكَانَ ذَلِكَ يُعْرَفُ مِنْهُ»، فَأَنْزَلَ اللهُ تَعَالَى: {لَا تُحَرِّكْ بِهِ لِسَانَكَ لِتَعْجَلَ بِهِ} [القيامة: ٦١] أَخْذَهُ {إِنَّ عَلَيْنَا جَمْعَهُ} [القيامة: ٧١] وَقُرْآنَهُ إِنَّ عَلَيْنَا أَنْ نَجْمَعَهُ فِي صَدْرِكَ وَقُرْآنَهُ فَتَقْرَؤُهُ {فَإِذَا قَرَأْنَاهُ فَاتَّبِعْ قُرْآنَهُ} [القيامة: ٨١] قَالَ: أَنْزَلْنَاهُ فَاسْتَمِعْ لَهُ {إِنَّ عَلَيْنَا بَيَانَهُ} [القيامة: ٩١] أَنْ نُبَيِّنَهُ بِلِسَانِكَ فَكَانَ إِذَا أَتَاهُ جِبْرِيلُ أَطْرَقَ فَإِذَا ذَهَبَ قَرَأَهُ كَمَا وَعَدَهُ اللهُ.

[818–148]. (Dar al-Salam 0901) Qutaybah ibn Sa[id narrated: Abu [Awanah narrated; from Musa ibn Abi [A'ishah; from Sa[id ibn Jubayr; from Ibn [Abbas, concerning the verses starting, '*Do not move your tongue repeating its words in haste*'. He said: '**The Prophet (peace be upon him) found it hard when revelation was given to him, and he used to move his lips. Ibn [Abbas said to me: "I am moving them [i.e. my lips] as God's Messenger (peace be upon him) used to move them". Sa[id said: "I am moving them as Ibn [Abbas moved them", and he moved his lips. God then revealed: "Do not move your tongue repeating its words in haste, We shall see to its collection and recitation". He said: its collection in your heart, and then you can recite it. "When We recite it, follow its recitation." He said: you listen to it and hearken. Then it will be for Us to ensure that you recite it. After that when Gabriel came to him, the Prophet would listen attentively. When Gabriel departed, the Prophet recited it just as Gabriel taught him**'.

حَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ، حَدَّثَنَا أَبُو عَوَانَةَ، عَنْ مُوسَى بْنِ أَبِي عَائِشَةَ، عَنْ سَعِيدِ بْنِ جُبَيْرٍ، عَنِ ابْنِ عَبَّاسٍ، فِي قَوْلِهِ: {لَا تُحَرِّكْ بِهِ لِسَانَكَ لِتَعْجَلَ بِهِ} [القيامة: ٦١]، قَالَ: «كَانَ النَّبِيُّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ يُعَالِجُ مِنَ التَّنْزِيلِ شِدَّةً كَانَ يُحَرِّكُ شَفَتَيْهِ»، فَقَالَ لِي ابْنُ عَبَّاسٍ: «أَنَا أُحَرِّكُهُمَا كَمَا كَانَ رَسُولُ اللَّهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ يُحَرِّكُهُمَا». فَقَالَ سَعِيدٌ: «أَنَا أُحَرِّكُهُمَا كَمَا كَانَ ابْنُ عَبَّاسٍ يُحَرِّكُهُمَا فَحَرَّكَ شَفَتَيْهِ». فَأَنْزَلَ اللهُ تَعَالَى: {لَا تُحَرِّكْ بِهِ لِسَانَكَ لِتَعْجَلَ بِهِ إِنَّ عَلَيْنَا جَمْعَهُ وَقُرْآنَهُ} [القيامة: ٧١] قَالَ: جَمْعَهُ فِي صَدْرِكَ ثُمَّ تَقْرَؤُهُ {فَإِذَا قَرَأْنَاهُ فَاتَّبِعْ قُرْآنَهُ} [القيامة: ٨١]. قَالَ: فَاسْتَمِعْ وَأَنْصِتْ ثُمَّ إِنَّ عَلَيْنَا أَنْ تَقْرَأَهُ قَالَ: «فَكَانَ رَسُولُ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ إِذَا أَتَاهُ جِبْرِيلُ اسْتَمَعَ فَإِذَا انْطَلَقَ جِبْرِيلُ قَرَأَهُ النَّبِيُّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ كَمَا أَقْرَأَهُ».

Text Explanation

The hadith confirms that the Prophet used to move his tongue and lips with the Qur'an when it was revealed to him. This was his usual practice, because he was eager to retain it in memory. In the Qur'anic verses quoted in the hadith (75: 16–19), God, the Mighty and Exalted, says: "When We recite it", which means when the Angel Gabriel recited it. Thus, the attribution to God here is a case of attribution to God what is done by His command.

Both hadiths confirm that the experience of receiving revelations was hard for the Prophet. He suffered from it because the presence of the angel gave it an awesome atmosphere, and the revelation itself was a heavy experience. In another surah, God says to him: '*We shall bestow on you a weighty message*'. (73: 5) The Prophet found it hard to ensure that he learnt it well. Ibn [Abbas mentions that 'this was known about him'. This means that whoever saw him then would know that he found it hard, because its effect was clear on his face and body. His wife, [A'ishah, said: 'I could see him receiving revelations on a very cold day, and by the time it was over, he would be perspiring profusely'.

The Prophet was told to listen and hearken when the Qur'an was recited to him. It is possible that one listens to something without paying full attention. Hence, the hadith uses both 'listen' and 'hearken'. God says: '*When the Qur'an is recited, hearken to it, and listen in silence, so that you may be graced with God's mercy*'. (7: 204)

CHAPTER 33

RECITING THE QUR’AN ALOUD IN FAJR PRAYER AND RECITING IT TO THE JINN

[819–149]. (Dar al-Salam 0902) Shayban ibn Farrukh narrated:[i] Abu [Awanah narrated; from Abu Bishr; from Sa[id ibn Jubayr; from Ibn [Abbas. He said: ‘**God’s Messenger (peace be upon him) never recited the Qur’an to the jinn and he never saw them. God’s Messenger went out with a group of his companins to [Ukaz marketplace. It was after the jinn were prevented from listenting to the news from heaven, and they were shot by shooting stars. The jinn went back to their people, who asked them: “What is the matter with you?” They said: “We have been prevented from listening to the news from heaven and we have been shot by shooting stars”. They said: “This must be for some serious event. Roam about the whole earth to find out what it is that keeps the news from heaven withheld from us”. They went out, roaming all parts of the east and west. One group headed towards Tihamah (when [the Prophet] was at Nakhl, aiming towards [Ukaz marketplace. He was leading his Companions as they offered the Fajr Prayer). When they heard the Qur’an, they listened in silence. They then said: “This is what stopped us from listening to the news from heaven”. They went back to their people and said: “We have heard a wondrous discourse, giving guidance to what is sagacious, and we have come to believe in it. We shall never associate partners with our Lord”. (72: 1–2) Then God, the Mighty and Exalted, revealed to his Prophet Muhammad (peace be upon him) [the surah starting with]: “Say: It has been revealed to me that a group of the jinn listened in and then said”**.’ (72: 1)

حَدَّثَنَا شَيْبَانُ بْنُ فَرُّوخَ، حَدَّثَنَا أَبُو عَوَانَةَ، عَنْ أَبِي بِشْرٍ، عَنْ سَعِيدِ بْنِ جُبَيْرٍ، عَنِ ابْنِ عَبَّاسٍ قَالَ: «مَا قَرَأَ رَسُولُ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ عَلَى الْجِنِّ وَمَا رَآهُمْ. انْطَلَقَ رَسُولُ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ فِي طَائِفَةٍ مِنْ أَصْحَابِهِ

عَامِدِينَ إِلَى سُوقِ عُكَاظٍ وَقَدْ حِيلَ بَيْنَ الشَّيَاطِينِ وَبَيْنَ خَبَرِ السَّمَاءِ. وَأُرْسِلَتْ عَلَيْهِمُ الشُّهُبُ. فَرَجَعَتِ الشَّيَاطِينُ إِلَى قَوْمِهِمْ فَقَالُوا: «مَا لَكُمْ؟» قَالُوا: «حِيلَ بَيْنَنَا وَبَيْنَ خَبَرِ السَّمَاءِ وَأُرْسِلَتْ عَلَيْنَا الشُّهُبُ». قَالُوا: «مَا ذَاكَ إِلَّا مِنْ شَيْءٍ حَدَثَ. فَاضْرِبُوا مَشَارِقَ الْأَرْضِ وَمَغَارِبَهَا. فَانْظُرُوا مَا هَذَا الَّذِي حَالَ بَيْنَنَا وَبَيْنَ خَبَرِ السَّمَاءِ». فَانْطَلَقُوا يَضْرِبُونَ مَشَارِقَ الْأَرْضِ وَمَغَارِبَهَا. فَمَرَّ النَّفَرُ الَّذِينَ أَخَذُوا نَحْوَ تِهَامَةَ - وَهُوَ بِنَخْلٍ عَامِدِينَ إِلَى سُوقِ عُكَاظٍ وَهُوَ يُصَلِّي بِأَصْحَابِهِ صَلَاةَ الْفَجْرِ - فَلَمَّا سَمِعُوا الْقُرْآنَ اسْتَمَعُوا لَهُ. وَقَالُوا: «هَذَا الَّذِي حَالَ بَيْنَنَا وَبَيْنَ خَبَرِ السَّمَاءِ» فَرَجَعُوا إِلَى قَوْمِهِمْ. فَقَالُوا: «يَا قَوْمَنَا إِنَّا سَمِعْنَا قُرْآنًا عَجَبًا يَهْدِي إِلَى الرُّشْدِ فَآمَنَّا بِهِ وَلَنْ نُشْرِكَ بِرَبِّنَا أَحَدًا». فَأَنْزَلَ اللهُ عَزَّ وَجَلَّ عَلَى نَبِيِّهِ مُحَمَّدٍ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ: {قُلْ أُوحِيَ إِلَيَّ أَنَّهُ اسْتَمَعَ نَفَرٌ مِنَ الْجِنِّ}».

[820–150]. (Dar al-Salam 0903) Muhammad ibn al-Muthanna narrated:[i] [Abd al-A[la narrated; from Dawud; from [Amir: he said: I asked [Alqamah: Did Ibn Mas[ud witness the night of the jinn with God’s Messenger (peace be upon him)? [Alqamah said: I myself asked Ibn Mas[ud: Did any of you witness the night of the jinn with God’s Messenger? He said: ‘**No, but we were with God’s Messenger (peace be upon him) one night, when we missed him. We searched for him in valleys and mountain passages, and we thought that he was kidnapped or assassinated. It was our worst night ever. In the morning, we saw him coming from the direction of Hira’. We said: “Messenger of God, we missed you and searched for you but could not find you. We went through our worst night ever”. He said: “A person from the jinn came inviting me and I went with him and recited the Qur’an to them”. He took us along and showed us their traces and the traces of their fires. They asked him for food. He said: “You shall have every bone you find on which God’s name was mentioned [at the time of its slaughter]. It will be at its richest in meat. And you shall have all animal droppings as feed for your animals”. God’s Messenger (peace be upon him) said [to us]: “Do not use them for cleansing after answering the call of nature, because they are the food of your brethren”**.’

حَدَّثَنَا مُحَمَّدُ بْنُ الْمُثَنَّى، حَدَّثَنَا عَبْدُ الْأَعْلَى عَنْ دَاوُدَ، عَنْ عَامِرٍ، قَالَ: “سَأَلْتُ عَلْقَمَةَ هَلْ كَانَ ابْنُ مَسْعُودٍ شَهِدَ مَعَ رَسُولِ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ لَيْلَةَ الْجِنِّ؟” قَالَ: فَقَالَ عَلْقَمَةُ، “أَنَا سَأَلْتُ ابْنَ مَسْعُودٍ فَقُلْتُ: هَلْ شَهِدَ أَحَدٌ مِنْكُمْ مَعَ رَسُولِ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ لَيْلَةَ الْجِنِّ؟” قَالَ: “لَا وَلَكِنَّا كُنَّا مَعَ رَسُولِ اللهِ ذَاتَ لَيْلَةٍ فَفَقَدْنَاهُ فَالْتَمَسْنَاهُ فِي الْأَوْدِيَةِ وَالشِّعَابِ. فَقُلْنَا:

اسْتُطِيَرَ أو اغْتِيلَ. قَالَ: فَبِتْنَا بِشَرِّ لَيْلَةٍ بَاتَ بِهَا قَوْمٌ فَلَمَّا أَصْبَحْنَا إِذَا هُوَ جَاءٍ مِنْ قِبَلَ حِرَاءٍ. قَالَ: "فَقُلْنَا يَا رَسُولَ اللهِ فَقَدْنَاكَ فَطَلَبْنَاكَ فَلَمْ نَجِدْكَ فَبِتْنَا بِشَرِّ لَيْلَةٍ بَاتَ بِهَا قَوْمٌ". فَقَالَ: «أَتَانِي دَاعِي الْجِنِّ فَذَهَبْتُ مَعَهُ فَقَرَأْتُ عَلَيْهِمُ الْقُرْآنَ». قَالَ: فَانْطَلَقَ بِنَا فَأَرَانَا آثَارَهُمْ وَآثَارَ نِيرَانِهِمْ وَسَأَلُوهُ الزَّادَ فَقَالَ: «لَكُمْ كُلُّ عَظْمٍ ذُكِرَ اسْمُ اللهِ عَلَيْهِ يَقَعُ فِي أَيْدِيكُمْ أَوْفَرَ مَا يَكُونُ لَحْمًا وَكُلُّ بَعْرَةٍ عَلَفٌ لِدَوَابِّكُمْ". فَقَالَ رَسُولُ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ: «فَلَا تَسْتَنْجُوا بِهِمَا فَإِنَّهُمَا طَعَامُ إِخْوَانِكُمْ».

[821–000]. (Dar al-Salam 0904) [Ali ibn Hujr al-Sa[di narrated it to me: Isma[il ibn Ibrahim narrated; from Dawud; with this chain of transmission; **but only up to 'and the traces of their fires'**.

وَحَدَّثَنِيهِ عَلِيُّ بْنُ حُجْرٍ السَّعْدِيُّ، حَدَّثَنَا إِسْمَاعِيلُ بْنُ إِبْرَاهِيمَ عَنْ دَاوُدَ بِهَذَا الْإِسْنَادِ إِلَى قَوْلِهِ: وَآثَارَ نِيرَانِهِمْ.

[822–000]. (Dar al-Salam 0) Al-Sha[bi said: '**They requested him for food; and they belonged to the jinn of the [Arabian] Peninsula, to the end of the hadith stated by al-Sha[bi, with details from [Abdullah's narration**'.

قَالَ الشَّعْبِيُّ: وَسَأَلُوهُ الزَّادَ وَكَانُوا مِنْ جِنِّ الْجَزِيرَةِ إِلَى آخِرِ الْحَدِيثِ مِنْ قَوْلِ الشَّعْبِيِّ. مُفَصَّلًا مِنْ حَدِيثِ عَبْدِ اللهِ.

[823–151]. (Dar al-Salam 0905) Abu Bakr ibn Abi Shaybah narrated it: [Abdullah ibn Idris narrated; from Dawud; from al-Sha[bi; from [Alqamah; from [Abdullah; from the Prophet (peace be upon him); **up to 'And the traces of their fires', but did not mention what came after that**.

وَحَدَّثَنَاهُ أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ، حَدَّثَنَا عَبْدُ اللهِ بْنُ إِدْرِيسَ، عَنْ دَاوُدَ، عَنِ الشَّعْبِيِّ، عَنْ عَلْقَمَةَ، عَنْ عَبْدِ اللهِ، عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِلَى قَوْلِهِ: «وَآثَارَ نِيرَانِهِمْ» وَلَمْ يَذْكُرْ مَا بَعْدَهُ

[824–152]. (Dar al-Salam 0906) Yahya ibn Yahya narrated: Khalid ibn [Abdullah reported; from Khalid; from Abu Ma[shar; from Ibrahim; from [Alqamah; from [Abdullah. He said: '**I was not with God's Messenger (peace be upon him) on the night of the jinn; but I wish I were with him**'.

حَدَّثَنَا يَحْيَى بْنُ يَحْيَى، أَخْبَرَنَا خَالِدُ بْنُ عَبْدِ اللهِ، عَنْ خَالِدٍ، عَنْ أَبِي مَعْشَرٍ، عَنْ إِبْرَاهِيمَ، عَنْ عَلْقَمَةَ، عَنْ عَبْدِ اللهِ قَالَ: "لَمْ أَكُنْ لَيْلَةَ الْجِنِّ مَعَ رَسُولِ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ وَوَدِدْتُ أَنِّي كُنْتُ مَعَهُ".

[825–153]. (Dar al-Salam 0907) Sa[id ibn Muhammad al-Jarmi and [Ubaydullah ibn Sa[id narrated:[i] both said: Abu Usamah narrated; from Mis[ar; from Ma[n. He said: I heard my father say: I asked Masruq: **'Who informed the Prophet (peace be upon him) of the presence of the jinn on the night when they listened to the Qur'an?' He said: 'Your father (meaning Ibn Mas[ud) narrated to me that it was a tree that informed him'**.

حَدَّثَنَا سَعِيدُ بْنُ مُحَمَّدٍ الْجَرْمِيُّ، وَعُبَيْدُ اللهِ بْنُ سَعِيدٍ، قَالَا: حَدَّثَنَا أَبُو أُسَامَةَ، عَنْ مِسْعَرٍ، عَنْ مَعْنٍ، قَالَ: سَمِعْتُ أَبِي، قَالَ: "سَأَلْتُ مَسْرُوقًا: مَنْ آذَنَ النَّبِيَّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ بِالْجِنِّ لَيْلَةَ اسْتَمَعُوا الْقُرْآنَ؟" فَقَالَ: "حَدَّثَنِي أَبُوكَ - يَعْنِي ابْنَ مَسْعُودٍ - أَنَّهُ آذَنَتْهُ بِهِمْ شَجَرَةٌ".

Text Explanation

The first hadith in this chapter, No. 819, mentions Ibn [Abbas's narration that the Prophet neither recited the Qur'an to the jinn nor saw them. We then have the hadith narrated by [Abdullah ibn Mas[ud, No. 820, which mentions that the Prophet was invited to go to the jinn and he went and recited the Qur'an to them.

Scholars say that the two hadiths mention two separate events. Ibn [Abbas's hadith speaks of an event in the early days of prophethood, when some of the jinn came over and listened to the recitation that is mentioned in Surah 72 of the Qur'an. Commentators hold different views on whether the Prophet was aware of their listening in to the Qur'an when they heard it, and was informed of it at the time by some revelation, or he was not aware of it until he was told later. The event reported by Ibn Mas[ud is a totally different one, which took place much later when Islam was spreading fast.

Ibn [Abbas mentions in his narration of hadith No. 819 that 'it was after the jinn were prevented from listening to the news from heaven, and they were shot by shooting stars'. This suggests that this happened after the start of Muhammad's Prophethood, not before it. Hence, the jinn felt very scared

and went roaming the whole earth to determine what had happened. Fortune-telling was very common among the Arabs, when suddenly the jinn were stopped from climbing up into the sky to eavesdrop, as God mentions in the Qur'an: '*We tried to reach heaven, but found it full of mighty guards and shooting stars. We used to take up positions there to listen, but whoever tries to listen now will find a shooting star in wait for him*'. (72: 8–9) Arabic poetry of the time records that people found this development of shooting stars to be very strange. It was indeed one of the signs of the new prophethood. A number of scholars say that shooting stars have always been a phenomenon, ever since the beginning of time. This is the view of Ibn [Abbas, al-Zuhri and other scholars. This is mentioned in Arabic poetry of the period, and Ibn [Abbas narrates a hadith mentioning it.

Al-Zuhri was asked about the Qur'anic verse that says: '*Whoever tries to listen now will find a shooting star in wait for him*'. He said: 'Shooting stars were not numerous, but were greatly increased when our Prophet was sent with his message'. Other commentators on the Qur'an said something similar. They mention that guarding the sky and shooting the jinn trying to eavesdrop took place before prophethood, and were well known. However, they only took place when a serious event was about to take place, such as some suffering that would befall people on earth, or the start of a new divine message. This is how commentators explain the verse quoting the jinn: '*We do not know if this bodes evil for those who live on earth, or if their Lord intends to guide them to what is right*'. (72: 10) It is also said shooting stars were known and seen before the prophethood, but that they shot the jinn and burnt them only took place after the Prophethood of Muhammad (peace be upon him).

The hadith mentions that when the jinn started to roam the earth, the group of them who headed towards Tihamah in Arabia caught up with the Prophet when 'he was leading his Companions as they offered the Fajr prayer. When they heard the Qur'an, they listened in silence. They then said: This is what stopped us from listening to the news from heaven'. This tells us that in Fajr prayer, the Qur'an is recited aloud, and that congregational prayer is valid during travel and that it was practised ever since the early days of prophethood. Imam Abu [Abdullah al-Mazari said: 'The apparent meaning of the hadith confirms that they believed when they listened to the Qur'an. Whoever believes when they listen to the Qur'an must know the nature of the miracle of the Qur'an and its condition. It is only when they

know this that they realize that the messenger is telling the truth. The jinn would have known this from the messages of earlier messengers and they realized that he was the truthful Messenger mentioned by earlier prophets. Scholars are in agreement that in the Hereafter, the jinn will be punished for their sins committed in this present life. God says: '*Most certainly will I fill Hell with jinn and humans all together*.' (32: 13) However, scholars differ on what happens in the Hereafter to those of the jinn who believe and do well in this life. Ibn Abi Sulaym and a number of scholars say that they do not go to Heaven. Their reward is that they will not suffer any punishment in Hell. They will then be told to become dust, just like animals. Other scholars, such as al-Hasan al-Basri, al-Dahhak, Malik ibn Anas, Ibn Abi Layla and many others say that those of the jinn who believe and do well will be in Heaven. This is the correct view.

In hadith No. 820, [Alqamah said: 'I myself asked Ibn Mas[ud: Did any of you witness the night of the jinn with God's Messenger? He said: "No".' This is a clear statement that contradicts the other hadith entered in Abu Dawud's *Sunan* and elsewhere, which mentions using *nabidh* [i.e. a drink made of water in which dates or raisins are soaked] for ablution. That hadith mentions that Ibn Mas[ud attended with the Prophet on the night when he met the jinn. The present hadith in Muslim's anthology is authentic, while the one mentioning the *nabidh* is graded by all Hadith scholars as poor in authenticity. Its main narrator is Zayd, [Amr ibn Harith's *mawl*a, who is graded as 'unknown'.

When they could not find him after searching every place, the Prophet's Companions thought that he might have been kidnapped or assassinated. The possibility of kidnap was mainly associated with the schemes of the jinn, while assassination would have been done secretly.

The hadith mentions that the jinn asked the Prophet for food, and he said to them: 'You shall have every bone you find on which God's name was mentioned at the time of its slaughter'. Some scholars said that this applied to the believers among the jinn. As for their unbelievers, their food is the bones of animals slaughtered without mentioning God's name.

Ibn Mas[ud expressed the wish that he could have been in the Prophet's company when he met the jinn. This reflects a keen desire to be in the company with good people on their travels, or in their meeting places, or on their business. When one misses out on these, one feels sorry.

In the last hadith, No. 825, it is mentioned that a tree informed the Prophet of the jinn's request to meet him. This provides evidence that God may grant certain faculties to whatever and whoever He wills. This is like what God says of hard rocks: '*Some other rocks fall down for fear of God*'. (2: 74) He also says: '*The seven heavens extol His limitless glory, as does the earth, and all who dwell in them. Indeed every single thing extols His glory and praise, but you cannot understand their praises*'. (17: 44) Several hadiths also mention similar things. The Prophet said: 'I know a stone in Makkah which used to greet me'. In another hadith, the Prophet mentions that two trees came to him. Muslim mentions this hadith towards the end of his anthology. In a different hadith, the Prophet felt that the tree branch on which he leaned when he addressed the people before prayer on Fridays felt sad as it was no longer needed when a platform was made for the Prophet. Also, a hadith mentions that food praised God. A different hadith mentions that Prophet Moses put his clothes on a stone when he bathed, and the stone ran away with them. Furthermore, the response of Hira' and Uhud is mentioned, but God knows best.

Transmission

Al-Daraqutni said, as narrated by Ibn Mas[ud, that the hadith ends at him saying: 'He took us along and showed us their traces and the traces of their fires'. What comes after that is stated by al-Sha[bi. Such is the hadith reported by Dawud's reporters, and Dawud narrated from al-Sha[bi, and so did Ibn [Ulayyah, Ibn Zuray[, Ibn Abi Za'idah, Ibn Idris, and others. This is what al-Daraqutni and other scholars have said. What he meant by saying that it is stated by al-Sha[bi is that it is not narrated from Ibn Mas[ud in this particular hadith. Al-Sha[bi would not make a statement of this sort unless it is attributed to the Prophet, but God knows best.

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i. Related by al-Bukhari, 773 and 4921; al-Tirmidhi, 3323.
i. Related by Abu Dawud, 85 (in a shorter version); al-Tirmidhi, 3258.
i. Related by al-Bukhari, 3859.

CHAPTER 34

RECITATION IN ZUHR AND [ASR PRAYERS

[826–154]. (Dar al-Salam 0908) Muhammad ibn al-Muthanna al-[Anzi narrated:[i] Ibn Abi [Adi narrated; from al-Hajjaj (meaning al-Sawwaf); from Yahya (who is Ibn Kathir); from [Abdullah ibn Abi Qatadah and Abu Salamah; from Abu Qatadah. He said: '**God's Messenger (peace be upon him) used to lead us in prayer. He would read in the first two *rak[ahs* of Zuhr and [Asr the opening surah of the Book and two more surahs, and he would sometimes let us hear what he was reading. He used to make the first *rak[ah* of Zuhr long and shorten the second. He would do the same in Fajr**'.

حَدَّثَنَا مُحَمَّدُ بْنُ الْـمُثَنَّى الْعَنَزِيُّ، حَدَّثَنَا ابْنُ أَبِي عَدِيٍّ، عَنِ الْحَجَّاجِ، - يَعْنِي- الصَّوَّافَ - عَنْ يَحْيَى، وَهُوَ ابْنُ أَبِي كَثِيرٍ - عَنْ عَبْدِ اللهِ بْنِ أَبِي قَتَادَةَ، وَأَبِي سَلَمَةَ عَنْ أَبِي قَتَادَةَ، قَالَ: "كَانَ رَسُولُ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ يُصَلِّي بِنَا فَيَقْرَأُ فِي الظُّهْرِ وَالْعَصْرِ فِي الرَّكْعَتَيْنِ الأُولَيَيْنِ بِفَاتِحَةِ الْكِتَابِ وَسُورَتَيْنِ، وَيُسْمِعُنَا الآيَةَ أَحْيَانًا، وَكَانَ يُطَوِّلُ الرَّكْعَةَ الأُولَى مِنَ الظُّهْرِ وَيُقَصِّرُ الثَّانِيَةَ. وَكَذَلِكَ فِي الصُّبْحِ"

[827–155]. (Dar al-Salam 0909) Abu Bakr ibn Abi Shaybah narrated: Yazid ibn Harun narrated; Hammam and Aban ibn Yazid reported from Yahya ibn Abi Kathir; from [Abdullah ibn Abi Qatadah; from his father; that '**The Prophet (peace be upon him) used to read in the first two *rak[ahs* of Zuhr and [Asr, the opening surah of the Book and another surah; and he would sometimes let us hear what he was reading. He would read the opening surah of the Book in the other two *rak[ahs***'.

حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ، حَدَّثَنَا يَزِيدُ بْنُ هَارُونَ، أَخْبَرَنَا هَمَّامٌ، وَأَبَانُ بْنُ يَزِيدَ، عَنْ يَحْيَى بْنِ أَبِي كَثِيرٍ، عَنْ عَبْدِ اللهِ بْنِ أَبِي قَتَادَةَ، عَنْ أَبِيهِ، أَنَّ النَّبِيَّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ كَانَ يَقْرَأُ فِي الرَّكْعَتَيْنِ الأُولَيَيْنِ مِنَ الظُّهْرِ وَالْعَصْرِ

بِفَاتِحَةِ الْكِتَابِ وَسُورَةٍ، وَيُسْمِعُنَا الآيَةَ أَحْيَانًا، وَيَقْرَأُ فِي الرَّكْعَتَيْنِ الأُخْرَيَيْنِ بِفَاتِحَةِ الْكِتَابِ .

[828–156]. (Dar al-Salam 0910) Yahya ibn Yahya and Abu Bakr ibn Abi Shaybah narrated:[i] both from Hushaym; Yahya said: Hushaym reported; from Mansur; from al-Walid ibn Muslim; from Abu al-Siddiq; from Abu Sa[id al-Khudri. He said: '**We used to guess the length of the Prophet's prayer in Zuhr and [Asr. We guessed that in the first two *rak[ahs* of Zuhr he stood the length of reciting *al-Sajdah* [i.e. Surah 30], and guessed that in the last two *rak[ahs*, he stood half that length. We guessed that he stood in the first two *rak[ahs* of [Asr as long as he stood in the last two *rak[ahs* of Zuhr, and in the last two of [Asr for half that length**'.

In his narration, Abu Bakr did not mention the name of the surah, but said '**around thirty verses**'.

حَدَّثَنَا يَحْيَى بْنُ يَحْيَى، وَأَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ جَمِيعًا عَنْ هُشَيْمٍ، - قَالَ يَحْيَى أَخْبَرَنَا هُشَيْمٌ، - عَنْ مَنْصُورٍ، عَنِ الْوَلِيدِ بْنِ مُسْلِمٍ، عَنْ أَبِي الصِّدِّيقِ، عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ، قَالَ: "كُنَّا نَحْزِرُ قِيَامَ رَسُولِ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ فِي الظُّهْرِ وَالْعَصْرِ فَحَزَرْنَا قِيَامَهُ فِي الرَّكْعَتَيْنِ الأُولَيَيْنِ مِنَ الظُّهْرِ قَدْرَ قِرَاءَةِ الم تَنْزِيلُ السَّجْدَةِ وَحَزَرْنَا قِيَامَهُ فِي الأُخْرَيَيْنِ قَدْرَ النِّصْفِ مِنْ ذَلِكَ وَحَزَرْنَا قِيَامَهُ فِي الرَّكْعَتَيْنِ الأُولَيَيْنِ مِنَ الْعَصْرِ عَلَى قَدْرِ قِيَامِهِ فِي الأُخْرَيَيْنِ مِنَ الظُّهْرِ وَفِي الأُخْرَيَيْنِ مِنَ الْعَصْرِ عَلَى النِّصْفِ مِنْ ذَلِكَ". وَلَمْ يَذْكُرْ أَبُو بَكْرٍ فِي رِوَايَتِهِ الم تَنْزِيلُ وَقَالَ قَدْرَ ثَلاَثِينَ آيَةً .

[829–157]. (Dar al-Salam 0911) Shayban ibn Farrukh narrated: Abu [Awanah narrated from Mansur; from al-Walid ibn Abi Bishr; from Abu al-Siddiq al-Naji; from Abu Sa[id al-Khudri that '**The Prophet used to read in the first two *rak[ahs* of Zuhr Prayer the equivalent of thirty verses in each *rak[ah*; and in the other two *rak[ahs* the equivalent of fifteen verses; or perhaps he said around half that length. And in [Asr Prayer, he would read the equivalent of fifteen verses in the first two *rak[ahs*, and in the last two around half that length**'.

حَدَّثَنَا شَيْبَانُ بْنُ فَرُّوخَ، حَدَّثَنَا أَبُو عَوَانَةَ، عَنْ مَنْصُورٍ، عَنِ الْوَلِيدِ أَبِي بِشْرٍ، عَنْ أَبِي الصِّدِّيقِ النَّاجِيِّ، عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ، أَنَّ النَّبِيَّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ كَانَ يَقْرَأُ فِي صَلاَةِ الظُّهْرِ فِي الرَّكْعَتَيْنِ الأُولَيَيْنِ فِي كُلِّ رَكْعَةٍ قَدْرَ ثَلاَثِينَ آيَةً، وَفِي الأُخْرَيَيْنِ قَدْرَ خَمْسَ عَشْرَةَ آيَةً، أَوْ قَالَ نِصْفَ ذَلِكَ. وَفِي

الْعَصْرِ فِي الرَّكْعَتَيْنِ الأُولَيَيْنِ، فِي كُلِّ رَكْعَةٍ قَدْرَ قِرَاءَةِ خَمْسَ عَشْرَةَ آيَةً، وَفِي الأُخْرَيَيْنِ قَدْرَ نِصْفِ ذَلِكَ.

[830–158]. (Dar al-Salam 0912) Yahya ibn Yahya narrated:[i] Hushaym reported; from [Abd al-Malik ibn [Umayr; from Jabir ibn Samurah; that the ‘**people of Kufah complained about Sa[d to [Umar ibn al-Khattab, and they mentioned the way he led the prayer. [Umar sent for him and [Sa[d] came over. [[Umar] mentioned to him what the people had complained of about prayer. [Sa[d] said: “When I lead the prayer, I maintain the way God’s Messenger (peace be upon him) prayed, changing nothing. I recite slowly in the first two *rak[ahs*, and make the last two lighter”. [[Umar] said: “This is what I expected of you, Abu Ishaq”**’.

حَدَّثَنَا يَحْيَى بْنُ يَحْيَى، أَخْبَرَنَا هُشَيْمٌ، عَنْ عَبْدِ الْـمَلِكِ بْنِ عُمَيْرٍ، عَنْ جَابِرِ بْنِ سَمُرَةَ، أَنَّ أَهْلَ الْكُوفَةِ، شَكَوْا سَعْدًا إِلَى عُمَرَ بْنِ الْخَطَّابِ فَذَكَرُوا مِنْ صَلاَتِهِ. فَأَرْسَلَ إِلَيْهِ عُمَرُ، فَقَدِمَ عَلَيْهِ، فَذَكَرَ لَهُ مَا عَابُوهُ بِهِ مِنْ أَمْرِ الصَّلاَةِ. فَقَالَ: “إِنِّي لأُصَلِّي بِهِمْ صَلاَةَ رَسُولِ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ، مَا أَخْرِمُ عَنْهَا. إِنِّي لأَرْكُدُ بِهِمْ فِي الأُولَيَيْنِ، وَأَحْذِفُ فِي الأُخْرَيَيْنِ”. فَقَالَ: “ذَاكَ الظَّنُّ بِكَ أَبَا إِسْحَاقَ”.

[000–000]. (Dar al-Salam 0913) Qutaybah ibn Sa[id and Ishaq ibn Ibrahim narrated: from Jarir; from [Abd al-Malik ibn [Umayr; with the same chain of transmission: **the same text**.

حَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ، وَإِسْحَاقُ بْنُ إِبْرَاهِيمَ، عَنْ جَرِيرٍ، عَنْ عَبْدِ الْـمَلِكِ بْنِ عُمَيْرٍ، بِهَذَا الإِسْنَادِ.

[831–159]. (Dar al-Salam 0914) Muhammad ibn al-Muthanna narrated: [Abd al-Rahman ibn Mahdi narrated: Shu[bah narrated; from Abu [Awn: I heard Jabir ibn Samurah say: ‘[**Umar said to Sa[d: “They complain about you in all matters, and even prayer”. [Sa[d] said: “As for me, I make the first two [*rak[ahs*] long and shorten the other two. I shall not change what I do as I follow God’s Messenger’s prayer”. [[Umar] said: “That is what is expected of you”, or “That is what I expected of you”**’.

حَدَّثَنَا مُحَمَّدُ بْنُ الْـمُثَنَّى، حَدَّثَنَا عَبْدُ الرَّحْـمَـٰنِ بْنُ مَهْدِيٍّ، حَدَّثَنَا شُعْبَةُ، عَنْ أَبِي عَوْنٍ، قَالَ: “سَمِعْتُ جَابِرَ بْنَ سَمُرَةَ، قَالَ عُمَرُ لِسَعْدٍ: قَدْ شَكَوْكَ فِي كُلِّ

شَيْءٍ حَتَّى فِي الصَّلاَةِ". قَالَ: "أَمَّا أَنَا فَأَمُدَّ فِي الأولَيَيْنِ وَأَحْذِفُ فِي الأُخْرَيَيْنِ، وَمَا آلُو مَا اقْتَدَيْتُ بِهِ مِنْ صَلاَةِ رَسُولِ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ". فَقَالَ: "ذَاكَ الظَّنُّ بِكَ". أَوْ "ذَاكَ ظَنِّي بِكَ".

[832–160]. (Dar al-Salam 0915) Abu Kurayb narrated: Ibn Bishr narrated from Mis[ar; from [Abd al-Malik and Abu [Awn; from Jabir ibn Samurah: the same meaning as they narrated, but adding: '**[Sa[d] said: "Are bedouins to teach me how to pray?"**'

وَحَدَّثَنَا أَبُو كُرَيْبٍ، حَدَّثَنَا ابْنُ بِشْرٍ، عَنْ مِسْعَرٍ، عَنْ عَبْدِ الْمَلِكِ وَأَبِي عَوْنٍ، عَنْ جَابِرِ بْنِ سَمُرَةَ، بِمَعْنَى حَدِيثِهِمْ. وَزَادَ فَقَالَ: "تُعَلِّمُنِي الأَعْرَابُ بِالصَّلاَةِ!"

[833–161]. (Dar al-Salam 0916) Dawud ibn Rushayd narrated:[i] al-Walid (meaning Ibn Muslim); from Sa[id (who is Ibn [Abd al-[Aziz); from [Atiyyah ibn Qays; from Qaz[ah; from Abu Sa[id al-Khudri. He said: **'The Zuhr Prayer may be announced [i.e. with *iqamah*], and any person may go to al-Baqi[where he could relieve himself then perform the ablution and go [to the mosque]. God's Messenger (peace be upon him) would still be in the first *rak[ah*, as he made it very long'.**

حَدَّثَنَا دَاوُدُ بْنُ رُشَيْدٍ، حَدَّثَنَا الْوَلِيدُ - يَعْنِي ابْنَ مُسْلِمٍ - عَنْ سَعِيدٍ (وَهُوَ ابْنُ عَبْدِ الْعَزِيزِ) عَنْ عَطِيَّةَ بْنِ قَيْسٍ، عَنْ قَزَعَةَ، عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ، قَالَ: "لَقَدْ نَتْ صَلاَةُ الظُّهْرِ تُقَامُ، فَيَذْهَبُ الذَّاهِبُ إِلَى الْبَقِيعِ فَيَقْضِي حَاجَتَهُ ثُمَّ يَتَوَضَّأُ، ثُمَّ يَأْتِي وَرَسُولُ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ فِي الرَّكْعَةِ الأُولَى مِمَّا يُطَوِّلُهَا".

[834–162]. (Dar al-Salam 0917) Muhammad ibn Hatim narrated to me: [Abd al- Rahman ibn Mahdi narrated; from Mu[awiyah ibn Salih; from Rabi[ah; he said: Qaz[ah narrated to me: '**I went to see Abu Sa[id al-Khudri when a large number of people were with him. When they dispersed, I said: "I am not asking you the same questions these people are asking. I am asking you about the way God's Messenger (peace be upon him) offered his prayer". He said: "You shall not benefit by that". He repeated his question. [Abu Sa[id] said: "The Zuhr Prayer would be announced, and anyone of us might go to al-Baqi[to relieve himself, then go home and perform the ablution. We would then return to the mosque and find God's Messenger (peace be upon him) still in the first *rak[ah*"**'.

وَحَدَّثَنِي مُحَمَّدُ بْنُ حَاتِمٍ، حَدَّثَنَا عَبْدُ الرَّحْمَنِ بْنُ مَهْدِيٍّ، عَنْ مُعَاوِيَةَ بْنِ صَالِحٍ، عَنْ رَبِيعَةَ، قَالَ حَدَّثَنِي قَزْعَةُ، قَالَ: "أَتَيْتُ أَبَا سَعِيدٍ الْخُدْرِيَّ وَهُوَ مَكْثُورٌ عَلَيْهِ. فَلَمَّا تَفَرَّقَ النَّاسُ عَنْهُ قُلْتُ: إِنِّي لاَ أَسْأَلُكَ عَمَّا يَسْأَلُكَ هَؤُلاَءِ عَنْهُ - قُلْتُ - أَسْأَلُكَ عَنْ صَلاَةِ رَسُولِ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ". فَقَالَ: "مَا لَكَ فِي ذَاكَ مِنْ خَيْرٍ". فَأَعَادَهَا عَلَيْهِ، فَقَالَ: "كَانَتْ صَلاَةُ الظُّهْرِ تُقَامُ، فَيَنْطَلِقُ أَحَدُنَا إِلَى الْبَقِيعِ فَيَقْضِي حَاجَتَهُ، ثُمَّ يَأْتِي أَهْلَهُ فَيَتَوَضَّأُ، ثُمَّ يَرْجِعُ إِلَى الْمَسْجِدِ وَرَسُولُ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ فِي الرَّكْعَةِ الأُولَى".

Text Explanation

These hadiths give different ideas about the length of the Prophet's prayers. Other hadiths entered in the two S*a*hih anthologies confirm that the Prophet (peace be upon him) 'offered the lightest of prayers, fulfilling it perfectly'. He also said: 'I may start a prayer intending to make it long, but I hear a child crying and I make my prayer short, fearing that its mother may be troubled'. Scholars say that the Prophet varied his prayer with regard to making it lengthy or brief as circumstances required. If the congregation preferred a longer prayer and there was nothing he or they needed to immediately attend to, he would make his prayer long. In a different situation, he would make it short. In others, he might have intended his prayer to be long, but something occurred to make it preferable to shorten it, such as a child crying, and he would shorten it. We may add to this that he might start the prayer in the middle of its time range, and he would then make it short. It is also said that he made his prayers long in fewer cases, while in the majority of cases he kept them short. As such, offering a long prayer demonstrated that it is permissible, while keeping it short showed its preferability: indeed he ordered that prayer should be short. He said: 'Some of you people put others off. Whoever leads the prayer should keep it short. The congregation may include some who are sick, weak or who have pressing business'.

It is further suggested that the Prophet sometimes prayed at length and kept his prayer short at other times so as to show that apart from the opening surah, *al-Fati*h*ah*, there is no set limit as to what may be recited. Hence, a short or a long passage from the Qur'an is adequate. What is essential is recitation of *al-Fati*h*ah*, and therefore all reports confirm this, while reports differ as to what was subsequently recited. However, in general, the

recommended practice is to make prayer short, as the Prophet ordered and for the reason he stated. He made his prayer long in some cases because he was certain that any mitigating circumstance did not apply at that time.

The first hadith, No. 826, states that the Prophet ‘would read the first surah of the Book and two other surahs’. This provides evidence for the view expressed by scholars of our Shafi[i School and others that to recite a complete short surah is preferable to reciting a passage of equal length from a longer surah. It is recommended that the reciter begins at the beginning of a theme and finishes when it is completed. The relevance of just verses to a theme may not be readily apparent to many or most of the congregation. Hence, it is recommended that a complete surah be recited so as to ensure there is no stop in the middle of a subject.

The different reports about reciting a surah in the last two *rak*[*ahs* may be due to what circumstances required of making prayers long or short. Scholars differ as to the desirability of reciting a surah in the third *rak*[*ah* of Maghrib and the last two *rak*[*ahs* of every four-*rak*[*ah* prayer. Some say that it is desirable while others say it is not. Both views are expressed by al-Shafi[i. He further said: ‘If a latecomer joins the imam in the last two *rak*[*ahs*, he should read a surah in the two that he adds to complete his own prayer. Thus, his prayer would not be without adding any surah’.

Commenting on the length of recitation in different prayers, scholars say that the reports mentioning this should be taken at their face value. Therefore, in Fajr and Zuhr [i.e. dawn and midday] Prayers, it is recommended that the imam read any of the longer surahs of the part of the Qur’an called *al-Mufassal* [which starts with Surah 50, *Qaf*, and goes to the end of the Qur’an], with the dawn prayer made longer than Zuhr; and in [Asr and [Isha’ [i.e. mid-afternoon and night] Prayers any of the middle length surahs of this part of the Qur’an, and in Maghrib the shorter surahs. Scholars explain that Fajr and Zuhr Prayers are made longer because they occur at times when people may not be mindful of their prayer: Fajr occurs towards the end of the night when people may be asleep, while Zuhr occurs when people may have their midday nap. A longer prayer allows people to catch up if they happen to be late. [Asr Prayer is different, happening when people are tired after a day’s work. Therefore, it is made lighter than the first two. Maghrib has a short time range, and hence it is made the lightest. Moreover, people need to take their dinners, particularly if they are fasting or entertaining guests. [Isha’ occurs at a time when people start to become

sleepy, but its time range is long. As such, it is similar to [Asr, but God knows best.

The same hadith, No. 826, mentions that ‘he used to make the first *rak*[*ah* long and shorten the second’. Scholars differ over whether this statement should be applied at face value. Our scholars express both views, and their best known understanding is that the imam should not make the first *rak*[*ah* longer. They explain the hadith as meaning that the first *rak*[*ah* is made longer by the opening supplication, or because the imam may have heard that someone has just arrived and wanted to give them a chance to join the prayer. Thus, they do not consider that the first *rak*[*ah* is made longer by what is recited. The other view is that the recitation in the first *rak*[*ah* is deliberately made longer. This is the more correct view, as it is consistent with the apparent meaning of the hadiths. Scholars who say that a surah should also be recited in the last two *rak*[*ahs* agree that these surahs should be shorter than those recited in the first two, and our scholars hold different views regarding making the third *rak*[*ah* longer than the fourth, if we consider that the first should be longer than the second.

All these hadiths provide evidence confirming the necessity of reciting *al-Fatihah* in every *rak*[*ah*. Abu Hanifah does not make it a requirement to recite *al-Fatihah* in the last two *rak*[*ahs*, giving the worshipper the choice to either recite it, glorify God, or remain silent. The majority of scholars agree that reciting it is obligatory. This is the correct view that is consistent with the authentic Sunnah.

The hadith also mentions that sometimes the Prophet let the people praying with him hear what he was reciting. This is understood to mean that he wanted to make clear that it is allowed for prayers that are normally silent to be recited aloud, and that silence is not a condition for the validity of the prayer; it is Sunnah. It is also probable that saying the verses aloud was not deliberate, but rather due to deep thought about what he was reciting.

Hadith No. 830 mentions that the people of Kufah complained to [Umar ibn al-Khattab about Sa[d, particularly about his prayer. Sa[d was the Prophet’s famous Companion, Sa[d ibn Abi Waqqas, who was appointed governor of Kufah, a city in southern Iraq built by [Umar, as was its sister city, Basrah. It was called Kufah because of its circular shape. The complaint was that Sa[d did not pray well. It was normal at the time for a governor of good Islamic knowledge to lead the prayer in the main mosque.

The hadith mentions that [Umar summoned Sa[d. This shows that if the ruler received a complaint about any of his governors, he should send for him so that he could provide an explanation. If the ruler feared that anyone's continuation in his post might have negative results, he was obliged to replace him. Hence, following the summons, [Umar replaced Sa[d with someone else, even though no further action was taken against Sa[d as a result of these complaints. In his S*a*hih anthology, al-Bukhari mentions an authentic report about [Umar's assassination and the consultation regarding the choice of his successor. In this report, [Umar said: 'If the chosen ruler is Sa[d that is good. Otherwise, whoever is chosen should choose him as assistant, for as long as he rules. I have not sacked him for any misjudgement or lack of responsibility on his part'.

The hadith mentions that Sa[d explained that he did only what the Prophet used to do when he led the prayer, reciting the Qur'an slowly in the first two *rak*[*ahs* and making them long, while keeping the other two lighter and shorter. There is no suggestion here that he dispensed with the recitation altogether in the last two *rak*[*ahs*. That would have been reason for a justified complaint. As he said, Sa[d followed the same pattern set by God's Messenger (peace be upon him), and this is what earned him [Umar's praise as he said to him: 'This is what I expected of you, Abu Ishaq'. This makes clear that it is permissible to praise a person who deserves praise to his face, provided that there is no likelihood that such praise will make him conceited. Many authentic hadiths speak of both situations, and scholars have reconciled them along the lines I have explained. I have illustrated both situations in my book *al-Adhk*ar. The hadith also shows that it is permissible to call a respectable person by his well-known agnomen [i.e. *kunyah*] instead of his name.

In hadith No. 834, the narrator mentions that he went to see Abu Sa[id al-Khudri, the Prophet's Companion, and found a large number of people around him. He waited until they had departed, and then asked him about the Prophet's prayer. Abu Sa[id told him that he would not benefit by this. What he meant was that his questioner would not be able to imitate the Prophet's prayer, because it was exemplary in its length and perfection. Even if the man endeavoured to make his prayer similar to the Prophet's, he would find this too difficult. He would then be in the position of someone who had learnt the Sunnah but failed to fulfil it.

Transmission

The chain of transmission of hadith No. 828 includes: ‘Hushaym reported; from Mansur; from al-Walid ibn Muslim; from Abu al-Siddiq; from Abu Sa[id al-Khudri’. This needs a word of explanation. Mansur is Ibn al-Mu[tamir. There are two narrators with the name al-Walid ibn Muslim: this one is Abu Bishr al-Walid ibn Muslim al-[Anbari al-Basri, who belonged to the Tabi[in generation, while the other one lived later and was a leading scholar and a student of Imam al-Awza[i. He was known as Abu al-[Abbas and came from Damascus. This is the one mentioned in this chain of transmission.

Abu al-Siddiq’s name is Bakr ibn [Amr, but he is also said to be Ibn Qays, and he is known as al-Naji, as he belonged to the Najiyah tribe.

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i. Related by al-Bukhari in longer versions, 759, 776, 778, 779 and in a shorter version, 762; Abu Dawud, 798, 799 and 800, al-Nasa’i; 973, 974, 975, 976 and 977; Ibn Majah, 829.

i. Related by Abu Dawud, 804; al-Nasa’i, 474.

i. Related by al-Bukhari in a longer version, 755, and in shorter versions, 758 and 770; Abu Dawud, 803; al-Nasa’i, 1001 and 1002.

i. Related by al-Nasa’i in a shorter version, 972; Ibn Majah in a shorter version, 825.

CHAPTER 35

RECITATION IN FAJR PRAYER

[835–163]. (Dar al-Salam 0918) Harun ibn [Abdullah narrated:[i] Hajjaj ibn Muhammad narrated; from Ibn Jurayj [H]. Also, Muhammad ibn Rafi[narrated (both narrate in similar wording); [Abd al-Razzaq narrated; Ibn Jurayj reported: I heard Muhammad ibn [Abbad ibn Ja[far say: Abu Salamah ibn Sufyan, [Abdullah ibn [Amr ibn al-[As and [Abdullah ibn al-Musayyib al-[Abidi reported to me; from [Abdullah ibn al-Sa'ib who said: '**The Prophet led us in Fajr Prayer in Makkah, and recited from the beginning of Surah *al-Mu'minun*. He recited until the mention of Moses and Aaron,[ii] or the mention of Jesus (Muhammad ibn [Abbad doubted which, or his reporters differed when quoting him) when the Prophet coughed, and he bowed**'. [Abdullah ibn al-Sa'ib was present then.

In [Abd al-Razzaq's narration, the words, '**and he bowed'** are omitted. Also when mentioning [Abdullah ibn [Amr, he does not mention '**Ibn al-[As**'.

حَدَّثَنَا هَارُونُ بْنُ عَبْدِ اللهِ، حَدَّثَنَا حَجَّاجُ بْنُ مُحَمَّدٍ، عَنِ ابْنِ جُرَيْجٍ، ح قَالَ وَحَدَّثَنِي مُحَمَّدُ بْنُ رَافِعٍ، (وَتَقَارَبَا فِي اللَّفْظِ) حَدَّثَنَا عَبْدُ الرَّزَّاقِ، أَخْبَرَنَا ابْنُ جُرَيْجٍ، قَالَ سَمِعْتُ مُحَمَّدَ بْنَ عَبَّادِ بْنِ جَعْفَرٍ يَقُولُ: أَخْبَرَنِي أَبُو سَلَمَةَ بْنُ سُفْيَانَ، وَعَبْدُ اللهِ بْنُ عَمْرِو بْنِ الْعَاصِ، وَعَبْدُ اللهِ بْنُ الْمُسَيَّبِ الْعَابِدِيُّ، عَنْ عَبْدِ اللهِ بْنِ السَّائِبِ، قَالَ: "صَلَّى لَنَا النَّبِيُّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ الصُّبْحَ بِمَكَّةَ فَاسْتَفْتَحَ سُورَةَ الْمُؤْمِنِينَ حَتَّى جَاءَ ذِكْرُ مُوسَى وَهَارُونَ أَوْ ذِكْرُ عِيسَى (مُحَمَّدُ بْنُ عَبَّادٍ يَشُكُّ أَوِ اخْتَلَفُوا عَلَيْهِ) أَخَذَتِ النَّبِيَّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ سَعْلَةٌ فَرَكَعَ، وَعَبْدُ اللهِ بْنُ السَّائِبِ حَاضِرٌ ذَلِكَ".

وَفِي حَدِيثِ عَبْدِ الرَّزَّاقِ فَحَذَفَ فَرَكَعَ. وَفِي حَدِيثِهِ وَعَبْدُ اللهِ بْنُ عَمْرٍو. وَلَمْ يَقُلِ ابْنِ الْعَاصِ.

[836–164]. (Dar al-Salam 0919) Zuhayr ibn Harb narrated to me: Yahya ibn Sa[id narrated [H]. And Abu Bakr ibn Abi Shaybah narrated; Waki[narrated [H]. Also, Abu Kurayb narrated to me (his text); Ibn Bishr reported; from

Mis[ar; al-Walid ibn Sari[narrated to me; from [Amr ibn Hurayth; that ‘**He heard the Prophet (peace be upon him) reciting in Fajr Prayer the verse that says: “By the night as it comes darkening on”**’.[i]

حَدَّثَنِي زُهَيْرُ بْنُ حَرْبٍ، حَدَّثَنَا يَحْيَى بْنُ سَعِيدٍ، ح قَالَ: وَحَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ، حَدَّثَنَا وَكِيعٌ، ح وَحَدَّثَنِي أَبُو كُرَيْبٍ، - وَاللَّفْظُ لَهُ - أَخْبَرَنَا ابْنُ بِشْرٍ، عَنْ مِسْعَرٍ، قَالَ حَدَّثَنِي الْوَلِيدُ بْنُ سَرِيعٍ، عَنْ عَمْرِو بْنِ حُرَيْثٍ، أَنَّهُ سَمِعَ النَّبِيَّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ يَقْرَأُ فِي الْفَجْرِ: «وَاللَّيْلِ إِذَا عَسْعَسَ».

[837–165]. (Dar al-Salam 0920) Abu Kamil al-Jahdari Fudayl ibn Husayn narrated to me:[ii] Abu [Awanah narrated; from Ziyad ibn [Ilaqah; from Qutbah ibn Malik. He said: ‘**I prayed, and God’s Messenger (peace be upon him) led us in prayer, reciting “*Qaf*. By the glorious Qur’an”, until he recited: “And tall palm trees”.**[i] **I kept repeating this, but I did not know [the meaning of] what he said**’.

حَدَّثَنِي أَبُو كَامِلٍ الْجَحْدَرِيُّ، فُضَيْلُ بْنُ حُسَيْنٍ حَدَّثَنَا أَبُو عَوَانَةَ، عَنْ زِيَادِ بْنِ عِلاَقَةَ، عَنْ قُطْبَةَ بْنِ مَالِكٍ، قَالَ: “صَلَّيْتُ وَصَلَّى بِنَا رَسُولُ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ فَقَرَأَ: {ق وَالْقُرْآنِ الْمَجِيدِ}، حَتَّى قَرَأَ {وَالنَّخْلَ بَاسِقَاتٍ} قَالَ: فَجَعَلْتُ أُرَدِّدُهَا وَلاَ أَدْرِي مَا قَالَ”“.

[838–166]. (Dar al-Salam 0921) Abu Bakr ibn Abi Shaybah narrated: Sharik and Ibn [Uyaynah narrated [H]. Also, Zuhayr ibn Harb narrated to me; Ibn [Uyaynah narrated; from Ziyad ibn [Ilaqah; from Qutbah ibn Malik. ‘**He heard the Prophet (peace be upon him) reciting in Fajr Prayer the verse: “and tall palm trees laden with clusters of dates”**’.

حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ، حَدَّثَنَا شَرِيكٌ، وَابْنُ عُيَيْنَةَ ح وَحَدَّثَنِي زُهَيْرُ بْنُ حَرْبٍ، حَدَّثَنَا ابْنُ عُيَيْنَةَ، عَنْ زِيَادِ بْنِ عِلاَقَةَ، عَنْ قُطْبَةَ بْنِ مَالِكٍ، سَمِعَ النَّبِيَّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ يَقْرَأُ فِي الْفَجْرِ: {وَالنَّخْلَ بَاسِقَاتٍ لَهَا طَلْعٌ نَضِيدٌ}.

[839–167]. (Dar al-Salam 0922) Muhammad ibn Bashshar narrated: Muhammad ibn Ja[far narrated; Shu[bah narrated; from Ziyad ibn [Ilaqah; from his uncle, that ‘**He prayed Fajr with the Prophet and he recited in the first *rak[ah*, “and tall palm trees laden with clusters of dates”. He might probably have said [that he recited the surah] *Qaf***’.

حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ، حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ، حَدَّثَنَا شُعْبَةُ، عَنْ زِيَادِ بْنِ عِلاَقَةَ، عَنْ عَمِّهِ، أَنَّهُ صَلَّى مَعَ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ الصُّبْحَ فَقَرَأَ فِي أَوَّلِ رَكْعَةٍ: {وَالنَّخْلَ بَاسِقَاتٍ لَهَا طَلْعٌ نَضِيدٌ}، وَرُبَّمَا قَالَ: {ق}.

[840–168]. (Dar al-Salam 0923) Abu Bakr ibn Abi Shaybah narrated: Husayn ibn [Ali narrated; from Za’idah; Simak ibn Harb narrated; from Jabir ibn Samurah. He said: ‘**The Prophet (peace be upon him) used to recite in Fajr Prayer [the surah] *Qaf*, by the glorious Qur’an. His prayer after that was lighter**’.

حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ، حَدَّثَنَا حُسَيْنُ بْنُ عَلِيٍّ، عَنْ زَائِدَةَ، حَدَّثَنَا سِمَاكُ بْنُ حَرْبٍ، عَنْ جَابِرِ بْنِ سَمُرَةَ، قَالَ: “إِنَّ النَّبِيَّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ كَانَ يَقْرَأُ فِي الْفَجْرِ بِـ {ق وَالْقُرْآنِ الْمَجِيدِ}، وَكَانَ صَلاَتُهُ بَعْدُ تَخْفِيفًا”.

[841–169]. (Dar al-Salam 0924) Abu Bakr ibn Abi Shaybah and Muhammad ibn Rafi[narrated (Ibn Rafi[’s text). Both said: Yahya ibn Adam narrated; Zuhayr narrated; from Simak. He said: I asked Jabir ibn Samurah about the Prophet’s prayer. He answered: **‘He used to make the prayer light, and he did not pray like these people pray’. He said: ‘And he told me that God’s Messenger (peace be upon him) used to read in Fajr Prayer the surah starting “*Qaf*. By the glorious Qur’an”, and others of similar length’**.

وَحَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ، وَمُحَمَّدُ بْنُ رَافِعٍ، (وَاللَّفْظُ لِابْنِ رَافِعٍ) قَالا: حَدَّثَنَا يَحْيَى بْنُ آدَمَ، حَدَّثَنَا زُهَيْرٌ، عَنْ سِمَاكٍ، قَالَ: “سَأَلْتُ جَابِرَ بْنَ سَمُرَةَ عَنْ صَلاَةِ النَّبِيِّ، صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ، فَقَالَ: “كَانَ يُخَفِّفُ الصَّلاَةَ وَلاَ يُصَلِّي صَلاَةَ هَؤُلاَءِ”. قَالَ: “وَأَنْبَأَنِي أَنَّ رَسُولَ اللهِ صَلَّى الله عَلَيْهِ وَسَلَّمَ كَانَ يَقْرَأُ فِي الْفَجْرِ بـ {ق وَالْقُرْآنِ} وَنَحْوِهَا”.

[842–170]. (Dar al-Salam 0925) Muhammad ibn al-Muthanna narrated; [Abd al-Rahman ibn Mahdi narrated; Shu[bah narrated; from Simak; from Jabir ibn Samurah. He said: **‘The Prophet (peace be upon him) used to recite in Zuhr Prayer the surah starting: “By the night when she lets fall her dark-ness”,**[i] **and in [Asr Prayer a surah of similar length, but in Fajr a longer surah**’.

وَحَدَّثَنَا مُحَمَّدُ بْنُ الْـمُثَنَّى، حَدَّثَنَا عَبْدُ الرَّحْمَنِ بْنُ مَهْدِيٍّ، حَدَّثَنَا شُعْبَةُ،عَنْ سِمَاكٍ، عَنْ جَابِرِ بْنِ سَمُرَةَ، قَالَ: "كَانَ النَّبِيُّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ يَقْرَأُ فِي الظُّهْرِ بِـ {واللَّيْلِ إِذَا يَغْشَى}، وَفِي الْعَصْرِ نَحْوَ ذَلِكَ، وَفِي الصُّبْحِ أَطْوَلَ مِنْ ذَ لِكَ".

[843–171]. (Dar al-Salam 0926) Abu Bakr ibn Abi Shaybah narrated: Abu Dawud al-Tayalisi narrated; from Shu[bah; from Simak; from Jabir ibn Samurah that '**The Prophet used to recite in Zuhr Prayer the surah starting "Glorify the name of your Lord the Most High",**[ii] **while he recited a longer surah in Fajr**'.

وَحَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ، حَدَّثَنَا أَبُو دَاوُدَ الطَّيَالِسِيُّ، عَنْ شُعْبَةَ، عَنْ سِمَاكٍ، عَنْ جَابِرِ بْنِ سَمُرَةَ، أَنَّ النَّبِيَّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ كَانَ يَقْرَأُ فِي الظُّهْرِ بِـ {سَبِّحِ اسْمَ ر َبِّكَ الأَعْلَى}، وَفِي الصُّبْحِ بِأَطْوَلَ مِنْ ذَلِكَ.

[844–172]. (Dar al-Salam 0927) Abu Bakr ibn Abi Shaybah narrated:[iii] Yazid ibn Harun narrated; from al-Taymi; from Abu al-Minhal; from Abu Barzah, that '**The Prophet used to recite in Fajr Prayer between sixty and one hundred verses of the Qur'an**'.

وَحَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ، حَدَّثَنَا يَزِيدُ بْنُ هَارُونَ، عَنِ التَّيْمِيِّ، عَنْ أَبِي الْـمِنْهَالِ، عَنْ أَبِي بَرْزَةَ، أَنَّ رَسُولَ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ كَانَ يَقْرَأُ فِي صَلاَةِ الْغَدَاةِ مِنَ السِّتِّينَ إِلَى الْـمِائَةِ.

[845–000]. (Dar al-Salam 0928) Abu Kurayb narrated: Waki[narrated; from Sufyan; from Khalid al-Hadhdha'; from Abu al-Minhal; from Abu Barzah al-Aslami. He said: '**God's Messenger used to recite in Fajr Prayer between sixty and one hundred verses**'.

وَحَدَّثَنَا أَبُو كُرَيْبٍ، حَدَّثَنَا وَكِيعٌ، عَنْ سُفْيَانَ، عَنْ خَالِدٍ الْحَذَّاءِ، عَنْ أَبِي الْـمِنْهَالِ، عَنْ أَبِي بَرْزَةَ الأَسْلَمِيِّ، قَالَ كَانَ رَسُولُ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ يَقْرَأُ فِي الْفَجْرِ مَا بَيْنَ السِّتِّينَ إِلَى الْـمِائَةِ آيَةً.

[846–173]. (Dar al-Salam 0929) Yahya ibn Yahya narrated, saying:[i] I read out to Malik; from Ibn Shihab; from [Ubaydullah ibn [Abdullah; from Ibn [Abbas. He said: '**Umm al-Fadl bint al-Harith heard him reciting the surah starting, "By those sent forth in swift succession",**[ii] **and she said:**

“Son, your recitation of this surah has reminded me. It was the last I heard God’s Messenger reciting in Maghrib Prayer”’.

حَـدَّثَنَا يَـحْيَى بْنُ يَـحْيَى، قَـالَ قَرَأْتُ عَلَى مَـالِكٍ عَنِ ابْنِ شِـهَابٍ، عَنْ عُبَيْدِ اللهِ بْنِ عَبْدِ اللهِ، عَنِ ابْنِ عَبَّاسٍ، قَالَ إِنَّ أُمَّ الْفَضْلِ بِنْتَ الْحَارِثِ سَمِعَتْهُ وَهُوَ يَقْرَأُ: {وَالْـمُرْسَلاَتِ عُرْفًا}، فَـقَالَتْ: “يَا بُنَيَّ لَـقَدْ ذَكَّرْتَنِي بِقِرَاءَتِكَ هَذِهِ السُّورَةَ إِنَّهَا لَآخِرُ مَا سَمِعْتُ رَسُولَ اللهِ صَلَّى اللهُ عَـلَيْهِ وَسَلَّمَ يَقْرَأُ بِهَا فِي الْـمَغْرِبِ”.

[847–000]. (Dar al-Salam 0930) Abu Bakr ibn Abi Shaybah and [Amr al-Naqid narrated: both said: Sufyan narrated [H]. He said: and Harmalah ibn Yahya narrated to me; Ibn Wahb reported; Yunus reported to me [H]. He said: and Ishaq ibn Ibrahim and [Abd ibn Humayd narrated; both said: [Abd al-Razzaq reported; Ma[mar reported [H]. He said: And [Amr al-Naqid narrated; from Ya[qub ibn Ibrahim ibn Sa[d narrated; my father narrated; from Salih. All of them from al-Zuhri, with the same chain of transmission. ‘**The following is added in Salih’s narration: “After that, he never led the prayer until God, the Mighty and Exalted, gathered him to Himself”**.’

حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ، وَعَمْرٌو النَّاقِدُ، قَالاَ حَدَّثَنَا سُفْيَانُ، ح قَالَ: وَحَدَّثَنِي حَرْمَلَةُ بْنُ يَحْيَى، أَخْبَرَنَا ابْنُ وَهْبٍ، أَخْبَرَنِي يُونُسُ، ح قَالَ: وَحَدَّثَنَا إِسْحَاقُ بْنُ إِبْرَاهِيمَ، وَعَبْدُ بْنُ حُمَيْدٍ، قَالا: أَخْبَرَنَا عَبْدُ الرَّزَّاقِ، أَخْبَرَنَا مَعْمَرٌ، ح قَالَ: وَحَدَّثَنَا عَمْرٌو النَّاقِدُ، حَدَّثَنَا يَعْقُوبُ بْنُ إِبْرَاهِيمَ بْنِ سَعْدٍ، حَدَّثَنَا أَبِي، عَنْ صَالِحٍ، كُلُّهُمْ عَنِ الزُّهْرِيِّ، بِهَذَا الإِسْنَادِ. وَزَادَ فِي حَدِيثِ صَالِحٍ: “ثُمَّ مَا صَلَّى بَعْدُ حَتَّى قَبَضَهُ اللهُ عَزَّ وَجَلَّ”.

[848–174]. (Dar al-Salam 0931) Yahya ibn Yahya narrated:[i] I read out to Malik; from Ibn Shihab; from Muhammad ibn Jubayr ibn Mut[im; from his father. He said: ‘**I heard God’s Messenger reciting *al-Tur*[ii] in Maghrib Prayer**’.

حَدَّثَنَا يَحْيَى بْنُ يَحْيَى، قَالَ قَرَأْتُ عَلَى مَالِكٍ عَنِ ابْنِ شِهَابٍ، عَنْ مُحَمَّدِ بْنِ جُبَيْرِ بْنِ مُطْعِمٍ، عَنْ أَبِيهِ، قَالَ سَمِعْتُ رَسُولَ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ يَقْرَأُ بِالطُّورِ فِي الْـمَغْرِبِ.

[000–000]. (Dar al-Salam 0932) Abu Bakr ibn Abi Shaybah and Zuhayr ibn Harb narrated: Sufyan narrated [H]. He said: And Harmalah ibn Yahya narrated to me; Ibn Wahb reported; Yunus reported to me [H]. Also, Ishaq

ibn Ibrahim and [Abd ibn Humayd narrated; They said: [Abd al-Razzaq reported; Ma[mar reported: all of them from al-Zuhri, with the same chain of transmission: **the same text**.

وَحَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ، وَزُهَيْرُ بْنُ حَرْبٍ، قَالا: حَدَّثَنَا سُفْيَانُ، ح قَالَ: وَحَدَّثَنِي حَرْمَلَةُ بْنُ يَحْيَى، أَخْبَرَنَا ابْنُ وَهْبٍ، أَخْبَرَنِي يُونُسُ، ح قَالَ: وَحَدَّثَنَا إِسْحَاقُ بْنُ إِبْرَاهِيمَ، وَعَبْدُ بْنُ حُمَيْدٍ، قَالاَ: أَخْبَرَنَا عَبْدُ الرَّزَّاقِ، أَخْبَرَنَا مَعْمَرٌ، كُلُّهُمْ عَنِ الزُّهْرِيِّ، بِهَذَا الإِسْنَادِ: مِثْلَهُ.

Text Explanation

Hadith No. 835 mentions that whilst the Prophet was reciting the Qur'an in prayer 'he coughed, and he bowed'. This shows that it is permissible to stop one's recitation and to recite only a part of a surah. This is unanimously agreed upon, and there is nothing to discourage it if there is a reason for stopping one's recitation. If there is no reason, then again it is not discouraged, although it is contrary to what is preferable according to our Shafi[i School, as well as the majority of scholars. This is also attributed to Malik in one report, even though his better known view is that it is discouraged.

Hadith No. 836 quotes the Prophet's Companion as hearing the Prophet reciting the verse: 'By the night as it comes darkening on'. This means that the Prophet recited the surah which includes this verse, namely verse 17 of Surah 81.

Transmission

The chain of transmission of hadith No. 835 includes: 'Abu Salamah ibn Sufyan, [Abdullah ibn [Amr ibn al-[As and [Abdullah ibn al-Musayyib al-[Abidi reported to me'. There is a mistake here, and to correct it the words 'ibn al-[As' should be deleted. The narrator in question is not [Abdullah ibn [Amr ibn al-[As, who was a Companion of the Prophet, rather he is [Abdullah ibn [Amr al-Hijazi. This is how he is mentioned by al-Bukhari in his *Tarikh* and by Ibn Abi Hatim as well as many other learned scholars of early and later generations. Abu Salamah, who is also mentioned in this

chain, is Abu Salamah ibn Sufyan ibn [Abd al-Ashhal who belonged to the Makhzum branch of the Quraysh. He is mentioned by al-Hakim Abu Ahmad in his work on narrators whose names are not known.

Hadith No. 844 includes in its chain of transmission ‘Abu al-Minhal from Abu Barzah’. Abu al-Minhal’s name is Sayyar ibn Salamah al-Riyahi, and Abu Barzah’s name is Nadlah ibn [Ubaydah al-Aslami.

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i. Related by al-Bukhari, 774; Abu Dawud, 649; al-Nasa’i, 1006; Ibn Majah, in a shorter version, 820.
ii. Surah *al-Mu’minun*, or The Believers, is Surah 23 in the Qur’an. Moses and Aaron are mentioned in verse 45, while Jesus is mentioned in verse 50.
i. This is verse 17 of Surah 81.
ii. Related by al-Tirmidhi, 306; al-Nasa’i, 949, Ibn Majah, 816.
i. This is verse 10 of Surah 50 and the first one is the opening verse.
i. This is the first verse of Surah 92.
ii. This is the first verse of Surah 87.
iii. Related by al-Nasa’i, 947; Ibn Majah, 818.
i. Related by al-Bukhari in longer versions, 763 and 4429; Abu Dawud in a longer version, 810; al-Tirmidhi in a longer version, 308, al-Nasa’i, 985; Ibn Majah, 838.
ii. This is the first verse of Surah 77.
i. Related by al-Bukhari, 765, 3050, 4023 and 4854; Abu Dawud, 811; al-Nasa’i, 986; Ibn Majah, 832.
ii. This is Surah 52, entitled Mount Sinai, or *al*-Tu*r* in Arabic.

CHAPTER 36

RECITATION IN [ISHA’

[849–175]. (Dar al-Salam 0933) [Ubaydullah ibn Mu[adh al-[Anbari narrated:[i] my father narrated; Shu[bah narrated; from [Adi. He said: I heard al-Bara’ narrating that ‘**The Prophet (peace be upon him) was travelling and he led the [Isha’ Prayer reciting in one of the two *rak[ahs* [Surah 95 starting]: “By the fig and the olive”**’.

حَدَّثَنَا عُبَيْدُ اللهِ بْنُ مُعَاذٍ الْعَنْبَرِيُّ، حَدَّثَنَا أَبِي، حَدَّثَنَا شُعْبَةُ، عَنْ عَدِيٍّ، قَالَ سَمِعْتُ الْبَرَاءَ، يُحَدِّثُ عَنِ النَّبِيِّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ أَنَّهُ كَانَ فِي سَفَرٍ فَصَلَّى الْعِشَاءَ الآخِرَةَ فَقَرَأَ فِي إِحْدَى الرَّكْعَتَيْنِ : {وَالتِّينِ وَالزَّيْتُونِ}.

[850–176]. (Dar al-Salam 0934) Qutaybah ibn Sa[id narrated: Layth narrated; from Yahya (who is Ibn Sa[id); from [Adi ibn Thabit; from al-Bara’ ibn [Azib who said: ‘**I prayed [Isha’ with God’s Messenger (peace be upon him) and he recited, “By the fig and the olive”**’.

حَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ، حَدَّثَنَا لَيْثٌ، عَنْ يَحْيَى (وَهُوَ ابْنُ سَعِيدٍ)، عَنْ عَدِيِّ بْنِ ثَابِتٍ، عَنِ الْبَرَاءِ بْنِ عَازِبٍ، أَنَّهُ قَالَ: صَلَّيْتُ مَعَ رَسُولِ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ الْعِشَاءَ فَقَرَأَ بِالتِّينِ وَالزَّيْتُونِ.

[851–177]. (Dar al-Salam 0935) Muhammad ibn [Abdullah ibn Numayr narrated: my father narrated; Mis[ar narrated; from [Adi ibn Thabit. He said: I heard al-Bara’ ibn [Azib say: ‘**I heard the Prophet reciting in [Isha’ Prayer [the surah starting with] “By the fig and the olive”. I never heard anyone with a more melodious voice**’.

حَدَّثَنَا مُحَمَّدُ بْنُ عَبْدِ اللهِ بْنِ نُمَيْرٍ، حَدَّثَنَا أَبِي، حَدَّثَنَا مِسْعَرٌ، عَنْ عَدِيِّ بْنِ ثَابِتٍ، قَالَ سَمِعْتُ الْبَرَاءَ بْنَ عَازِبٍ، قَالَ: “سَمِعْتُ النَّبِيَّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ قَرَأَ فِي الْعِشَاءِ بِالتِّينِ وَالزَّيْتُونِ . فَمَا سَمِعْتُ أَحَدًا أَحْسَنَ صَوْتًا مِنْهُ”.

[852–178]. (Dar al-Salam 0936) Muhammad ibn [Abbad narrated to me:[i] Sufyan narrated; from [Amr; from Jabir. He said: ‘**Mu[adh used to offer his**

prayer with the Prophet (peace be upon him), then he would go to his people and he would lead them in prayer. One night he prayed [Isha' with the Prophet and went to his people and led them in [the same] prayer. He started reciting Surah 2, *al-Baqarah* [i.e. The Cow]. One man stepped aside and said *assalam [alaykum* [finishing his prayer]. He then offered the prayer on his own and left. People said to him: "Are you becoming a hypocrite?" He said: "No, by God, I am not. I will certainly go to God's Messenger (peace be upon him) and tell him". He went to the Prophet and said: "Messenger of God, we have our camels and we labour through the day. Mu[adh prayed with you and then came over. He started reciting Surah *al-Baqarah*". The Prophet turned to Mu[adh and said: "Mu[adh, are you trying to make people turn away? Recite this, and recite that"'.

Sufyan said: **I said to [Amr that Abu al-Zubayr narrated to us from Jabir that the Prophet said to him: 'Recite: "By the sun and his morning brightness"; "By the bright morning hours"; "By the night when she lets fall her darkness"; or "Extol the limitless glory of the name of your Lord, the Most High"**'.[i] [Amr said: **Something like that.**

حَدَّثَنِي مُحَمَّدُ بْنُ عَبَّادٍ، حَدَّثَنَا سُفْيَانُ، عَنْ عَمْرٍو، عَنْ جَابِرٍ، قَالَ: "كَانَ مُعَاذٌ يُصَلِّي مَعَ النَّبِيِّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ ثُمَّ يَأْتِي فَيَؤُمُّ قَوْمَهُ. فَصَلَّى لَيْلَةً مَعَ النَّبِيِّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ الْعِشَاءَ ثُمَّ أَتَى قَوْمَهُ فَأَمَّهُمْ، فَافْتَتَحَ بِسُورَةِ الْبَقَرَةِ، فَانْحَرَفَ رَجُلٌ فَسَلَّمَ، ثُمَّ صَلَّى وَحْدَهُ وَانْصَرَفَ. فَقَالُوا لَهُ: أَنَافَقْتَ يَا فُلاَنُ؟ قَالَ: لاَ وَاللهِ، وَلآتِيَنَّ رَسُولَ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ فَلأُخْبِرَنَّهُ . فَأَتَى رَسُولَ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ فَقَالَ: يَا رَسُولَ اللهِ إِنَّا أَصْحَابُ نَوَاضِحَ نَعْمَلُ بِالنَّهَارِ، وَإِنَّ مُعَاذًا صَلَّى مَعَكَ الْعِشَاءَ، ثُمَّ أَتَى فَافْتَتَحَ بِسُورَةِ الْبَقَرَةِ . فَأَقْبَلَ رَسُولُ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ عَلَى مُعَاذٍ فَقَالَ: «يَا مُعَاذُ أَفَتَّانٌ أَنْتَ؟ اقْرَأْ بِكَذَا وَاقْرَأْ بِكَذَا».

قَالَ سُفْيَانُ: فَقُلْتُ لِعَمْرٍو إِنَّ أَبَا الزُّبَيْرِ حَدَّثَنَا عَنْ جَابِرٍ أَنَّهُ قَالَ: «اقْرَأْ وَالشَّمْسِ وَضُحَاهَا. وَالضُّحَى. وَاللَّيْلِ إِذَا يَغْشَى. وَسَبِّحِ اسْمَ رَبِّكَ الأَعْلَى». فَقَالَ عَمْرٌو نَحْوَ هَذَا.

[853–179]. (Dar al-Salam 0937) Qutaybah ibn Sa[id narrated:[ii] Layth narrated [H]. And Ibn Rumh narrated; al-Layth reported; from Abu al-Zubayr; from Jabir. He said: '**Mu[adh ibn Jabal al-Ansari led his people in [Isha' Prayer, and he took a long time. One of our people left [the congregation] and prayed alone. Mu[adh was told about him and he**

said: “He is a hypocrite”. When that man heard of this, he went to God’s Messenger (peace be upon him) and told him what Mu[adh said. The Prophet said: “Mu[adh, do you wish to be one who turns people away? When you lead people in prayer, recite “By the sun and his morning brightness”; “Extol the limitless glory of the name of your Lord, the Most High”; “Read in the name of your Lord”; or “By the night when she lets fall her darkness”’.[i]

وَحَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ، حَدَّثَنَا لَيْثٌ، ح قَالَ وَحَدَّثَنَا ابْنُ رُمْحٍ، أَخْبَرَنَا اللَّيْثُ، عَنْ أَبِي الزُّبَيْرِ، عَنْ جَابِرٍ، أَنَّهُ قَالَ: ‘‘صَلَّى مُعَاذُ بْنُ ج َبَلٍ الأَنْصَارِيُّ لأَصْحَابِهِ الْعِشَاءَ فَطَوَّلَ عَلَيْهِمْ. فَانْصَرَفَ رَجُلٌ مِنَّا فَصَلَّى، فَأُخْبِرَ مُعَاذٌ عَنْهُ فَقَالَ إِنَّهُ مُنَافِقٌ. فَلَمَّا بَلَغَ ذَلِكَ الرَّجُلَ دَخَلَ عَ َلَى رَسُولِ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ فَأَخْبَرَهُ مَا قَالَ مُعَاذٌ. فَقَالَ لَهُ النَّ ِبِيُّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ: «أَتُرِ ِيدُ أَنْ تَكُونَ فَتَّانًا يَا مُعَاذُ؟ إِذَا أَمَمْتَ النَّاسَ فَاقْرَأْ بِالشَّمْسِ وَضُحَاهَا . وَسَبِّحِ اسْمَ رَبِّكَ الأَعْلَى . وَاقْرَأْ بِاسْمِ رَبِّكَ . وَاللَّيْلِ إِذَا يَغْشَى» .

[854–180]. (Dar al-Salam 0938) Yahya ibn Yahya narrated: Hushaym reported; from Mansur; from [Amr ibn Dinar; from Jabir ibn [Abdullah that ‘**Mu[adh ibn Jabal used to offer the [Isha’ Prayer with God’s Messenger (peace be upon him), then go back to his people and lead them in the same prayer**’.

حَدَّثَنَا يَحْيَى بْنُ يَحْيَى، أَخْبَرَنَا هُشَيْمٌ، عَنْ مَنْصُورٍ، عَنْ عَمْرِو بْنِ دِينَارٍ، عَنْ جَابِرِ بْنِ عَبْدِ اللهِ، أَنَّ مُعَاذَ بْنَ جَبَلٍ، كَانَ يُصَلِّي مَعَ رَسُولِ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ الْعِشَاءَ الآخِرَةَ ثُمَّ يَرْجِعُ إِلَى قَوْمِهِ فَيُصَلِّي بِهِمْ تِلْكَ الصَّلاَةَ.

[855–181]. (Dar al-Salam 0939) Qutaybah ibn Sa[id and Abu al-Rabi[al-Zahrani narrated:[ii] Abu al-Rabi[said: Hammad narrated; Ayyub narrated; from [Amr ibn Dinar; from Jabir ibn [Abdullah. He said: ‘**Mu[adh ibn Jabal used to offer the [Isha’ Prayer with God’s Messenger (peace be upon him), then go to his people’s mosque and lead them in prayer**’.

حَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ، وَأَبُو الرَّبِيعِ الزَّهْرَانِيُّ، قَالَ أَبُو الرَّبِيعِ: حَدَّثَنَا حَمَّادٌ، حَدَّثَنَا أَيُّوبُ، عَنْ عَمْرِو بْنِ دِينَارٍ، عَنْ جَابِرِ بْنِ عَبْدِ اللهِ، قَالَ: كَانَ مُعَاذٌ يُصَلِّي مَعَ رَسُولِ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ الْعِشَاءَ ثُمَّ يَأْتِي مَسْجِدَ قَوْمِهِ فَيُصَلِّي بِهِمْ .

Text Explanation

Hadith No. 852 provides evidence confirming that it is permissible for a person offering an obligatory prayer to pray behind an imam who is offering a Sunnah, or voluntary, prayer. Mu[adh prayed the obligatory [Isha' Prayer with God's Messenger, and as such that obligation was completed by him. However, he would then go to his people's mosque and lead them in the same prayer. For him, that prayer was a voluntary one while for them it was their obligatory [Isha' Prayer. This is clearly stated in other Hadith anthologies. This is perfectly permissible according to al-Shafi[i and other scholars, but it is not valid according to Rabi[ah, Malik, Abu Hanifah and scholars of Kufah. They explained the hadith by saying that Mu[adh's prayer with the Prophet was a voluntary one. Some of them explained it by saying that the Prophet did not know about it, while others said that this was in the early days but was subsequently abrogated. However, all such explanations are without foundation. We cannot ignore the apparent meaning of this hadith on such grounds.

Furthermore, our scholars and others take this hadith as evidence that it is permissible for a worshipper to terminate his presence amongst the congregation and to complete his prayer on his own, without actually leaving the prayer. This question is given three views by our scholars. The first and most correct is that this is permissible regardless of whether there is a valid reason or not. The second view does not permit it at all, and the third view is that it is permissible for a valid reason but not otherwise. According to this, a valid reason is one that makes a person's joining the congregation not obligatory, thereby permitting him to stay away. For some, making the prayer too long constitutes a valid reason in the light of Mu[adh's case. This reasoning, however, is not well based, because the hadith does not mention that the man involved terminated his participation in the congregation and completed the prayer he had already started with that congregation. Indeed, the first hadith mentions that the man terminated the prayer altogether, with *sal*a*m*, and started afresh. As such, this version does not provide any evidence for the point in question. All this shows is that it is permissible to stop a prayer for a valid reason, but God knows best.

Hadith No. 852 mentions: 'He started reciting Surah *al-Baqarah*'. This shows that it is permissible to say Surah *al-Baqarah*, or Surah Women, or Surah The Repast, etc. Some early scholars say that this is not permissible, but one must say, 'the surah in which the cow is mentioned', or 'the surah that mentions the repast', etc. This is clearly wrong, because it is permissible

to refer to the surahs by their titles, as mentioned in a number of hadiths quoting the Prophet or his Companions or their successors.

The hadith mentions that the man complained to the Prophet saying, ‘We have our camels’. Literally, his words mean ‘We have our camels which we use to carry water’. What he meant was that they use these camels in their work, which is physically tiring. As such, a long prayer at the end of the day was hard for them. The Prophet said: ‘Mu[adh, are you trying to make people turn away?’ This is a reproach for something that is not forbidden, but only discouraged. It makes clear that such a reproach may be only verbal. The Prophet’s words clearly indicate that prayer should be made light. It can only be made long if all the congregation are in agreement.

Transmission

The chain of transmission of hadith No. 855 runs as follows: ‘Qutaybah ibn Sa[id and Abu al-Rabi[al-Zahrani narrated: Abu al-Rabi[said: Hammad narrated; Ayyub narrated; from [Amr ibn Dinar; from Jabir ibn [Abdullah’. Abu Mas[ud al-Dimashqi said: ‘Qutaybah said in his narration: from Hammad, from [Amr without mentioning Ayyub. Muslim should have pointed this out, but he did not because he gave the narration as mentioned by Abu al-Rabi[alone, but God knows best.

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i. Related by al-Bukhari in similar wording 767, 769, 4952 and 7546; Abu Dawud, 1221; al-Tirmidhi in similar wording, 310; al-Nasa’i, 999 and 1000; Ibn Majah, 834 and 835.
i. Related by Abu Dawud in shorter versions, 600 and 790; al-Nasa’i, 834.
i. These are Surahs 91, 93, 92 and 87 respectively.
ii. Related by al-Nasa’i, 997; Ibn Majah, 986.
i. These are the opening verses of Surahs 91, 87, 96 and 92 respectively.
ii. Related by al-Bukhari, 711.

CHAPTER 37

THE ORDER TO MAKE PRAYERS LIGHT BUT COMPLETE

[856–182]. (Dar al-Salam 0940) Yahya ibn Yahya narrated:[i] Hushaym reported from Isma[il ibn Abi Khalid; from Qays; from Abu Mas[ud al-Ansari. He said: ‘**A man came to God’s Messenger (peace be upon him) and said: “Messenger of God, I go late to the dawn prayer because of so-and-so, as he makes the prayer too long”. I never saw the Prophet so angry as when he admonished his Companion on that occasion. He said: “Some of you people put others off. Whoever leads the prayer should make it light. Behind him are some who are old, sick or with pressing business”**’.

حَدَّثَنَا يَحْيَى بْنُ يَحْيَى، أَخْبَرَنَا هُشَيْمٌ، عَنْ إِسْمَاعِيلَ بْنِ أَبِي خَالِدٍ، عَنْ قَيْسٍ، عَنْ أَبِي مَسْعُودٍ الأَنْصَارِيِّ، قَالَ: “جَاءَ رَجُلٌ إِلَى رَسُولِ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ فَقَالَ: إِنِّي لأَتَأَخَّرُ عَنْ صَلاَةِ الصُّبْحِ مِنْ أَجْلِ فُلاَنٍ مِمَّا يُطِيلُ بِنَا”. فَمَا رَأَيْتُ النَّبِيَّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ غَضِبَ فِي مَوْعِظَةٍ قَطُّ أَشَدَّ مِمَّا غَضِبَ يَوْمَئِذٍ، فَقَالَ: «يَا أَيُّهَا النَّاسُ إِنَّ مِنْكُمْ مُنَفِّرِينَ. فَأَيُّكُمْ أَمَّ النَّاسَ فَلْيُوجِزْ، فَإِنَّ مِنْ وَرَائِهِ الْكَبِيرَ وَالضَّعِيفَ وَذَا الْحَاجَةِ».

[000–000]. (Dar al-Salam 0941) Abu Bakr ibn Abi Shaybah narrated: Hushaym and Waki[narrated [H]. He said: and Ibn Numayr narrated; my father narrated [H]. Also, Ibn Abi [Umar narrated; Sufyan narrated: all from Isma[il; with the same chain of transmission: **the same as Hushaym’s hadith**.

حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ، حَدَّثَنَا هُشَيْمٌ وَوَكِيعٌ، ح. قَالَ: وَحَدَّثَنَا ابْنُ نُمَيْرٍ، حَدَّثَنَا أَبِي ح، وَحَدَّثَنَا ابْنُ أَبِي عُمَرَ، حَدَّثَنَا سُفْيَانُ، كُلُّهُمْ عَنْ إِسْمَاعِيلَ، فِي هَذَا الإِسْنَادِ، بِمِثْلِ حَدِيثِ هُشَيْمٍ.

[857–183]. (Dar al-Salam 0942) Qutaybah ibn Sa[id narrated:[i] al-Mughirah (who is Ibn [Abd al-Rahman al-Hizami) narrated; from Abu al-Zinad; from al-A[raj; from Abu Hurayrah that the Prophet said: '**When any of you leads the people in prayer, he should make it light. Among the people are those who are young, old, weak or sick. When one prays alone, one may pray as one pleases**'.

حَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ، حَدَّثَنَا الْمُغِيرَةُ، (وَهُوَ ابْنُ عَبْدِ الرَّحْمَنِ الْحِزَامِيُّ) عَنْ أَبِي الزِّنَادِ، عَنِ الأَعْرَجِ، عَنْ أَبِي هُرَيْرَةَ، أَنَّ النَّبِيَّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ قَالَ: «إِذَا أَمَّ أَحَدُكُمُ النَّاسَ فَلْيُخَفِّفْ، فَإِنَّ فِيهِمُ الصَّغِيرَ وَالْكَبِيرَ وَالضَّعِيفَ وَالْمَرِيضَ. فَإِذَا صَلَّى وَحْدَهُ فَلْيُصَلِّ كَيْفَ شَاءَ».

[858–184]. (Dar al-Salam 0943) Ibn Rafi[narrated: [Abd al-Razzaq narrated; Ma[mar narrated; from Hammam ibn Munabbih. He said: This is what Abu Hurayrah narrated to us from Muhammad, God's Messenger (peace be upon him). He mentioned several hadiths, including: And God's Messenger (peace be upon him) said: '**When any of you stands up to lead the people, let him make the prayer light. Among them are those who are old and others who are weak. When he prays alone he may make his prayer as long as he likes**'.

حَدَّثَنَا ابْنُ رَافِعٍ، حَدَّثَنَا عَبْدُ الرَّزَّاقِ، حَدَّثَنَا مَعْمَرٌ، عَنْ هَمَّامِ بْنِ مُنَبِّهٍ، قَالَ: هَذَا مَا حَدَّثَنَا أَبُو هُرَيْرَةَ، عَنْ مُحَمَّدٍ، رَسُولِ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ، فَذَكَرَ أَحَادِيثَ مِنْهَا: وَقَالَ رَسُولُ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ: «إِذَا مَا قَامَ أَحَدُكُمْ لِلنَّاسِ فَلْيُخَفِّفِ الصَّلاَةَ، فَإِنَّ فِيهِمُ الْكَبِيرَ، وَفِيهِمُ الضَّعِيفَ. وَإِذَا قَامَ وَحْدَهُ فَلْيُطِلْ صَلاَتَهُ مَا شَاءَ».

[859–185]. (Dar al-Salam 0944) Harmalah ibn Yahya narrated: Ibn Wahb reported; Yunus reported to me; from Ibn Shihab; Abu Salamah ibn [Abd al-Rahman reported to me; that he heard Abu Hurayrah say: God's Messenger (peace be upon him) said: '**When any of you leads the prayer, he should make it light. Among the people some are weak, ill or having urgent business**'.

حَدَّثَنَا حَرْمَلَةُ بْنُ يَحْيَى، أَخْبَرَنَا ابْنُ وَهْبٍ، قَالَ أَخْبَرَنِي يُونُسُ، عَنِ ابْنِ شِهَابٍ، قَالَ أَخْبَرَنِي أَبُو سَلَمَةَ بْنُ عَبْدِ الرَّحْمَنِ، أَنَّهُ سَمِعَ أَبَا هُرَيْرَةَ يَقُولُ: قَالَ رَسُولُ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ: «إِذَا صَلَّى أَحَدُكُمْ لِلنَّاسِ فَلْيُخَفِّفْ، فَإِنَّ فِي النَّاسِ الضَّعِيفَ وَالسَّقِيمَ وَذَا الْحَاجَةِ».

[860–000]. (Dar al-Salam 0945) [Abd al-Malik ibn Shu[ayb ibn al-Layth narrated: my father narrated to me; al-Layth ibn Sa[d narrated to me; Yunus narrated to me; from Ibn Shihab; Abu Bakr ibn [Abd al-Rahman narrated to me; that he heard Abu Hurayrah say: **God's Messenger (peace be upon him) said: the same text, but substituting 'old' for 'ill'**.

وَحَدَّثَنَا عَبْدُ الْمَلِكِ بْنُ شُعَيْبِ بْنِ اللَّيْثِ، حَدَّثَنِي أَبِي، حَدَّثَنِي اللَّيْثُ بْنُ سَعْدٍ، حَدَّثَنِي يُونُسُ، عَنِ ابْنِ شِهَابٍ، حَدَّثَنِي أَبُو بَكْرِ بْنُ عَبْدِ الرَّحْمَنِ، أَنَّهُ سَمِعَ أَبَا هُرَيْرَةَ يَقُولُ: قَالَ رَسُولُ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ،بِمِثْلِهِ، غَيْرَ أَنَّهُ قَالَ - بَدَلَ السَّقِيمِ - الْكَبِيرَ .

[861–186]. (Dar al-Salam 0946) Muhammad ibn [Abdullah ibn Numayr narrated: my father narrated; [Amr ibn [Uthman narrated; Musa ibn Talhah narrated; [Uthman ibn Abi al-[As al-Thaqafi narrated to me that the Prophet said to him: **'Lead your people in prayer'. I said: 'Messenger of God, I feel reluctant to do it'. He said: 'Come near'. He placed me close to him, then he put his palm on my chest between my breasts. He then said: 'Turn'. He placed his palm on my back, between my shoulders. He then said: 'Lead your people in prayer. Whoever leads the prayer, let him make it light. Among the people are some who are old, and among them some sick, and some weak, and some with pressing business. When any of you prays alone, he may pray as he pleases'.**

حَدَّثَنَا مُحَمَّدُ بْنُ عَبْدِ اللهِ بْنِ نُمَيْرٍ، حَدَّثَنَا أَبِي، حَدَّثَنَا عَمْرُو بْنُ عُثْمَانَ، حَدَّثَنَا مُوسَى بْنُ طَلْحَةَ، حَدَّثَنِي عُثْمَانُ بْنُ أَبِي الْعَاصِ الثَّقَفِيُّ، أَنَّ النَّبِيَّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ قَالَ لَهُ: «أُمَّ قَوْمَكَ». قَالَ: قُلْتُ يَا رَسُولَ اللهِ إِنِّي أَجِدُ فِي نَفْسِي شَيْئًا. قَالَ: «ادْنُهْ». فَجَلَسَنِي بَيْنَ يَدَيْهِ ثُمَّ وَضَعَ كَفَّهُ فِي صَدْرِي بَيْنَ ثَدْيَيَّ، ثُمَّ قَالَ: «تَحَوَّلْ». فَوَضَعَهَا فِي ظَهْرِي بَيْنَ كَتِفَيَّ، ثُمَّ قَالَ: «أُمَّ قَوْمَكَ، فَمَنْ أَمَّ قَوْمًا فَلْيُخَفِّفْ، فَإِنَّ فِيهِمُ الْكَبِيرَ، وَإِنَّ فِيهِمُ الْمَرِيضَ، وَإِنَّ فِيهِمُ الضَّعِيفَ، وَإِنَّ فِيهِمْ ذَا الْحَاجَةِ. وَإِذَا صَلَّى أَحَدُكُمْ وَحْدَهُ فَلْيُصَلِّ كَيْفَ شَاءَ».

[862–187]. (Dar al-Salam 0947) Muhammad ibn al-Muthanna and Ibn Bashshar narrated:[i] they said: Muhammad ibn Ja[far narrated; Shu[bah narrated; from [Amr ibn Murrah: he said: I heard Sa[id ibn al-Musayyib say: [Uthman ibn Abi al-[As narrated: '**The last instruction God's Messenger (peace be upon him) gave me was: "If you lead some people in prayer, make your prayer light"**'.

حَدَّثَنَا مُحَمَّدُ بْنُ الْـمُثَنَّى وَابْنُ بَشَّارٍ، قَالا: حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ، حَدَّثَنَا شُعْبَةُ، عَنْ عَمْرِو بْنِ مُرَّةَ، قَالَ: سَمِعْتُ سَعِيدَ بْنَ الْـمُسَيَّبِ، قَالَ: حَدَّثَ عُثْمَانُ بْنُ أَبِي الْعَاصِ، قَالَ: «آخِرُ مَا عَهِدَ إِلَيَّ رَسُولُ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ: إِذَا أَمَمْتَ قَوْمًا فَأَخِفَّ بِهِمُ الصَّلاَةَ».

[863–188]. (Dar al-Salam 0948) Khalaf ibn Hisham and Abu al-Rabi[al-Zahrani narrated:[i] both said: Hammad ibn Zayd narrated; from [Abd al-[Aziz ibn Suhayb; from Anas; that '**The Prophet used to make the prayer short but complete**'.

وَحَدَّثَنَا خَلَفُ بْنُ هِشَامٍ وَأَبُو الرَّبِيعِ الزَّهْرَانِيُّ، قَالا: حَدَّثَنَا حَمَّادُ بْنُ زَيْدٍ، عَنْ عَبْدِ الْعَزِيزِ بْنِ صُهَيْبٍ، عَنْ أَنَسٍ، أَنَّ النَّبِيَّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ كَانَ يُوجِزُ فِي الصَّلاَةِ وَيُتِمُّ.

[864–189]. (Dar al-Salam 0949) Yahya ibn Yahya and Qutaybah ibn Sa[id narrated:[ii] Abu [Awanah (Yahya said: 'reported' but Qutaybah said: 'narrated'); from Qatadah; from Anas: '**God's Messenger's prayer was of the lightest of people's prayers, but it was complete**'.

حَدَّثَنَا يَحْيَى بْنُ يَحْيَى وَقُتَيْبَةُ بْنُ سَعِيدٍ، قَالَ يَحْيَى أَخْبَرَنَا، وَقَالَ قُتَيْبَةُ حَدَّثَنَا أَبُو عَوَانَةَ، عَنْ قَتَادَةَ، عَنْ أَنَسٍ، أَنَّ رَسُولَ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ كَانَ مِنْ أَخَفِّ النَّاسِ صَلاَةً فِي تَمَامٍ.

[865–190]. (Dar al-Salam 0950) Yahya ibn Yahya, Yahya ibn Ayyub, Qutaybah ibn Sa[id and [Ali ibn Hujr narrated:[i] Isma[il (meaning Ibn Ja[far. Yahya ibn Yahya said: 'reported' and the others said: 'narrated'); from Sharik ibn [Abdullah ibn Abi Namir; from Anas ibn Malik; that he said: '**I never prayed behind an imam whose prayer was lighter, and yet more complete, than God's Messenger (peace be upon him)**'.

وَحَدَّثَنَا يَحْيَى بْنُ يَحْيَى، وَيَحْيَى بْنُ أَيُّوبَ، وَقُتَيْبَةُ بْنُ سَعِيدٍ، وَعَلِيُّ بْنُ حُجْرٍ، قَالَ يَحْيَى بْنُ يَحْيَى أَخْبَرَنَا وَقَالَ الآخَرُونَ حَدَّثَنَا إِسْمَاعِيلُ، (يَعْنُونَ ابْنَ جَعْفَرٍ) عَنْ شَرِيكِ بْنِ عَبْدِ اللهِ بْنِ أَبِي نَمِرٍ، عَنْ أَنَسِ بْنِ مَالِكٍ أَنَّهُ قَالَ: «مَا صَلَّيْتُ وَرَاءَ إِمَامٍ قَطُّ أَخَفَّ صَلاَةً وَلاَ أَتَمَّ صَلاَةً مِنْ رَسُولِ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ».

[866–191]. (Dar al-Salam 0951) Yahya ibn Yahya narrated: Ja[far ibn Sulayman reported; from Thabit al-Bunani; from Anas. Anas said: '**God's**

Messenger (peace be upon him) might be in prayer when he heard a child crying for its mother. He would then recite a light or a short surah’.

وَحَدَّثَنَا يَحْيَى بْنُ يَحْيَى، أَخْبَرَنَا جَعْفَرُ بْنُ سُلَيْمَانَ، عَنْ ثَابِتٍ الْبُنَانِيِّ، عَنْ أَنَسٍ، قَالَ أَنَسٌ: «كَانَ رَسُولُ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ يَسْمَعُ بُكَاءَ الصَّبِيِّ مَعَ أُمِّهِ وَهُوَ فِي الصَّلاَةِ، فَيَقْرَأُ بِالسُّورَةِ الْخَفِيفَةِ أَوْ بِالسُّورَةِ الْقَصِيرَةِ».

[867–192]. (Dar al-Salam 0952) Muhammad ibn Minhal al-Darir narrated:[ii] Yazid ibn Zuray[narrated; Sa[id ibn Abi [Arubah narrated; from Qatadah; from Anas ibn Malik: **God’s Messenger (peace be upon him) said: ‘I may start a prayer intending to make it long, and I would hear a child crying, so I made my prayer light realizing how anxious its mother was’**.

حَدَّثَنَا مُحَمَّدُ بْنُ مِنْهَالٍ الضَّرِيرُ، حَدَّثَنَا يَزِيدُ بْنُ زُرَيْعٍ، حَدَّثَنَا سَعِيدُ بْنُ أَبِي عَرُوبَةَ، عَنْ قَتَادَةَ، عَنْ أَنَسِ بْنِ مَالِكٍ، قَالَ: قَالَ رَسُولُ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ:«إِنِّي لأَدْخُلُ الصَّلاَةَ أُرِيدُ إِطَالَتَهَا فَأَسْمَعُ بُكَاءَ الصَّبِيِّ فَأَخَفِّفُ مِنْ شِدَّةِ وَجْدِ أُمِّهِ بِهِ».

Text Explanation

This chapter’s hadiths are self explanatory. They all make clear that everyone who is leading a prayer should lighten it, but without making it deficient or short of achieving its purpose. When a person prays alone, they may prolong any of its essential parts that allow elongation, which are: standing up, bowing, prostration and the *tashahhud*, but neither the standing up after bowing and before prostration nor the sitting position between the two prostrations, but God knows best.

In the first hadith, No. 856, the man says to the Prophet: ‘Messenger of God, I go late to the dawn prayer because of so-and-so, as he makes the prayer too long’. This makes clear that it is permissible to delay joining the congregational prayer if one knows that the imam usually makes it very long. The hadith also shows that it is permissible to report this to the leader of the community within the context of a complaint or seeking a ruling. The hadith then mentions the Prophet’s anger: ‘I never saw the Prophet so angry

as when he admonished his Companion on that occasion. He said: “Some of you people put others off”.’ The hadith mentions anger at what is wrong in religion, and showing such anger when one admonishes others to correct such wrong.

Hadith No. 861 mentions that the Prophet told [Uthman al-Thaqafi to lead the congregational prayer in his locality. [Uthman, however, expressed his reluctance. It is suggested that he feared experiencing some conceit as he would be given a higher status. God eliminated this anxiety through the blessing and prayer the Prophet gave him when he placed his hand on his chest and back. Another possibility is that the man meant that he used to experience some obsessive thoughts, and an obsessive person is not suited to the role of imam leading the prayer. Later in his anthology, Muslim mentions that [Uthman ibn Abi al-[As himself said to the Prophet: ‘Messenger of God, Satan has spoilt my prayer and recitation, causing me to be confused concerning it’. The Prophet said to him: ‘That is a devil called Khanzab. If you experience that, seek refuge with God and do the movement of spitting to your left three times’. [Uthman did this and said, ‘God has cured me of it’.

The last two hadiths mention that if he heard a child crying the Prophet used to make his prayer short when leading the congregation, realizing that the child’s mother would be anxious. This makes clear that the imam should be considerate of people in the congregation. By the same token, leaders should care for their subordinates and look after their interests. They must not unnecessarily do what causes affliction, even in small measure. These hadiths make clear that it is perfectly permissible for women to join men in prayer in the mosque and that children may be brought into the mosque. It is preferable, however, that a child who might wet themself or so foul the mosque should not be brought in.

Transmission

The chain of transmission of the last hadith in this chapter, No. 867 is as follows: ‘Muhammad ibn Minhal al-Darir narrated: Yazid ibn Zuray[narrated; Sa[id ibn Abi [Arubah narrated; from Qatadah; from Anas ibn Malik’. All those included in this chain of transmission came from Basrah, but God knows best.

i. Related by al-Bukhari, 90, 702, 704, 6110 and 7159; Ibn Majah, 984.
i. Related by al-Tirmidhi, 236.
i. Related by Ibn Majah, 987.
i. Related by Ibn Majah, 985.
ii. Related by al-Tirmidhi, 237; al-Nasa’i, 823.
i. Related by al-Bukhari, 708.
ii. Related by al-Bukhari, 709 and 710; Ibn Majah, 989.

CHAPTER 38

EQUAL PARTS OF PRAYER AND MAKING IT LIGHT BUT PERFECT

[868–193]. (Dar al-Salam 0953) Hamid ibn [Umar al-Bakrawi and Abu Kamil Fudayl ibn Husayn al-Jahdari narrated:[i] both from Abu [Awanah. Hamid said: Abu [Awanah narrated; from Hilal ibn Abi Humayd; from [Abd al-Rahman ibn Abi Layla; from al-Bara' ibn [Azib. He said: '**I watched prayers with Muhammad (peace be upon him) and I realized that his standing up, then his bowing, then standing up after bowing, then his prostration, then sitting between the two prostrations, then the second prostration, then sitting between ending the prayer with *salam* and leaving to be of nearly equal lengths**'.

حَدَّثَنَا حَامِدُ بْنُ عُمَرَ الْبَكْرَاوِيُّ وَأَبُو كَامِلٍ فُضَيْلُ بْنُ حُسَيْنٍ الْجَحْدَرِيُّ، كِلاَهُمَا عَنْ أَبِي عَوَانَةَ، قَالَ حَامِدٌ حَدَّثَنَا أَبُو عَوَانَةَ، عَنْ هِلاَلِ بْنِ أَبِي حُمَيْدٍ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ أَبِي لَيْلَى، عَنِ الْبَرَاءِ بْنِ عَازِبٍ قَالَ: "رَمَقْتُ الصَّلاَةَ مَعَ مُحَمَّدٍ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ، فَوَجَدْتُ قِيَامَهُ فَرَكْعَتَهُ فَاعْتِدَالَهُ بَعْدَ رُكُوعِهِ فَسَجْدَتَهُ فَجَلْسَتَهُ بَيْنَ السَّجْدَتَيْنِ فَسَجْدَتَهُ فَجَلْسَتَهُ مَا بَيْنَ التَّسْلِيمِ وَالاِنْصِرَافِ قَرِيبًا مِنَ السَّوَاءِ".

[869–194]. (Dar al-Salam 0954) [Ubaydullah ibn Mu'adh al-[Anbari narrated: my father narrated; from Shu[bah; from al-Hakam. He said: **'During Ibn al-Ash[ath's time, the city of Kufah was under the rule of a man (he named the man). He ordered Abu [Ubaydah ibn [Abdullah to lead the prayer. He used to lead the prayer. When he stood up after bowing, he would stand up as long as it would take me to say: "God, our Lord, praise belongs to You, equal to the fill of the heavens and the earth and the fill of whatever else You wish. You are worthy of all praise and all glory. None can stop what You give, and none can give what You withhold. No one's resources are of benefit to anyone against Your will"'.**

Al-Hakam said: ‘I mentioned this to [Abd al-Rahman ibn Abi Layla and he said: “I heard al-Bara’ ibn [Azib say: ‘God’s Messenger’s prayer was such that his bowing, standing after bowing, prostration and sitting between the two prostrations were nearly equal’”.’

Shu[bah said: I mentioned this to [Amr ibn Murrah and he said: ‘I have seen Ibn Abi Layla, but his prayer was not like that’.

حَدَّثَنَا عُبَيْدُ اللهِ بْنُ مُعَاذٍ الْعَنْبَرِيُّ، حَدَّثَنَا أَبِي، حَدَّثَنَا شُعْبَةُ، عَنِ الْحَكَمِ قَالَ: “غَلَبَ عَلَى الْكُوفَةِ رَجُلٌ - قَدْ سَمَّاهُ - زَمَنَ ابْنِ الأَشْعَثِ، فَأَمَرَ أَبَا عُبَيْدَةَ بْنَ عَبْدِ اللهِ أَنْ يُصَلِّيَ بِالنَّاسِ، فَكَانَ يُصَلِّي. فَإِذَا رَفَعَ رَأْسَهُ مِنَ الرُّكُوعِ قَامَ قَدْرَ مَا أَقُولُ «اللَّهُمَّ رَبَّنَا لَكَ الْحَمْدُ مِلْءَ السَّمَوَاتِ وَمِلْءَ الأَرْضِ وَمِلْءَ مَا شِئْتَ مِنْ شَيْءٍ بَعْدُ أَهْلَ الثَّنَاءِ وَالْمَجْدِ لاَ مَانِعَ لِمَا أَعْطَيْتَ وَلاَ مُعْطِيَ لِمَا مَنَعْتَ وَلاَ يَنْفَعُ ذَا الْجَدِّ مِنْكَ الْجَدُّ».

قَالَ الْحَكَمُ فَذَكَرْتُ ذَلِكَ لِعَبْدِ الرَّحْمَنِ بْنِ أَبِي لَيْلَى فَقَالَ: سَمِعْتُ الْبَرَاءَ بْنَ عَازِبٍ يَقُولُ: «كَانَتْ صَلاَةُ رَسُولِ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ وَرُكُوعُهُ وَإِذَا رَفَعَ رَأْسَهُ مِنَ الرُّكُوعِ وَسُجُودُهُ وَمَا بَيْنَ السَّجْدَتَيْنِ قَرِيبًا مِنَ السَّوَاءِ».

قَالَ شُعْبَةُ: فَذَكَرْتُهُ لِعَمْرِو بْنِ مُرَّةَ فَقَالَ: «قَدْ رَأَيْتُ ابْنَ أَبِي لَيْلَى فَلَمْ تَكُنْ صَلاَتُهُ هَكَذَا».

[870–000]. (Dar al-Salam 0955) Muhammad ibn al-Muthanna and Ibn Bashshar narrated: Muhammad ibn Ja[far narrated; Shu[bah narrated; from al-Hakam; that **‘When Matar ibn Najiyah ruled Kufah, he ordered Abu [Ubaydah to lead the prayer …’. He narrated the same hadith**.

حَدَّثَنَا مُحَمَّدُ بْنُ الْمُثَنَّى وَابْنُ بَشَّارٍ قَالا: حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ، حَدَّثَنَا شُعْبَةُ، عَنِ الْحَكَمِ، أَنَّ مَطَرَ بْنَ نَاجِيَةَ، لَمَّا ظَهَرَ عَلَى الْكُوفَةِ أَمَرَ أَبَا عُبَيْدَةَ أَنْ يُصَلِّيَ بِالنَّاسِ. وَسَاقَ الْحَدِيثَ.

[871–195]. (Dar al-Salam 0956) Khalaf ibn Hisham narrated:[i] Hammad ibn Zayd narrated; from Thabit; from Anas. He said: **‘I make sure to lead you in prayer as I saw God’s Messenger (peace be upon him) leading us in prayer’.**

He said: ‘Anas used to do something which I do not see you doing. When he lifted his head after bowing, he would stand up until people might think that he had forgotten, and when he raised himself from

prostration, he would stay in position until people might think that he had forgotten’.

حَدَّثَنَا خَلَفُ بْنُ هِشَامٍ، حَدَّثَنَا حَمَّادُ بْنُ زَيْدٍ، عَنْ ثَابِتٍ، عَنْ أَنَسٍ قَالَ:«إِنِّي لاَ آلُو أَنْ أُصَلِّيَ بِكُمْ كَمَا رَأَيْتُ رَسُولَ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ يُصَلِّي بِنَا».

قَالَ: «فَكَانَ أَنَسٌ يَصْنَعُ شَيْئًا لاَ أَرَاكُمْ تَصْنَعُونَهُ. كَانَ إِذَا رَفَعَ رَأْسَهُ مِنَ الرُّكُوعِ انْتَصَبَ قَائِمًا حَتَّى يَقُولَ الْقَائِلُ قَدْ نَسِيَ. وَإِذَا رَفَعَ رَأْسَهُ مِنَ السَّجْدَةِ مَكَثَ حَتَّى يَقُولَ الْقَائِلُ قَدْ نَسِيَ».

[872–196]. (Dar al-Salam 0957) Abu Bakr ibn Nafi[al-[Abdi narrated to me:[i] Bahz narrated; Hammad narrated; Thabit reported; from Anas. He said: ‘**I never prayed behind an imam whose prayer was lighter than God’s Messenger’s prayer, but it was perfect. God’s Messenger’s prayer was of similar length, and so was Abu Bakr’s prayer. When** [**Umar ibn al-Khattab took over, he prolonged the dawn prayer. When God’s Messenger said *sami[Allahu liman hamidah* he would remain standing until we might think that he had forgotten. He would then prostrate himself, and sit between the two prostrations, [remaining seated] until we might think that he had forgotten**’.

حَدَّثَنِي أَبُو بَكْرِ بْنُ نَافِعٍ الْعَبْدِيُّ، حَدَّثَنَا بَهْزٌ، حَدَّثَنَا حَمَّادٌ، أَخْبَرَنَا ثَابِتٌ، عَنْ أَنَسٍ قَالَ: «مَا صَلَّيْتُ خَلْفَ أَحَدٍ أَوْجَزَ صَلاَةً مِنْ صَلاَةِ رَسُولِ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ فِي تَمَامٍ. كَانَتْ صَلاَةُ رَسُولِ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ مُتَقَارِبَةً، وَكَانَتْ صَلاَةُ أَبِي بَكْرٍ مُتَقَارِبَةً، فَلَمَّا كَانَ عُمَرُ بْنُ الْخَطَّابِ مَدَّ فِي صَلاَةِ الْفَجْرِ. وَكَانَ رَسُولُ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ إِذَا قَالَ «سَمِعَ اللهُ لِمَنْ حَمِدَهُ» قَامَ حَتَّى نَقُولَ قَدْ أَوْهَمَ. ثُمَّ يَسْجُدُ وَيَقْعُدُ بَيْنَ السَّجْدَتَيْنِ حَتَّى نَقُولَ قَدْ أَوْهَمَ».

Text Explanation

The first hadith in this chapter, No. 868, says: ‘I watched prayers with Muhammad (peace be upon him) and I realized that his standing up, then his bowing, then standing up after bowing, then his prostration, then sitting between the two prostrations, then the second prostration, then sitting between ending the prayer with *salam* and leaving to be of nearly equal lengths’. This shows that recitation in prayer and the *tashahhud* should not

be long, while the other essential parts: bowing, prostration, standing and sitting should be done well and perfectly. This is confirmed by what Anas says in hadith No. 872: ‘I never prayed behind an imam whose prayer was lighter than God’s Messenger’s prayer, but it was perfect’.

The description, ‘of nearly equal lengths’, means that some parts were slightly longer than others. This is certainly the case when standing up to recite, and probably in *tashahhud*.

It is important to realize that this hadith is understood to refer to some situations and not to apply all the time. Other authentic hadiths clearly state that the Prophet at times stood up for a long time in prayer, and that he used to recite between sixty and one hundred verses in the Fajr Prayer, and that he might recite Surah 32, Prostration [which is three pages in length], in the Zuhr Prayer. A hadith mentions that the start of prayer might be announced and a person could go to al-Baqi[to relieve himself, and then come back to perform the ritual ablution, and then go to the mosque, and the Prophet would still be in the first *rak*[*ah*. Other hadiths mention that he recited Surah 23, The Believers, until he reached the verse mentioning Moses and Aaron [which is verse 45], and that he recited in Maghrib Prayer Surah 52, Mount Sinai [which is 49 verses] and also Surah 77, Sent Forth [which is 50 verses]. In al-Bukhari, a hadith mentions that he recited Surah 7, The Heights [which is 206 verses] in the two *rak*[*ahs* of Maghrib. There are similar other hadiths. All this indicates that the Prophet varied his recitation in prayer according to conditions. The hadith we are discussing now reports what the Prophet did at certain times. Muslim refers to another version of it which does not mention standing up. The same is related by al-Bukhari, and another version entered by al-Bukhari does not mention standing up or sitting. This explains the other report.

The hadith mentions ‘the sitting between finishing the prayer with *sal*a*m* and leaving’, which indicates that the Prophet used to stay for a short while in his place of prayer after he had finished the prayer.

In hadith No. 869, a man is mentioned as having taken over the rule of Kufah. This man is later named as Matar ibn Najiyah. He appointed Abu [Ubaydah to lead the prayer. This man is Abu [Ubaydah ibn [Abdullah ibn Mas[ud.

Transmission

Hamid ibn [Umar al-Bakrawi, the narrator of hadith No. 868, is given this surname, al-Bakrawi, after his great grandfather, Abu Bakrah, the Prophet's Companion. We mentioned him earlier.

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i. Related by al-Bukhari, 792, 801 and 820; Abu Dawud, 852 and 854; al-Tirmidhi, 279 and 280; al-Nasa'i, 1064, 1147 and 1331.
i. Related by al-Bukhari, 821.
i. Related by Abu Dawud, 853.

CHAPTER 39

FOLLOWING THE IMAM

[873–197]. (Dar al-Salam 0958) Ahmad ibn Yunus narrated:[i] Zuhayr narrated; Abu Ishaq narrated [H]. Also, Yahya ibn Yahya narrated; Abu Khaythamah reported; from Abu Ishaq; from [Abdullah ibn Yazid; al-Bara' narrated to me. (He is not a liar): '**They used to pray behind God's Messenger (peace be upon him). When he lifted his head after having done his bowing, I saw no one bending his back until the Prophet had placed his forehead on the floor [in prostration]. All those behind them would then go down prostrating themselves**'.

حَدَّثَنَا أَحْمَدُ بْنُ يُونُسَ، حَدَّثَنَا زُهَيْرٌ، حَدَّثَنَا أَبُو إِسْحَاقَ، ح. قَالَ: وَحَدَّثَنَا يَحْيَى بْنُ يَحْيَى، أَخْبَرَنَا أَبُو خَيْثَمَةَ، عَنْ أَبِي إِسْحَاقَ، عَنْ عَبْدِ اللهِ بْنِ يَزِيد قَالَ: "حَدَّثَنِي الْبَرَاءُ، وَهُوَ غَيْرُ كَذُوبٍ، أَنَّهُمْ كَانُوا يُصَلُّونَ خَلْفَ رَسُولِ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ فَإِذَا رَفَعَ رَأْسَهُ مِنَ الرُّكُوعِ لَمْ أَرَ أَحَدًا يَحْنِي ظَهْرَهُ حَتَّى يَضَعَ رَسُولُ اللهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ جَبْهَتَهُ عَلَى الأَرْضِ ثُمَّ يَخِرُّ مَنْ وَرَاءَهُ سُجَّدًا".

[874–198]. (Dar al-Salam 0959) Abu Bakr ibn Khallad al-Bahili narrated to me: Yahya (meaning Ibn Sa[id) narrated; Sufyan narrated; Abu Ishaq narrated to me; [Abdullah ibn Yazid narrated to me; al-Bara' narrated to me. (He is not a liar.) He said: '**When God's Messenger (peace be upon him) said: *sami[Allahu liman hamidah*, none of us bent his back until God's Messenger had dropped prostrating himself. We then dropped prostrating ourselves after him**'.

حَدَّثَنِي أَبُو بَكْرِ بْنُ خَلاَّدٍ الْبَاهِلِيُّ، حَدَّثَنَا يَحْيَى (يَعْنِي ابْنَ سَعِيدٍ) حَدَّثَنَا سُفْيَانُ، حَدَّثَنِي أَبُو إِسْحَاقَ، حَدَّثَنِي عَبْدُ اللهِ بْنُ يَزِيدَ، حَدَّثَنِي الْبَرَاءُ، وَهُوَ غَيْرُ كَذُوبٍ، قَالَ: "كَانَ رَسُولُ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ إِذَا قَالَ «سَمِعَ اللهُ لِمَنْ حَمِدَهُ» لَمْ يَحْنِ أَحَدٌ مِنَّا ظَهْرَهُ حَتَّى يَقَعَ رَسُولُ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ سَاجِدًا، ثُمَّ نَقَعُ سُجُودًا بَعْدَهُ".

[875–199]. (Dar al-Salam 0960) Muhammad ibn [Abd al-Rahman ibn Sahm al-Antaki narrated:[i] Ibrahim ibn Muhammad Abu Ishaq al-Fazari narrated;

from Abu Ishaq al-Shaybani; from Muharib ibn Dithar. He said: I heard [Abdullah ibn Yazid say, speaking from the pulpit: al-Bara’ narrated that ‘**They used to pray with God’s Messenger (peace be upon him). When he bowed, they bowed. When he lifted his head after bowing and said *sami[Allah liman hamidah*, we continued standing until we saw that he had placed his head on the floor. We then followed suit**’.

حَدَّثَنَا مُحَمَّدُ بْنُ عَبْدِ الرَّحْمَنِ بْنِ سَهْمٍ الأَنْطَاكِيُّ، حَدَّثَنَا إِبْرَاهِيمُ بْنُ مُحَمَّدٍ أَبُو إِسْحَاقَ الْفَزَارِيُّ، عَنْ أَبِي إِسْحَاقَ الشَّيْبَانِيِّ، عَنْ مُحَارِبِ بْنِ دِثَارٍ قَالَ: “سَمِعْتُ عَبْدَ اللهِ بْنَ يَزِيدَ، يَقُولُ عَلَى الْمِنْبَرِ: حَدَّثَنَا الْبَرَاءُ أَنَّهُمْ كَانُوا يُصَلُّونَ مَعَ رَسُولِ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ فَإِذَا رَكَعَ رَكَعُوا، وَإِذَا رَفَعَ رَأْسَهُ مِنَ الرُّكُوعِ فَقَالَ «سَمِعَ اللهُ لِمَنْ حَمِدَهُ» لَمْ نَزَلْ قِيَامًا حَتَّى نَرَاهُ قَدْ وَضَعَ وَجْهَهُ فِي الأَرْضِ ثُمَّ نَتْبَعُهُ”.

[876–200]. (Dar al-Salam 0961) Zuhayr ibn Harb and Ibn Numayr narrated: both said:[i] Sufyan ibn [Uyaynah narrated; Aban and others narrated; from al-Hakam; from [Abd al-Rahman ibn Abi Layla; from al-Bara’. He said: ‘**We were with the Prophet (peace be upon him). None of us would bend his back until we had seen that he had prostrated himself**’.

Zuhayr said: Sufyan narrated: the Kufi scholars, Aban and others narrated: ‘**Until we had seen him prostrating himself**’.

حَدَّثَنَا زُهَيْرُ بْنُ حَرْبٍ، وَابْنُ نُمَيْرٍ قَالا: حَدَّثَنَا سُفْيَانُ بْنُ عُيَيْنَةَ، حَدَّثَنَا أَبَانٌ وَغَيْرُهُ، عَنِ الْحَكَمِ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ أَبِي لَيْلَى، عَنِ الْبَرَاءِ قَالَ: “كُنَّا مَعَ النَّبِيِّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ، لاَ يَحْنُو أَحَدٌ مِنَّا ظَهْرَهُ حَتَّى نَرَاهُ قَدْ سَجَدَ”.

فَقَالَ زُهَيْرٌ حَدَّثَنَا سُفْيَانُ قَالَ: “حَدَّثَنَا الْكُوفِيُّونَ أَبَانٌ وَغَيْرُهُ قَالَ حَتَّى نَرَاهُ يَسْجُدُ”.

[877–201]. (Dar al-Salam 0962) Muhriz ibn [Awn ibn Abu [Awn narrated: Khalaf ibn Khalifah al-Ashja[i Abu Ahmad narrated; from al-Walid ibn Sari[, the *mawl*a of the [Amr ibn Hurayth’s people; from [Amr ibn Hurayth. He said: ‘**I offered the Fajr Prayer with the Prophet (peace be upon him). I heard him reciting the verses “I swear by the turning stars, which move swiftly and hide themselves away”.** (81:15–16) **None of us bent his back until the Prophet had prostrated himself fully**’.

حَدَّثَنَا مُحْرِزُ بْنُ عَوْنِ بْنِ أَبِي عَوْنٍ، حَدَّثَنَا خَلَفُ بْنُ خَلِيفَةَ الأَشْجَعِيُّ أَبُو أَحْمَدَ، عَنِ الْوَلِيدِ بْنِ سَرِيعٍ، مَوْلَى آلِ عَمْرِو بْنِ حُرَيْثٍ، عَنْ عَمْرِو بْنِ حُرَيْثٍ قَالَ:

“صَلَّيْتُ خَلْفَ النَّبِيِّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ الْفَجْرَ فَسَمِعْتُهُ يَقْرَأُ: {فَلاَ أُقْسِمُ بِالْخُنَّسِ * الْجَوَارِ الْكُنَّسِ}، وَكَانَ لاَ يَحْنِي رَجُلٌ مِنَّا ظَهْرَهُ حَتَّى يَسْتَتِمَّ سَاجِدًا”.

Text Explanation

These hadiths point out some of the manners to be observed in prayer. Those in the congregation should not start the movement to go down for prostration until the imam has placed his forehead on the floor, unless it is known that if the people in the congregation wait until then, the imam would have started to lift his head before the others had begun their prostration.

Our Shafi[i scholars say about this hadith and similar ones that the Sunnah requires that the people in the congregation should delay their action a little after the imam, so that they start every action after he has started it and before he finishes it, but God knows best.

The last hadith, No. 877, quotes the verse that mentions ‘*the turning stars*’. Commentators and linguists of old say that these are the five planets: Venus, Jupiter, Mars, Saturn and Mercury. Most commentators say this, as it is reported from [Ali ibn Abi Talib. Another report quotes him as adding the sun and the moon. Al-Hasan said that it refers to all stars. They are described as ‘turning’ because they turn in their orbits. They are described as ‘hiding’ themselves because they disappear when they set, but God knows best.

Transmission

In the chains of transmission of the first two hadiths, Nos 873 and 874, we have the interpolation, ‘and he is not a liar’. Yahya ibn Ma[in said that the one who says this is Abu Ishaq, and that he means that [Abdullah ibn Yazid is not a liar. It is not a reference to al-Bara’ stating that he is not a liar, because al-Bara’ was a Companion of the Prophet and he does not need testimony from anyone. In other words, to say this about him is not necessary. However, what Yahya ibn Ma[in says is considered by scholars to be wrong. It is right to say that it was [Abdullah ibn Yazid who said, ‘he is not a liar’, and that this statement refers to al-Bara’, confirming his narration and emphasizing it. It is not meant as a testimony which may be needed in the case of lesser people. Similar examples include Ibn [Abbas’s statement: ‘God’s Messenger (peace be upon him), the reliable and truthful, narrated to us …’. In Muslim’s S*a*hih,

Abu Muslim al-Khawlani is quoted as saying: ‘I was told by the trustworthy and beloved one, [Awf ibn Malik al-Ashja[i …’. Similar statements are plentiful. What it means in this case is: ‘Al-Bara’ narrated to me, and as you know al-Bara’ is without suspicion of misrepresentation. Therefore, trust what I am quoting to you from him. Scholars add that Ibn Ma[in’s words that as a Companion of the Prophet al-Bara’ does not need testimony from anyone adds nothing. [Abdullah ibn Yazid was himself a Companion of the Prophet.

The chain of transmission of hadith No. 876 includes ‘Aban and others narrated; from al-Hakam; from [Abd al-Rahman ibn Abi Layla; from al-Bara’. This is discussed by al-Daraqutni who says that ‘the hadith is known as narrated by [Abdullah ibn Yazid reporting from al-Bara’. No one reports from Ibn Abi Layla except Aban ibn Taghlib reporting from al-Hakam. ‘Ibn [Ar[arah gives a different way of reporting “from al-Hakam from [Abdullah ibn Yazid from al-Bara’.” Other narrators are better memorizers than Aban’. This is the objection made by al- Daraqutni, but it is unacceptable, because Aban is a reliable narrator and his reports should be accepted, as there is no evidence that he lied or erred, and there is nothing to prevent its being reported from both Ibn Yazid and Ibn Abi Layla, but God knows best.

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i. Related by al-Bukhari, 690, 747 and 811; Abu Dawud, 620; al-Tirmidhi, 281; al-Nasa’i, 828.
i. Related by Abu Dawud in a shorter version, 620.
i. Related by Abu Dawud in a shorter version, 621.

CHAPTER 40

WHAT TO SAY AFTER BOWING

[878–202]. (Dar al-Salam 0963) Abu Bakr ibn Abi Shaybah narrated:[i] Abu Mu[aiyah and Waki[narrated; from al-A[mash; from [Ubayd ibn al-Hasan; from Ibn Abi Awfa. He said: '**When God's Messenger (peace be upon him) stood up after bowing, he said: "God listens to whoever praises Him [i.e. *sami[Allahu liman hamidah*]. God, our Lord, praise belongs to You, equal to the fill of the heavens and the earth and the fill of whatever else You wish"**'.

حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ، حَدَّثَنَا أَبُو مُعَاوِيَةَ وَوَكِيعٌ، عَنِ الأَعْمَشِ، عَنْ عُبَيْدِ بْنِ الْحَسَنِ، عَنِ ابْنِ أَبِي أَوْفَى قَالَ: كَانَ رَسُولُ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ إِذَا رَفَعَ ظَهْرَهُ مِنَ الرَّكُوعِ قَالَ: «سَمِعَ اللهُ لِمَنْ حَمِدَهُ. اللَّهُمَّ رَبَّنَا لَكَ الْحَمْدُ مِلْءَ السَّمَوَاتِ وَمِلْءَ الأَرْضِ، وَمِلْءَ مَا شِئْتَ مِنْ شَيْءٍ بَعْدُ».

[879–203]. (Dar al-Salam 0964) Muhammad ibn al-Muthanna and Ibn Bashshar narrated. Both said: Muhammad ibn Ja[far narrated; Shu[bah narrated; from [Ubayd ibn al-Hasan. He said: I heard [Abdullah ibn Abi Awfa say: '**God's Messenger (peace be upon him) used to say this supplication: God, our Lord, praise belongs to You, equal to the fill of the heavens and the earth and the fill of whatever else You wish**'.

حَدَّثَنَا مُحَمَّدُ بْنُ الْمُثَنَّى وَابْنُ بَشَّارٍ قَالا: حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ، حَدَّثَنَا شُعْبَةُ، عَنْ عُبَيْدِ بْنِ الْحَسَنِ قَالَ: سَمِعْتُ عَبْدَ اللهِ بْنَ أَبِي أَوْفَى قَالَ: كَانَ رَسُولُ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ يَدْعُو بِهَذَا الدُّعَاءِ: «اللَّهُمَّ رَبَّنَا لَكَ الْحَمْدُ، مِلْءَ السَّمَوَاتِ وَمِلْءَ الأَرْضِ، وَمِلْءَ مَا شِئْتَ مِنْ شَيْءٍ بَعْدُ».

[880–204]. (Dar al-Salam 0965) Muhammad ibn al-Muthanna and Ibn Bashshar narrated to me:[i] Ibn al-Muthanna said: Muhammad ibn Ja[far narrated; Shu[bah narrated; from Majza'ah ibn Zahir. He said: I heard [Abdullah ibn Abi Awfa reporting that the Prophet used to say: '**Our Lord, praise belongs to You, equal to the fill of the heavens and the earth and**

the fill of whatever else You wish. My Lord, purify me with snow, hail and cold water. My Lord, purify me of sins and errors as a white robe is cleaned of dirt’.

حَدَّثَنِي مُحَمَّدُ بْنُ الْـمُثَنَّى وَابْنُ بَشَّارٍ: قَالَ ابْنُ الْـمُثَنَّى حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ، حَدَّثَنَا شُعْبَةُ، عَنْ مَجْزَأَةَ بْنِ زَاهِرٍ قَالَ: سَمِعْتُ عَبْدَ اللهِ بْنَ أَبِي أَوْفَى، يُحَدِّثُ عَنِ النَّبِيِّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ أَنَّهُ كَانَ يَقُولُ: «اللَّهُمَّ لَكَ الْحَمْدُ مِلْءَ السَّمَاءِ وَمِلْءَ الأَرْضِ وَمِلْءَ مَا شِئْتَ مِنْ شَيْءٍ بَعْدُ. اللَّهُمَّ طَهِّرْنِي بِالثَّلْجِ وَالْبَرَدِ وَالْـمَاءِ الْبَارِدِ. اللَّهُمَّ طَهِّرْنِي مِنَ الذُّنُوبِ وَالْخَطَايَا كَمَا يُنَقَّى الثَّوْبُ الأَبْيَضُ مِنَ الْوَسَخِ».

[881–000]. (Dar al-Salam 0966) [Ubaydullah ibn Mu[adh narrated; my father narrated [H]. Also, Zuhayr ibn Harb narrated to me; Yazid ibn Harun narrated; both from Shu[bah, with the same chain of transmission. **The same text except that in Mu[adh’s narration: ‘As a white robe is cleaned of filth’; and in Yazid’s narration: ‘is cleaned of impurity’.**

حَدَّثَنَا عُبَيْدُ اللهِ بْنُ مُعَاذٍ، حَدَّثَنَا أَبِي ح. قَالَ: وَحَدَّثَنِي زُهَيْرُ بْنُ حَرْبٍ، حَدَّثَنَا يَزِيدُ بْنُ هَارُونَ، كِلاَهُمَا عَنْ شُعْبَةَ، بِهَذَا الإِسْنَادِ: فِي رِوَايَةِ مُعَاذٍ «كَمَا يُنَقَّى الثَّوْبُ الأَبْيَضُ مِنَ الدَّرَنِ». وَفِي رِوَايَةِ يَزِيدَ «مِنَ الدَّنَسِ».

[882–205]. (Dar al-Salam 0967) [Abdullah ibn [Abd al-Rahman al-Darimi narrated:[i] Marwan ibn Muhammad al-Dimashqi; Sa[id ibn [Abd al-[Aziz narrated; from [Atiyyah ibn Qays; from Qaz[ah; from Abu Sa[id al-Khudri. He said: ‘**When God’s Messenger (peace be upon him) lifted his head after bowing, he used to say: “Our Lord, praise belongs to You, equal to the fill of the heavens and the earth and the fill of whatever else You wish. You are worthy of all praise and all glory. This is the clear truth a servant of Yours may say, and we all are Your servants. None can stop what You give, and none can give what You withhold. No one’s resources are of benefit to one against Your will”**’.

حَدَّثَنَا عَبْدُ اللهِ بْنُ عَبْدِ الرَّحْمَنِ الدَّارِمِيُّ، أَخْبَرَنَا مَرْوَانُ بْنُ مُحَمَّدٍ الدِّمَشْقِيُّ، حَدَّثَنَا سَعِيدُ بْنُ عَبْدِ الْعَزِيزِ، عَنْ عَطِيَّةَ بْنِ قَيْسٍ، عَنْ قَزَعَةَ، عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ قَالَ: كَانَ رَسُولُ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ إِذَا رَفَعَ رَأْسَهُ مِنَ الرُّكُوعِ قَالَ: «رَبَّنَا لَكَ الْحَمْدُ مِلْءَ السَّمَوَاتِ وَالأَرْضِ وَمِلْءَ مَا شِئْتَ مِنْ شَيْءٍ بَعْدُ، أَهْلَ الثَّنَاءِ وَالْـمَجْدِ. أَحَقُّ مَا قَالَ الْعَبْدُ، وَكُلُّنَا لَكَ عَبْدٌ. اللَّهُمَّ لاَ مَانِعَ لِـمَا أَعْطَيْتَ وَلاَ مُعْطِيَ لِـمَا مَنَعْتَ، وَلاَ يَنْفَعُ ذَا الْجَدِّ مِنْكَ الْجَدُّ».

[883–206]. (Dar al-Salam 0968) Abu Bakr ibn Abi Shaybah narrated:[ii] Hushaym ibn Bashir narrated; Hisham ibn Hassan reported; from Qays ibn Sa[d; from [Ata'; from Ibn [Abbas that '**When the Prophet lifted his head after bowing, he used to say: "God, our Lord, praise belongs to You, equal to the fill of the heavens and the earth and the fill of whatever else You wish. You are worthy of all praise and all glory. None can stop what You give, and none can give what You withhold. No one's resources are of benefit to one against Your will"**'.

حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ، حَدَّثَنَا هُشَيْمُ بْنُ بَشِيرٍ، أَخْبَرَنَا هِشَامُ بْنُ حَسَّانَ، عَنْ قَيْسِ بْنِ سَعْدٍ، عَنْ عَطَاءٍ، عَنِ ابْنِ عَبَّاسٍ، أَنَّ النَّبِيَّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ كَانَ إِذَا رَفَعَ رَأْسَهُ مِنَ الرُّكُوعِ قَالَ: «اللَّهُمَّ رَبَّنَا لَكَ الْحَمْدُ مِلْءَ السَّمَوَاتِ وَمِلْءَ الأَرْضِ وَمَا بَيْنَهُمَا، وَمِلْءَ مَا شِئْتَ مِنْ شَيْءٍ بَعْدُ، أَهْلَ الثَّنَاءِ وَالْمَجْدِ. لاَ مَانِعَ لِمَا أَعْطَيْتَ وَلاَ مُعْطِيَ لِمَا مَنَعْتَ، وَلاَ يَنْفَعُ ذَا الْجَدِّ مِنْكَ الْجَدُّ».

[884–000]. (Dar al-Salam 0969) Ibn Numayr narrated: Hafs narrated; Hisham ibn Hassan narrated; Qays ibn Sa[d narrated; from [Ata'; from Ibn [Abbas; from the Prophet (peace be upon him): '**The same up to "the fill of whatever else You wish", but did not mention the rest**'.

حَدَّثَنَا ابْنُ نُمَيْرٍ، حَدَّثَنَا حَفْصٌ، حَدَّثَنَا هِشَامُ بْنُ حَسَّانَ، حَدَّثَنَا قَيْسُ بْنُ سَعْدٍ، عَنْ عَطَاءٍ، عَنِ ابْنِ عَبَّاسٍ، عَنِ النَّبِيِّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ إِلَى قَوْلِهِ: «وَمِلْءَ مَا شِئْتَ مِنْ شَيْءٍ بَعْدُ»، وَلَمْ يَذْكُرْ مَا بَعْدَهُ.

Text Explanation

The supplication praises God saying 'equal to the fill of the heavens and the earth'. In Arabic, the words 'equal to' are implied and not stated. Scholars say that the meaning is that if such praise were of tangible substance, it would have filled the heavens and earth.

The hadith makes clear that it is desirable to say this glorification in prayer. It also makes clear that it is a duty to stand up well and remain standing for a time without rushing into the next move. It is also desirable for everyone who is in prayer, including the imam and everyone in the congregation, to say both phrases – *sami*[*Allahu liman* h*amidah* and *rabban*a *laka al*-h*amd* – combining them. One says the first phrase as one

rises from the position of bowing to stand up and the second when one is standing, because the Prophet said: ‘Pray as you have seen me pray’. [Related by al-Bukhari]

The word *sami*[means ‘he heard’ but the phrase *sami*[*Allahu liman hamidah* is a supplication and scholars say that *sami*[in this case means ‘he responds’. Thus, the phrase means that whoever praises God hoping for His reward, God will respond to and grant their request. We therefore say *rabbana laka al-hamd* so that we may receive this from God.

The Prophet’s supplication includes: ‘My Lord, purify me with snow, hail and cold water’. This is metaphorical, intended to express a keen desire to be purified of all that is unwholesome. It also includes: ‘My Lord, purify me of sins and errors as a white robe is cleaned of dirt’. It is said that ‘sin’ refers to any act of disobedience a person may commit in their relationship with God, while ‘error’ refers to what may occur between people. ‘As a white robe is cleaned of dirt’, and other narrations replace ‘dirt’ by ‘filth’ or ‘impurity’. All these have the same meaning, more or less. The supplication is for a complete purification that is done carefully, just as the cleaning of a white robe is meticulously taken care of.

The Prophet’s supplication also includes: ‘You are worthy of all praise and all glory. This is the clear truth a servant of Yours may say, and we all are Your servants. None can stop what You give, and none can give what You withhold. No one’s resources are of benefit to them against Your will’. The word ‘praise’ in this instance means ‘every good description’, while ‘glory’ means ‘greatness and utmost honour’. The sentence, ‘and we all are Your servants’ is inserted in the middle of what is being said, which is: ‘The clear truth a servant of Yours may say is that none can stop what You give and none can give what You withhold’. Such insertion is perfectly acceptable and there are many examples of it in the Qur’an and in Arabic poetry. The insertion is meant to add special importance to the words, and it is clearly related to what comes before it. What it means here is that since we are all Your servants, then we must say what is the clear truth that a servant of Yours may say, namely that ‘none can stop what You give or grant what You withhold’.

The Prophet, who does not speak out of his own desire but rather tells us what is being revealed to him, has told us that this is the clear truth that anyone may say. Therefore, we should keep this in mind and say it frequently. It is the clear truth because it assigns one’s affairs to God and

submits to Him, acknowledging His Oneness and that none of us have any power except through Him. All that happens of good things or otherwise only occur by His leave. As such, this supplication encourages good action and puts the interests of this life into proper perspective.

The supplication ends with the statement, 'No one's resources are of benefit to one against Your will'. This means that all resources, such as power, authority, position, wealth, etc. cannot benefit their owners or save them from God except by God's will. What is of benefit are a person's good actions that are done sincerely in the hope of earning God's pleasure. This fits with the Qur'anic statement: '*Wealth and children are the adornment of the life of this world: but the things that endure, good deeds, are of far greater merit in your Lord's sight, and a far better source of hope*'. (18: 46)

A different reading of this last sentence gives it the meaning: 'no one's labour is of benefit to one against Your will'. This means that try as a person may, through effort and hard work, nothing will be of benefit except as God determines. What saves a person from God's punishment is His Grace and Mercy. It is also said that it means that trying to escape God's punishment is of no avail, because we are all within God's power and under His authority. Therefore, we should seek His Mercy.

Transmission

The chain of transmission of the first hadith in this chapter, No. 878, features: 'Abu Bakr ibn Abi Shaybah narrated: Abu Mu[awiyah and Waki[narrated; from al-A[mash; from [Ubayd ibn al-Hasan; from Ibn Abi Awfa'. All the narrators in this chain were from Kufah.

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i. Related by Abu Dawud, 846; Ibn Majah, 878.
i. Related by al-Nasa'i, 400 and 401.
i. Related by Abu Dawud, 847; al-Nasa'i, 1067.
ii. Related by al-Nasa'i, 1065.

CHAPTER 41

NO QUR’ANIC RECITATION DURING BOWING OR PROSTRATION

[885–207]. (Dar al-Salam 0970) Sa[id ibn Mansur, Abu Bakr ibn Abi Shaybah and Zuhayr ibn Harb narrated:[i] they said: Sufyan ibn [Uyaynah narrated; Sulayman ibn Suhaym reported to me; from Ibrahim ibn [Abdullah ibn Ma[bad; from his father; from Ibn [Abbas. He said: ‘**God’s Messenger lifted the curtain as the people were in rows [in prayer] behind Abu Bakr. He said: “People, nothing is left of the heralds of prophethood except a fine dream a Muslim may see, or someone else may see concerning him. Know that I have been ordered not to recite the Qur’an during bowing or prostration. When you bow, extol the greatness of your Lord, the Mighty and Exalted. During prostration say your earnest supplication and I guarantee that you will be answered”**’.

حَدَّثَنَا سَعِيدُ بْنُ مَنْصُورٍ وَأَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَزُهَيْرُ بْنُ حَرْبٍ، قَالُوا: حَدَّثَنَا سُفْيَانُ بْنُ عُيَيْنَةَ، أَخْبَرَنِي سُلَيْمَانُ بْنُ سُحَيْمٍ، عَنْ إِبْرَاهِيمَ بْنِ عَبْدِ اللهِ بْنِ مَعْبَدٍ، عَنْ أَبِيهِ، عَنِ ابْنِ عَبَّاسٍ قَالَ: “كَشَفَ رَسُولُ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ السِّتَارَةَ وَالنَّاسُ صُفُوفٌ خَلْفَ أَبِي بَكْرٍ، فَقَالَ: « أَيُّهَا النَّاسُ إِنَّهُ لَمْ يَبْقَ مِنْ مُبَشِّرَاتِ النُّبُوَّةِ إِلاَّ الرُّؤْيَا الصَّالِحَةُ يَرَاهَا الْـمُسْلِمُ أَوْ تُرَى لَهُ. أَلاَ وَإِنِّي نُهِيتُ أَنْ أَقْرَأَ الْقُرْآنَ رَاكِعًا أَوْ سَاجِدًا. فَأَمَّا الرُّكُوعُ فَعَظِّمُوا فِيهِ الرَّبَّ عَزَّ وَجَلَّ، وَأَمَّا السُّجُودُ فَاجْتَهِدُوا فِي الدُّعَاءِ، فَقَمِنٌ أَنْ يُسْتَجَابَ لَكُمْ».

[886–208]. (Dar al-Salam 0971) Abu Bakr said: Sufyan narrated; from Sulayman; Yahya ibn Ayyub narrated; Isma[il ibn Ja[far narrated; Sulayman ibn Suhaym reported to me; from Ibrahim ibn [Abdullah ibn Ma[bad ibn [Abbas; from his father; from [Abdullah ibn [Abbas. He said: ‘**God’s Messenger (peace be upon him) lifted the curtain, and he had a bandage on his head during his last illness. He said: “My Lord, have I delivered [Your message]?” He repeated this three times. “Nothing of the heralds of prophethood is left except a dream a good servant of God may see or may be seen concerning him”. He added the same as Sufyan’s narration**’.

قَالَ أَبُو بَكْرٍ حَدَّثَنَا سُفْيَانُ، عَنْ سُلَيْمَانَ، حَدَّثَنَا يَحْيَى بْنُ أَيُّوبَ، حَدَّثَنَا إِسْمَاعِيلُ بْنُ جَعْفَرٍ، أَخْبَرَنِي سُلَيْمَانُ بْنُ سُحَيْمٍ، عَنْ إِبْرَاهِيمَ بْنِ عَبْدِ اللهِ بْنِ مَعْبَدِ بْنِ عَبَّاسٍ، عَنْ أَبِيهِ، عَنْ عَبْدِ اللهِ بْنِ عَبَّاسٍ قَالَ: “كَشَفَ رَسُولُ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ السِّتْرَ وَرَأْسُهُ مَعْصُوبٌ فِي مَرَضِهِ الَّذِي مَاتَ فِيهِ، فَقَالَ: «اللَّهُمَّ هَلْ بَلَّغْتُ»؟ ثَلَاثَ مَرَّاتٍ. “إِنَّهُ لَمْ يَبْقَ مِنْ مُبَشِّرَاتِ النُّبُوَّةِ إِلاَّ الرُّؤْيَا يَرَاهَا الْعَبْدُ الصَّالِحُ أَوْ تُرَى لَهُ”. ثُمَّ ذَكَرَ بِمِثْلِ حَدِيثِ سُفْيَانَ .

[887–209]. (Dar al-Salam 0972) Abu al-Tahir and Harmalah narrated to me:[i] they said: Ibn Wahb reported; from Yunus; from Ibn Shihab. He said: Ibrahim ibn [Abdullah ibn Hunayn narrated to me; that his father narrated to him; that he heard [Ali ibn Abi Talib say: ‘**God’s Messenger (peace be upon him) ordered me not to recite [the Qur’an] when bowing or prostrating [in prayer]**’.

حَدَّثَنِي أَبُو الطَّاهِرِ وَحَرْمَلَةُ، قَالا: أَخْبَرَنَا ابْنُ وَهْبٍ، عَنْ يُونُسَ، عَنِ ابْنِ شِهَابٍ، قَالَ حَدَّثَنِي إِبْرَاهِيمُ بْنُ عَبْدِ اللهِ بْنِ حُنَيْنٍ أَنَّ أَبَاهُ حَدَّثَهُ أَنَّهُ سَمِعَ عَلِيَّ بْنَ أَبِي طَالِبٍ قَالَ: «نَهَانِي رَسُولُ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ أَنْ أَقْرَأَ رَاكِعًا أَوْ سَاجِدًا».

[888–210]. (Dar al-Salam 0973) Abu Kurayb Muhammad ibn al-[Ala’ narrated: Abu Usamah narrated; from al-Walid (meaning Ibn Kathir); Ibrahim ibn [Abdullah ibn Hunayn narrated to me; from his father; that he heard [Ali ibn Abi Talib say: **‘God’s Messenger (peace be upon him) ordered me not to recite the Qur’an when I was bowing or prostrating [in prayer]**’.

وَحَدَّثَنَا أَبُو كُرَيْبٍ مُحَمَّدُ بْنُ الْعَلاَءِ، حَدَّثَنَا أَبُو أُسَامَةَ، عَنِ الْوَلِيدِ (يَعْنِي ابْنَ كَثِيرٍ) حَدَّثَنِي إِبْرَاهِيمُ بْنُ عَبْدِ اللهِ بْنِ حُنَيْنٍ، عَنْ أَبِيهِ، أَنَّهُ سَمِعَ عَلِيَّ بْنَ أَبِي طَالِبٍ يَقُولُ: «نَهَانِي رَسُولُ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ عَنْ قِرَاءَةِ الْقُرْآنِ وَأَنَا رَاكِعٌ أَوْ سَاجِدٌ».

[889–211]. (Dar al-Salam 0974) Abu Bakr ibn Ishaq narrated to me: Ibn Abi Maryam reported; Muhammad ibn Ja[far reported; Zayd ibn Aslam reported to me; from Ibrahim ibn [Abdullah ibn Hunayn; from his father; from [Ali ibn Abi Talib that he said: ‘**God’s Messenger (peace be upon him) ordered me not to recite [the Qur’an] during bowing or prostration. I would not say: he has prohibited you**’.

وَحَدَّثَنِي أَبُو بَكْرِ بْنُ إِسْحَاقَ، أَخْبَرَنَا ابْنُ أَبِي مَرْيَمَ، أَخْبَرَنَا مُحَمَّدُ بْنُ جَعْفَرٍ، أَخْبَرَنِي زَيْدُ بْنُ أَسْلَمَ، عَنْ إِبْرَاهِيمَ بْنِ عَبْدِ اللهِ بْنِ حُنَيْنٍ، عَنْ أَبِيهِ، عَنْ عَلِيِّ بْنِ

أَبِي طَالِبٍ أَنَّهُ قَالَ: «نَهَانِي رَسُولُ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ عَنِ الْقِرَاءَةِ فِي الرُّكُوعِ وَالسُّجُودِ، وَلاَ أَقُولُ نَهَاكُمْ».

[890–212]. (Dar al-Salam 0975) Zuhayr ibn Harb and Ishaq narrated:[i] both said: Abu [Amir al-[Aqadi reported; Dawud ibn Qays narrated; Ibrahim ibn [Abdullah ibn Hunayn narrated to me; from his father; from Ibn [Abbas; from [Ali. He said: '**My loved one (peace be upon him) has forbidden me to recite [the Qur'an] when bowing or prostrating**'.

حَدَّثَنَا زُهَيْرُ بْنُ حَرْبٍ وَإِسْحَاقُ، قَالا: أَخْبَرَنَا أَبُو عَامِرٍ الْعَقَدِيُّ، حَدَّثَنَا دَاوُدُ بْنُ قَيْسٍ، حَدَّثَنِي إِبْرَاهِيمُ بْنُ عَبْدِ اللهِ بْنِ حُنَيْنٍ، عَنْ أَبِيهِ، عَنِ ابْنِ عَبَّاسٍ، عَنْ عَلِيٍّ قَالَ: «نَهَانِي حِبِّي صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ أَنْ أَقْرَأَ رَاكِعًا أَوْ سَاجِدًا».

[891–213]. (Dar al-Salam 0976) Yahya ibn Yahya narrated: I read out to Malik; from Nafi[[H]. Also, [Isa ibn Hammad al-Misri narrated to me; al-Layth reported; from Yazid ibn Abi Habib [H]. And, Harun ibn [Abdullah narrated to me; Ibn Abi Fudayk narrated; al-Dahhak ibn [Uthman narrated [H]. He said: and al-Muqaddami narrated; Yahya (who is al-Qattan) narrated; from Ibn [Ajlan [H]. Further, Harun ibn Sa[id al-Ayli narrated to me; Ibn Wahb narrated; Usamah ibn Zayd narrated to me [H]. He said: and Yahya ibn Ayyub, Qutaybah and Ibn Hujr narrated; they said: Isma[il (meaning Ibn Ja[far) narrated; Muhammad (who is Ibn [Amr) reported to me [H]. He said: and Hannad ibn al-Sari narrated to me; [Abdah narrated; from Muhammad ibn Ishaq: all these from Ibrahim ibn [Abdullah ibn Hunayn; from his father; from [Ali (except al-Dahhak and [Ajlan as both these added: from Ibn [Abbas; from [Ali); from the Prophet (peace be upon him). All of them said: '**He ordered me not to recite the Qur'an when bowing. They did not mention in their narration its prohibition when prostrating, as al-Zuhri, Zayd ibn Aslam, al-Walid ibn Kathir and Dawud ibn Qays did**'.

حَدَّثَنَا يَحْيَى بْنُ يَحْيَى، قَالَ قَرَأْتُ عَلَى مَالِكٍ عَنْ نَافِعٍ، ح. وَحَدَّثَنِي عِيسَى بْنُ حَمَّادٍ الْمِصْرِيُّ، أَخْبَرَنَا اللَّيْثُ، عَنْ يَزِيدَ بْنِ أَبِي حَبِيبٍ، ح. قَالَ: وَحَدَّثَنِي هَارُونُ بْنُ عَبْدِ اللهِ، حَدَّثَنَا ابْنُ أَبِي فُدَيْكٍ، حَدَّثَنَا الضَّحَّاكُ بْنُ عُثْمَانَ، ح. قَالَ: وَحَدَّثَنَا الْمُقَدَّمِيُّ، حَدَّثَنَا يَحْيَى (وَهُوَ الْقَطَّانُ) عَنِ ابْنِ عَجْلاَنَ، ح وَحَدَّثَنِي هَارُونُ بْنُ سَعِيدٍ الأَيْلِيُّ، حَدَّثَنَا ابْنُ وَهْبٍ، حَدَّثَنِي أُسَامَةُ بْنُ زَيْدٍ، ح. قَالَ: وَحَدَّثَنَا يَحْيَى بْنُ أَيُّوبَ، وَقُتَيْبَةُ، وَابْنُ، حُجْرٍ قَالُوا حَدَّثَنَا إِسْمَاعِيلُ، - يَعْنُونَ ابْنَ جَعْفَرٍ - أَخْبَرَنِي مُحَمَّدٌ (وَهُوَ ابْنُ عَمْرٍو) ح. قَالَ وَحَدَّثَنِي هَنَّادُ بْنُ السَّرِيِّ، حَدَّثَنَا عَبْدَةُ، عَنْ مُحَمَّدِ بْنِ إِسْحَاقَ: كُلُّ هَؤُلاَءِ عَنْ إِبْرَاهِيمَ بْنِ عَبْدِ اللهِ بْنِ حُنَيْنٍ، عَنْ أَبِيهِ، عَنْ عَلِيٍّ: (إِلاَّ الضَّحَّاكَ وَابْنَ عَجْلاَنَ فَإِنَّهُمَا زَادَا عَنِ ابْنِ عَبَّاسٍ، عَنْ عَلِيٍّ)، عَنِ النَّبِيِّ صَلَّى اللهُ

عَ َلَيْهِ وَسَلَّمَ. كَلَّهُمْ قَالَوا: «نَهَانِي عَنْ قِرَاءَةِ الْقُرْآنِ وَأَنَا رَاكِعٌ»، وَلَمْ يَذْكُرُوا فِي رِوَايَتِهِمُ النَّهْيَ عَنْهَا فِي السُّجُودِ كَمَا ذَكَرَ الزُّهْرِيُّ وَزَيْدُ بْنُ أَسْلَمَ وَالْوَلِيدُ بْنُ كَثِيرٍ وَدَاوُدُ بْنُ قَيْسٍ.

[000–000]. (Dar al-Salam 0977) Qutaybah narrated it; from Hatim ibn Isma[il; from Ja[far ibn Muhammad; from Muhammad ibn al-Munkadir; from [Abdullah ibn Hunayn; from [Ali, but **he did not mention the prohibition in prostration**.

وَحَدَّثَنَاهُ قُتَيْ ْبَةُ، عَنْ حَاتِمِ بْنِ إِ ْسْمَاعِيلَ، عَنْ جَعْفَرِ ْبْنِ مُحَمَّدٍ، عَنْ مُحَ َمَّدِ بْنِ الْـمُنْكَدِرِ، عَنْ عَبْدِ اللهِ بْنِ ح ُنَيْنٍ، عَنْ عَلِيٍّ، وَلَ َمْ يَذْكُرْ فِي السُّجُودِ.

[892–214]. (Dar al-Salam 0978) [Amr ibn [Ali narrated to me: Muhammad ibn Ja[far narrated; Shu[bah narrated; from Abu Bakr ibn Hafs; from [Abdullah ibn Hunayn; from Ibn [Abbas; that he said: **‘I am ordered not to recite [the Qur’an] when bowing’. He did not mention [Ali in the chain of transmission**.

وَحَد َّثَنِي عَمْرُو بْنُ عَ َلِيٍّ، حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ، حَدَّث َنَا شُعْبَةُ، عَنْ أَبِي بَكْرِ بْنِ حَفْصٍ، عَنْ عَبْدِ اللهِ بْنِ حُن َيْنٍ، عَنِ ابْنِ عَبَّاسٍ أَ َنَّهُ قَالَ: «نُهِيتُ أَنْ أَقْرَأَ، وَأَنَا رَاكِعٌ». لاَ يَذْكُرُ فِي الإِسْنَادِ عَلِيًّا.

Text Explanation

These hadiths make clear that no recitation of the Qur’an is allowed when a worshipper is bowing or prostrating during prayer. What should be done during bowing is to glorify God, and during prostration to glorify God and supplicate. If a worshipper recites the opening surah, *al-Fatihah*, when he is either in the bowing or prostrating position, his prayer remains valid but his action is reprehensible, or *makruh*. Our Shafi[i scholars give two views if a worshipper recites the opening surah in either position. The more correct view is the same as that of reciting any other part of the Qur’an: the prayer remains valid but the action is reprehensible. The other view is that the action is prohibited and the prayer is rendered invalid if the recitation is deliberate. If it is out of forgetfulness, the action is not reprehensible. Whether the recitation is deliberate or out of forgetfulness, al-Shafi[i requires the worshipper to do two prostrations before finishing his prayer to make up for the error.

In the first hadith, the Prophet tells us ‘to extol the greatness of our Lord’ during bowing. This means that what is required is to glorify God and extol His praises. Muslim later mentions the glorifications that should be said during bowing and prostration. Al-Shafi[i recommends that in bowing one should say *Sub*ha*na rabb*i *al-*[*Azim*, which means ‘limitless in His glory is my Lord, the Great’, and in prostration *Sub*ha*na rabb*i *al-A*[*l*a, which means ‘limitless in His glory is my Lord, the Most High’. Each is recommended to be said three times. We may add thereafter what is mentioned in the hadith narrated by [Ali and later mentioned by Muslim, ‘My Lord, I bow to You; and, My Lord, I prostrate myself to You’, etc. Combining the glorification with the supplication is recommended for worshippers other than the imam. The imam is also recommended to do both if he is certain that all in the congregation prefer this. If he is in doubt, then he should only say the glorification without the supplication. If the imam or a worshipper praying alone limits himself to saying *Sub*ha*n Allah* once only, this fulfils the recommended practice of glorifying God, but it does not fulfil the more complete and strongly recommended form.

It should be clear that the glorification during bowing and prostration is a sunnah, or recommended, as opposed to a duty. This is the view of Malik, Abu Hanifah and al-Shafi[i as well as the majority of scholars. However, Ahmad and a number of other leading Hadith scholars consider it obligatory on the basis of the apparent meaning of the hadith, stating the Prophet’s order. They further cite in evidence the hadith related by al-Bukhari: ‘Pray as you have seen me pray’. The majority of scholars respond by saying that the hadith implies a recommendation, not an order. They further argue that in the hadith mentioning the man whose prayer was unacceptable, the Prophet taught him how to pray, but he did not order him to say these glorifications. Had they been obligatory, he would have given him such an order. Other scholars may say that the Prophet did not order that man to formulate the intention to pray, nor to sit and say the *tashahhud* or to finish with *sal*a*m*. We responded in detail to this objection when we commented on this hadith, which is hadith No. 714, in Volume 3.

Hadith No. 885 concludes with the Prophet’s statement that he guarantees that the supplication said after God’s glorification when a worshipper is in prostration will be answered. Imam al-Nawawi says here that this encourages supplication when we prostrate ourselves and that the supplication should be combined with God’s glorification. More hadiths will be stated later confirming this.

Hadith No. 886 mentions that the Prophet came out with his head bandaged. This suggests that using such a bandage is appropriate when one has a cause for it.

In hadith No. 889, [Ali narrates: 'God's Messenger ordered me not to recite the Qur'an during bowing or prostrating', then adds: 'I would not say: he has prohibited you'. This does not mean that the prohibition applies to him only. What it signifies is the accuracy of reporting. [Ali tells us: the wording I heard was in the form of an address to me, and I am reporting it as I heard it. However, the ruling applies to all people.

Transmission

The chain of transmission of hadith No. 886 begins as follows: 'Abu Bakr said: Sufyan narrated; from Sulayman …'. This is an example of Muslim's meticulous reporting and profound knowledge and understanding. The first hadith, No. 885, has a chain of transmission with three narrators reporting from Sufyan ibn [Uyaynah. Two of them quote Sufyan as saying 'Sulayman ibn Suhaym reported to me'. Since Sufyan was known to be subject to confusion, Muslim alerts us to the fact that the narrators differ in how they report from him, stating that Abu Bakr reported 'from Sulayman', which is significantly different from 'Sufyan reported to me'.

Muslim mentions the difference concerning the narration of Ibrahim [ibn [Abdullah] ibn Hunayn, with some mentioning Ibn [Abbas as a narrator between [Abdullah ibn Hunayn and [Ali while others do not mention him. Al-Daraqutni said: 'Those who drop Ibn [Abbas are larger in number and more accurate in their memorization'. To me, this difference does not affect the authenticity of the hadith. It might have happened that [Abdullah ibn Hunayn heard the hadith from Ibn [Abbas quoting [Ali, and he subsequently heard [Ali himself narrating the hadith. Such cases were discussed in detail earlier.

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i. Related by Abu Dawud, 876; al-Nasa'i, 1119 and 1044; Ibn Majah, 3899.
i. Related by Abu Dawud, 4044, 4045 and 4406; al-Tirmidhi, 264, 1725 and 1737; al-Nasa'i in a longer version, 1043, and also 1118, 5189, 5190, 5193, 5194, 5195, 5196, 5197, 5283, 5284, 5285, 5286, 5287, 5333, 5192; Ibn Majah, 3602 and 3642.
i. Related by al-Nasa'i in a longer version, 1040, 1117, 5187, 5188, 5281 and 5282.

CHAPTER 42

WHAT TO SAY DURING BOWING AND PROSTRATION

[893–215]. (Dar al-Salam 0979) Harun ibn Ma[ruf and [Amr ibn Sawwad narrated:[i] both said: [Abdullah ibn Wahb narrated; from [Amr ibn al-Harith; from [Umarah ibn Ghaziyyah; from Sumayy Abu Bakr's *mawl*a, that he heard Abu Salih Dhakwan narrating from Abu Hurayrah that God's Messenger (peace be upon him) said: '**The closest a servant of God draws to his Lord is when he is in prostration. Say more supplication then**'.

وَحَدَّثَنَا هَارُونُ بْنُ مَعْرُوف وَعَمْرُو بْنُ سَوَّادٍ، قَالا: حَدَّثَنَا عَبْدُ اللهِ بْنُ وَهْبٍ، عَنْ عَمْرِو بْنِ الْحَارِثِ، عَنْ عُمَارَةَ بْنِ غَزِيَّةَ، عَنْ سُمَيٍّ، مَوْلَى أَبِي بَكْرٍ، أَنَّهُ سَمِعَ أَبَا صَالِحٍ ذَكْوَانَ يُحَدِّثُ عَنْ أَبِي هُرَيْرَةَ، أَنَّ رَسُولَ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ قَالَ: «أَقْرَبُ مَا يَكُونُ الْعَبْدُ مِنْ رَبِّهِ وَهُوَ سَاجِدٌ فَأَكْثِرُوا الدُّعَاءَ».

[894–216]. (Dar al-Salam 0980) Abu al-Tahir and Yunus ibn [Abd al-A[la narrated to me:[ii] both said: Ibn Wahb reported; Yahya ibn Ayyub reported to me; from [Umarah ibn Ghaziyyah; from Sumayy Abu Bakr's *mawl*a, from Abu Salih; from Abu Hurayrah that God's Messenger (peace be upon him) used to say during his prostration: '**My Lord, forgive me all my sins: minor and major, old and new, public and private**'.

وَحَدَّثَنِي أَبُو الطَّاهِرِ وَيُونُسُ بْنُ عَبْدِ الأَعْلَى، قَالا: أَخْبَرَنَا ابْنُ وَهْبٍ، أَخْبَرَنِي يَحْيَى بْنُ أَيُّوبَ، عَنْ عُمَارَةَ بْنِ غَزِيَّةَ، عَنْ سُمَيٍّ، مَوْلَى أَبِي بَكْرٍ، عَنْ أَبِي صَالِحٍ، عَنْ أَبِي هُرَيْرَةَ، أَنَّ رَسُولَ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ كَانَ يَقُولُ فِي سُجُودِهِ: «اللَّهُمَّ اغْفِرْ لِي ذَنْبِي كُلَّهُ دِقَّهُ وَجِلَّهُ وَأَوَّلَهُ وَآخِرَهُ وَعَلاَنِيَتَهُ وَسِرَّهُ».

[895–217]. (Dar al-Salam 0981) Zuhayr ibn Harb and Ishaq ibn Ibrahim narrated:[i] Zuhayr said: Jarir narrated; from Mansur; from Abu al-Duha; from Masruq; from [A'ishah. She said: '**God's Messenger frequently said during bowing and prostration: "Limitless are You in Your glory, my**

Lord. Our Lord, all praise be to You. My Lord, forgive me”. He did so to fulfil the Qur’anic instructions’.

حَـدَّثَنَا زُهَـيْرُ بْنُ حَرْبٍ، وَإِسْـحَاقُ بْنُ إِبْرَاهِيمَ، قَـالَ زُهَيْرٌ حَـدَّثَنَا جَـرِيرٌ، عَـنْ مَنْصُورٍ، عَنْ أَبِي الضُّحَى، عَنْ مَسْرُوقٍ، عَنْ عَائِشَةَ، قَالَتْ: كَانَ رَسُولُ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ يُكْثِرُ أَنْ يَقُولَ فِي رُكُوعِهِ وَسُجُودِهِ: «سُبْحَانَكَ اللَّهُمَّ رَبَّنَا وَبِحَمْدِكَ اللَّهُمَّ اغْفِرْ لِي»، يَتَأَوَّلُ الْقُرْآنَ.

[896–218]. (Dar al-Salam 0982) Abu Bakr ibn Abi Shaybah and Abu Kurayb narrated: both said: Abu Mu[awiyah narrated; from al-A[mash; from Muslim; from Masruq; from [A’ishah. She said: ‘**God’s Messenger (peace be upon him) frequently said before he passed away: “Limitless are You in Your glory, and all praise is due to You. I seek Your forgiveness and I turn to You in repentance”. I said: “Messenger of God, what are these words that I have noticed you saying recently”. He said: “I was given a sign concerning my community so as to say these words when I see the sign: ‘When God’s help and victory come, and you see people embracing God’s religion in large numbers, then extol your Lord’s limitless glory, and praise Him, and seek His forgiveness. He is the One who accepts repentance’”**.’

حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَأَبُو كُرَيْبٍ قَالا: حَدَّثَنَا أَبُو مُعَاوِيَةَ، عَنِ الأَعْمَشِ، عَنْ مُسْلِمٍ، عَنْ مَسْرُوقٍ، عَنْ عَائِشَةَ قَالَتْ: “كَانَ رَسُولُ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ يُكْثِرُ أَنْ يَقُولَ قَبْلَ أَنْ يَمُوتَ: «سُبْحَانَكَ وَبِحَمْدِكَ أَسْتَغْفِرُكَ وَأَتُوبُ إِلَيْكَ». قَالَتْ: “قُلْتُ يَا رَسُولَ اللهِ، مَا هَذِهِ الْكَلِمَاتُ الَّتِي أَرَاكَ أَحْدَثْتَهَا تَقُولُهَا؟” قَالَ: «جُعِلَتْ لِي عَلاَمَةٌ فِي أُمَّتِي إِذَا رَأَيْتُهَا قُلْتُهَا: {إِذَا جَاءَ نَصْرُ اللهِ وَالْفَتْحُ}” إِلَى آخِرِ السُّورَةِ.

[897–219]. (Dar al-Salam 0983) Muhammad ibn Rafi[narrated to me: Yahya ibn Adam narrated: Mufaddal narrated; from al-A[mash; from Muslim ibn Subayh; from Masruq; from [A’ishah. She said: ‘**Ever since the surah starting, ‘When God’s help and victory come’, was revealed to him, I never saw the Prophet (peace be upon him) offering a prayer without supplicating, or saying, in it: “Limitless are You in Your glory, my Lord, and all praise belongs to You. My Lord, forgive me”**’.

حَدَّثَنِي مُحَمَّدُ بْنُ رَافِعٍ، حَدَّثَنَا يَحْيَى بْنُ آدَمَ، حَدَّثَنَا مُفَضَّلٌ، عَنِ الأَعْمَشِ، عَنْ مُسْلِمِ بْنِ صُبَيْحٍ، عَنْ مَسْرُوقٍ، عَنْ عَائِشَةَ قَالَتْ: “مَا رَأَيْتُ النَّبِيَّ صَلَّى

اللهُ عَلَيْهِ وَسَلَّمَ مُنْذُ نَزَلَ عَلَيْهِ {إِذَا جَاءَ نَصْرُ اللهِ وَالْفَتْحُ} يُصَلِّي صَلاَةً إِلاّ دَعَا أَوْ قَالَ فِيهَا: «سُبْحَانَكَ رَبِّي وَبِحَمْدِكَ اللَّهُمَّ اغْفِرْ لِي».

[898–220]. (Dar al-Salam 0984) Muhammad ibn al-Muthanna narrated to me: [Abd al-A[la narrated to me; Dawud narrated; from [Amir; from Masruq; from [A'ishah. She said: '**God's Messenger (peace be upon him) often used to say: "Limitless is God in His glory and all praise belongs to Him. I seek God's forgiveness and I turn to Him in repentance". I said: "Messenger of God, I see you often repeating: Limitless is God in His glory and all praise belongs to Him. I seek God's forgiveness and I turn to Him in repentance"? He said: "My Lord told me that I will see a sign in my community and when I see it I should often say: 'Limitless is God in His glory and all praise belongs to Him. I seek God's forgiveness and I turn to Him in repentance'. I have seen that sign. [It is:] 'When God's help and victory come – that is: the victory at Makkah – and you see people embracing God's religion in large numbers, then extol your Lord's limitless glory, and praise Him, and seek His forgiveness. He is the One who accepts repentance'"**.'

حَد َّثَنِي مُحَمَّدُ بْنُ الْـمُثَنَّى، حَدَّثَنِي ع َبْدُ الأَعْلَى، حَدَّثَنَا دَاوُدُ، عَنْ عَامِرٍ، عَنْ مَسْرُوقٍ، عَنْ عَائِشَةَ قَالَتْ: "كَانَ رَسُولُ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ يُكْثِرُ مِنْ قَوْلِ «سُبْحَانَ اللهِ وَبِحَمْدِهِ أَسْتَغْفِرُ اللَّهَ وَأَتُوبُ إِلَيْهِ». قَالَتْ: فَقُلْتُ يَا رَسُولَ اللهِ، أَرَاكَ تُكْثِرُ مِنْ قَوْلِ سُبْحَانَ اللهِ وَبِحَمْدِهِ أَسْتَغْفِرُ اللَّهَ وَأَتُوبُ إِلَيْهِ. فَقَالَ: «خَبَّرَنِي رَبِّي أَنِّي سَأَرَى عَلاَمَةً فِي أُمَّتِي، فَإِذَا رَأَيْتُهَا أَكْثَرْتُ مِنْ قَوْلِ سُبْحَانَ اللهِ وَبِحَمْدِهِ أَسْتَغْفِرُ اللَّهَ وَأَتُوبُ إِلَيْهِ. فَقَدْ رَأَيْتُهَا: {إِذَا جَاءَ نَصْرُ اللهِ وَالْفَتْحُ}، فَتْحُ مَكَّةَ. {وَرَأَيْتَ النَّاسَ يَدْخُلُونَ فِي دِينِ اللهِ أَفْوَاجًا فَسَبِّحْ بِحَمْدِ رَبِّكَ وَاسْتَغْفِرْهُ إِنَّهُ كَانَ تَوَّابًا}".

[899–221]. (Dar al-Salam 0985) Hasan ibn [Ali al-Hulwani and Muhammad ibn Rafi[narrated:[i] both said: [Abd al-Razzaq narrated; Ibn Jurayj reported; I said to [Ata': 'What do *you* say during bowing?' He said: 'As for "Limitless are You in Your glory and all praise belongs to You. There is no deity other than You", Ibn Abi Mulaykah reported to me; from [A'ishah. She said: '**One night I missed the Prophet (peace be upon him). I thought that he might have gone to one of his wives. I felt around and stopped. He was there bowing or prostrating, saying: "Limitless You are in Your glory and all praise belongs to You. There is no deity other**

than You”. I said: may my parents be sacrificed for your sake: my thoughts go one way and you are busy on something different’.

حَدَّثَنِي حَسَنُ بْنُ عَلِيٍّ الْحُلْوَانِيُّ وَمُحَمَّدُ بْنُ رَافِعٍ، قَالاَ: حَدَّثَنَا عَبْدُ الرَّزَّاقِ، أَخْبَرَنَا ابْنُ جُرَيْجٍ، قَالَ: “قُلْتُ لِعَطَاءٍ كَيْفَ تَقُولُ أَنْتَ فِي الرُّكُوعِ؟ قَالَ: أَمَّا سُبْحَانَكَ وَبِحَمْدِكَ لاَ إِلَهَ إِلاَّ أَنْتَ، فَأَخْبَرَنِي ابْنُ أَبِي مُلَيْكَةَ عَنْ عَائِشَةَ قَالَتِ: افْتَقَدْتُ النَّبِيَّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ ذَاتَ لَيْلَةٍ، فَظَنَنْتُ أَنَّهُ ذَهَبَ إِلَى بَعْضِ نِسَائِهِ، فَتَحَسَّسْتُ ثُمَّ رَجَعْتُ، فَإِذَا هُوَ رَاكِعٌ أَوْ سَاجِدٌ يَقُولُ: «سُبْحَانَكَ وَبِحَمْدِكَ لاَ إِلَهَ إِلاَّ أَنْتَ». فَقُلْتُ: بِأَبِي أَنْتَ وَأُمِّي، إِنِّي لَفِي شَأْنٍ وَإِنَّكَ لَفِي آخَرَ».

[900–222]. (Dar al-Salam 0986) Abu Bakr ibn Abi Shaybah narrated:[i] Abu Usamah narrated; [Ubaydullah ibn [Umar narrated to me; from Muhammad ibn Yahya ibn Habban; from al-A[raj; from Abu Hurayrah; from [A’ishah. She said: ‘**One night I missed God’s Messenger (peace be upon him) in bed. I sought him and my hand fell on the inside of his feet as he was in the mosque, with his feet vertical. He was saying: “My Lord: I seek refuge in Your pleasure against Your anger, and Your forgiveness against Your punishment, and I seek refuge with You from You. I cannot praise You enough. I praise You as You have praised Yourself”**’.

حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ، حَدَّثَنَا أَبُو أُسَامَةَ، حَدَّثَنِي عُبَيْدُ اللهِ بْنُ عُمَرَ، عَنْ مُحَمَّدِ بْنِ يَحْيَى بْنِ حَبَّانَ، عَنِ الأَعْرَجِ، عَنْ أَبِي هُرَيْرَةَ، عَنْ عَائِشَةَ قَالَتْ: “فَقَدْتُ رَسُولَ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ لَيْلَةً مِنَ الْفِرَاشِ، فَالْتَمَسْتُهُ فَوَقَعَتْ يَدِي عَلَى بَطْنِ قَدَمَيْهِ، وَهُوَ فِي الْمَسْجِدِ وَهُمَا مَنْصُوبَتَانِ وَهُوَ يَقُولُ: «اللَّهُمَّ أَعُوذُ بِرِضَاكَ مِنْ سَخَطِكَ، وَبِمُعَافَاتِكَ مِنْ عُقُوبَتِكَ، وَأَعُوذُ بِكَ مِنْكَ لاَ أُحْصِي ثَنَاءً عَلَيْكَ. أَنْتَ كَمَا أَثْنَيْتَ عَلَى نَفْسِكَ».

[901–223]. (Dar al-Salam 0987) Abu Bakr ibn Abi Shaybah narrated:[i] Muhammad ibn Bishr al-[Abdi narrated; Sa[id ibn Abi [Arubah narrated; from Qatadah; from Mutarrif ibn [Abdullah ibn al-Shikhkhir; that [A’ishah told him that ‘**God’s Messenger (peace be upon him) used to say during bowing and prostration: “He is Glorious, Hallowed; the Lord of the angels and the Spirit”**’.

حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ، حَدَّثَنَا مُحَمَّدُ بْنُ بِشْرٍ الْعَبْدِيُّ، حَدَّثَنَا سَعِيدُ بْنُ أَبِي عَرُوبَةَ، عَنْ قَتَادَةَ، عَنْ مُطَرِّفِ بْنِ عَبْدِ اللهِ بْنِ الشِّخِّيرِ، أَنَّ عَائِشَةَ نَبَّأَتْهُ أَنَّ

رَسُولَ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ كَانَ يَقُولُ فِي رُكُوعِهِ وَسُجُودِهِ: «سُبُّوحٌ قُدُّوسٌ رَبُّ الْمَلاَئِكَةِ وَالرُّوحِ».

[000–224]. (Dar al-Salam 0988) Muhammad ibn al-Muthanna narrated: Abu Dawud narrated; Shu[bah narrated; Qatadah reported to me saying: I heard Mutarrif ibn [Abdullah ibn al-Shikhkhir. Abu Dawud said: and Hisham narrated to me; from Qatadah; from Mutaarrif; from [A'ishah; from the Prophet (peace be upon him): **the same hadith**.

حَدَّثَنَا مُحَمَّدُ بْنُ الْمُثَنَّى، حَدَّثَنَا أَبُو دَاوُدَ، حَدَّثَنَا شُعْبَةُ، أَخْبَرَنِي قَتَادَةُ قَالَ: سَمِعْتُ مُطَرِّفَ بْنَ عَبْدِ اللهِ بْنِ الشِّخِّيرِ. قَالَ أَبُو دَاوُدَ: وَحَدَّثَنِي هِشَامٌ، عَنْ قَتَادَةَ، عَنْ مُطَرِّفٍ، عَنْ عَائِشَةَ، عَنِ النَّبِيِّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ بِهَذَا الْحَدِيثِ.

Text Explanation

The first hadith, No. 893, mentions that the closest a person draws to God is when he or she is in prostration. This means that they are the closest to God's mercy and blessings. This implies a recommendation to supplicate when we are in prostration during our prayers. The hadith also provides evidence in support of the view of scholars who maintain that the prostration position is better than standing up and all other parts of the prayer. Three views are expressed on this point. The first view is that prolonging the prostration and increasing the numbers of bowing and prostration is preferable. This view is reported by al-Tirmidhi and al-Baghawi quoting a number of scholars. One of the most prominent scholars to prefer prolonging prostration is Ibn [Umar.

The second view is that of al-Shafi[i and a number of other scholars who maintain that standing up longer is preferable. This is based on the hadith narrated by Jabir quoting the Prophet: 'The best of prayer is a long stand'. This is because in standing we recite the Qur'an, while in prostration we glorify God. No doubt recitation of the Qur'an is preferable because what is reported from the Prophet is that he used to stand in prayer longer than he prostrated himself. The third view is that they are equal.

Imam Ahmad ibn Hanbal did not express any view on this point, preferring to remain silent. Ishaq ibn Rahawayh said: 'During the day, increasing the number of bowings and prostrations is better, while at night, standing up longer is preferable, unless one regularly recites a definite

portion of the Qur'an. In this case, increasing the number of bowings and prostrations becomes preferable because it ensures that one recites a specific portion and adds the increased number of bowings and prostrations'. Al-Tirmidhi said: 'Ishaq said this because the Prophet's night worship is described as including standing for a long time, while his prayer during the day is not similarly described', but God knows best.

In hadith No. 894, the Prophet prays that God forgives him all his sins 'minor and major, old and new, public and private'. This suggests that it is preferable to confirm one's supplication, giving synonymous expressions, even though the meaning is already stated.

Hadith No. 895 states: 'God's Messenger frequently said during bowing and prostration: "Limitless are You in Your glory, my Lord. Our Lord, all praise be to You. My Lord, forgive me". He did so to fulfil the Qur'anic instructions'. In the next hadith, he used to say, 'I seek Your forgiveness and I turn to You in repentance'. This he used to say in order to do as he is told in the surah: '*Extol your Lord's limitless glory, and praise Him, and seek His forgiveness. He is the One who accepts repentance*'. Thus the Prophet used to say these fine words, which combine all that the verses require. He frequently said it during bowing and prostration because being in prayer is preferable to all other situations. Therefore, he chose prayer for the fulfilment of what he was instructed, making such fulfilment even more perfect.

The phrase *Sub*h*an Allah* implies that God is free of all types of deficiency and every time-related characteristic. Hence, He is limitless in His glory. The Prophet added 'all praise be to You', which means that it is only through Your guidance and favours which You have bestowed on me that I am able to glorify You. It is not through my own power. Thus, the Prophet's words include thanking God and acknowledging His favours, as well as submitting to Him. All actions are addressed to Him, but God knows best.

The Prophet said in his supplication: 'I seek Your forgiveness and I turn to You in repentance'. This provides evidence that it is permissible, indeed desirable, to repeat this. It is reported, however, that some scholars of old discouraged saying this, because it may not be true of the one saying it. Instead, they suggested saying: 'My Lord, forgive me and enable me to repent'. To say this is certainly good, but to say that it is discouraged that

one should say: ‘I seek God’s forgiveness and turn to Him in repentance’ is certainly unacceptable.

We note that the Prophet’s supplication included: ‘My Lord, forgive me all my sins’. He knew that God has granted him total forgiveness, but he nevertheless used to say this, acknowledging his own position as a servant of God who submits to Him and seeks His help, but God knows best.

In hadith No. 900, [A’ishah says that she touched the Prophet’s feet and they were vertical. This shows that it is a sunnah that one’s feet should stand vertically when one is in prostration. The statement is cited as evidence in support of the view that touching a woman’s skin does not invalidate ablution. This is the view of Abu Hanifah and other scholars. Malik, al-Shafi[i, Ahmad and the majority of scholars say that it invalidates ablution, though they differ in details. This hadith is explained on the basis that the ablution of the person who is touched is not invalidated. This is according to al-Shafi[i and others. However, the more supported view of our scholars is that it is also invalidated, and these scholars explain this hadith by saying that she touched his feet but not skin to skin; rather, there was something in between.

[A’ishah mentions that the Prophet said during prostration: ‘My Lord: I seek refuge in Your pleasure against Your anger, and Your forgiveness against Your punishment, and I seek refuge with You from You. I cannot praise You enough. I praise You as You have praised Yourself’. Imam Abu Sulayman Hamad ibn Muhammad al-Khattabi said: ‘There is an interesting point here. The Prophet seeks refuge with God and appeals to Him to protect him from His anger by granting him His pleasure, and from His punishment by His forgiveness. Anger and pleasure are two opposites, just like punishment and forgiveness. When he mentioned the One who has no opposite, namely, God Himself, he sought refuge with Him only. This means seeking forgiveness for falling short of fulfilling one’s duty of worshipping and glorifying Him’.

The supplication adds: ‘I cannot praise You enough’. This means that no matter how I try I cannot do what I should. Malik said that it means that I cannot count Your favours and blessings so as to thank You for them, even though I put every effort into that. Then the supplication adds: ‘I praise You as You have praised Yourself’. This is an admission of being unable to thank and praise God in detail, and that one cannot even attain to it. Therefore, it is stated in total, not in detail, leaving it to God Almighty who

encompasses everything in full and in detail. Just as there is no limit to His attributes, there is no limit to praising and thanking Him. Whatever praise is addressed to God, His position and status is greater, His power is far more, His attributes more plentiful and His grace and bounty more comprehensive and weightier. This hadith also provides evidence that it is appropriate to say that what is bad is caused by God, just like what is good comes from Him. The evidence is based on seeking refuge from God's anger and punishment, but God knows best.

Hadith No. 901 describes God as 'Glorious, Hallowed, the Lord of the angels and the Spirit'. What these descriptions mean is that God is free of all flaws, partners and all that does not fit with Godhead. It is also said that it means that He is blessed and nothing is superior or greater than Him. The Spirit is said to refer to a great angel, and that this might be Gabriel. Another suggestion is that it refers to some other creation who are unseen by the angels, just as we cannot see the angels, but God knows best.

Transmission

The chain of transmission of hadith No. 897 includes Muslim ibn Subayh. He is Abu al-Duha, who is mentioned in the chain of transmission of hadith No. 895.

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i. Related by al-Nasa'i, 1136.
ii. Related by Abu Dawud, 878.
i. Related by al-Bukhari, 794, 817, 4293, 4967 and 4968; Abu Dawud, 877; al-Nasa'i, 1046, 1121 and 1122; Ibn Majah, 889.
i. Related by al-Nasa'i, 1130, 3971 and 3972.
i. Related by Abu Dawud, 879; al-Nasa'i, 169 and 1099; Ibn Majah, 3841.
i. Related by Abu Dawud, 872; al-Nasa'i, 1047 and 1133.

CHAPTER 43

THE IMPORTANCE OF PROSTRATION

[902–225]. (Dar al-Salam 0989) Zuhayr ibn Harb narrated to me: al-Walid ibn Muslim narrated; I heard al-Awza[i say: al-Walid ibn Hisham al-Mu[ayti narrated to me; Ma[dan ibn Abi Talhah al-Ya[mari narrated to me. He said: '**I met Thawban, God's Messenger's *mawla*, and said to him: "Tell me of something I may do so that God will admit me into Heaven through it". Or he said: I said "[Tell me] which deed God loves best". He remained silent. I then asked him again and he remained silent. I asked him a third time and he said: I put the same question to God's Messenger (peace be upon him) and he said: "Prostrate yourself often before God. Whenever you do a prostration before God, God will raise you a step and remove a sin from you"**'.

Ma[dan said: I then met Abu al-Darda' and asked him. He gave me the same answer as Thawban.

حَدَّثَنِي زُهَيْرُ بْنُ حَرْبٍ، حَدَّثَنَا الْوَلِيدُ بْنُ مُسْلِمٍ، قَالَ سَمِعْتُ الأَوْزَاعِيَّ قَالَ: حَدَّثَنِي الْوَلِيدُ بْنُ هِشَامٍ الْمُعَيْطِيُّ، حَدَّثَنِي مَعْدَانُ بْنُ أَبِي طَلْحَةَ الْيَعْمَرِيُّ قَالَ: لَقِيتُ ثَوْبَانَ مَوْلَى رَسُولِ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ فَقُلْتُ: أَخْبِرْنِي بِعَمَلٍ أَعْمَلُهُ يُدْخِلُنِي اللهُ بِهِ الْجَنَّةَ. أَوْ قَالَ قُلْتُ بِأَحَبِّ الأَعْمَالِ إِلَى اللهِ. فَسَكَتَ، ثُمَّ سَأَلْتُهُ فَسَكَتَ، ثُمَّ سَأَلْتُهُ الثَّالِثَةَ فَقَالَ: سَأَلْتُ عَنْ ذَلِكَ رَسُولَ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ فَقَالَ: «عَلَيْكَ بِكَثْرَةِ السُّجُودِ للهِ، فَإِنَّكَ لا تَسْجُدُ للهِ سَجْدَةً إِلاَّ رَفَعَكَ اللهُ بِهَا دَرَجَةً، وَحَطَّ عَنْكَ بِهَا خَطِيئَةً».

قَالَ مَعْدَانُ: ثُمَّ لَقِيتُ أَبَا الدَّرْدَاءِ فَسَأَلْتُهُ، فَقَالَ لِي مِثْلَ مَا قَالَ لِي ثَوْبَانُ.

[903–226]. (Dar al-Salam 0990) Al-Hakam ibn Musa Abu Salih narrated: Hiql ibn Ziyad narrated; he said: I heard al-Awza[i say: Yahya ibn Abi

Kathir narrated to me; Abu Salamah narrated to me; Rabi[ah ibn Ka[b al-Aslami narrated to me. He said: '**I used to stay the night at God's Messenger's home. I brought him his water for ablution and other needs. He said to me: "Put your request." I said: "I request to be in your company in Heaven." He said: "Or perhaps you have some other request." I said: "No, that is it." He said: "Then help me against yourself with plenty of prostrations [meaning in prayer]."**'

حَدَّثَنَا الْحَكَمُ بْنُ مُوسَى أَبُو صَالِحٍ، حَدَّثَنَا هِقْلُ بْنُ زِيَادٍ، قَالَ سَمِعْتُ الأَوْزَاعِيَّ قَالَ: حَدَّثَنِي يَحْيَى بْنُ أَبِي كَثِيرٍ، حَدَّثَنِي أَبُو سَلَمَةَ، حَدَّثَنِي رَبِيعَةُ بْنُ كَعْبٍ الأَسْلَمِيُّ قَالَ: "كُنْتُ أَبِيتُ مَعَ رَسُولِ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ، فَأَتَيْتُهُ بِوَضُوئِهِ وَحَاجَتِهِ، فَقَالَ لِي: «سَلْ». فَقُلْتُ: "أَسْأَلُكَ مُرَافَقَتَكَ فِي الْجَنَّةِ". قَالَ: "أَوَغَيْرَ ذَلِكَ". قُلْتُ: "هُوَ ذَاكَ". قَالَ: "فَأَعِنِّي عَلَى نَفْسِكَ بِكَثْرَةِ السُّجُودِ".

Text Explanation

These hadiths highlight the importance of prostration and encourage people to do it frequently. What is meant here is prostration in prayer. These hadiths provide support for the view that prostration is better than standing for a long time in prayer. We discussed this point in the previous chapter, outlining the different views. Prostration is encouraged because of the hadith mentioned earlier stating that the closest a person draws to God is when he is in prostration. This is consistent with the Qur'anic verse that states the order: '*Prostrate yourself and draw closer to God*'. (96: 19) Furthermore, prostration symbolizes the greatest degree of humility and servitude to God as it places man's most honourable organ, which is his face, on the floor where people tread, but God knows best.

CHAPTER 44

ORGANS INVOLVED IN PROSTRATION; THE ORDER NOT TO UPTURN ONE'S HAIR OR CLOTHES

[904–227]. (Dar al-Salam 0991) Yahya ibn Yahya and Abu al- Rabi[al-Zahrani narrated:[i] Hammad ibn Zayd (Yahya said: 'reported' but Abu al-Rabi[said: 'narrated'); from [Amr ibn Dinar; from Tawus; from Ibn [Abbas. He said: '**The Prophet was commanded to prostrate himself on seven and he was ordered not to upturn his hair or clothes**'.

This is Yahya's hadith. Abu al-Rabi[said: '**on seven bones, and he was ordered not to upturn his hair and clothes: his two hands, knees, feet and forehead**'.

حَدَّثَنَا يَحْيَى بْنُ يَحْيَى وَأَبُو الرَّبِيعِ الزَّهْرَانِيُّ، قَالَ يَحْيَى أَخْبَرَنَا وَقَالَ أَبُو الرَّبِيعِ حَدَّثَنَا حَمَّادُ بْنُ زَيْدٍ، عَنْ عَمْرِو بْنِ دِينَارٍ، عَنْ طَاوُسٍ، عَنِ ابْنِ عَبَّاسٍ قَالَ: "أُمِرَ النَّبِيُّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ أَنْ يَسْجُدَ عَلَى سَبْعَةٍ وَنُهِيَ أَنْ يَكُفَّ شَعْرَهُ وَثِيَابَهُ". هَذَا حَدِيثُ يَحْيَى

وَقَالَ أَبُو الرَّبِيعِ عَلَى سَبْعَةِ أَعْظُمٍ وَنُهِيَ أَنْ يَكُفَّ شَعْرَهُ وَثِيَابَهُ الْكَفَّيْنِ وَالرُّكْبَتَيْنِ وَالْقَدَمَيْنِ وَالْجَبْهَةِ.

[905–228]. (Dar al-Salam 0992) Muhammad ibn Bashshar narrated: Muhammad (meaning Ibn Ja[far) narrated; Shu[bah narrated; from [Amr ibn Dinar; from Tawus; from Ibn [Abbas; from the Prophet (peace be upon him). He said: '**I have been commanded to prostrate on seven bones, and not to upturn a robe or hair**'.

حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ، حَدَّثَنَا مُحَمَّدٌ، (وَهُوَ ابْنُ جَعْفَرٍ) حَدَّثَنَا شُعْبَةُ، عَنْ عَمْرِو بْنِ دِينَارٍ، عَنْ طَاوُسٍ، عَنِ ابْنِ عَبَّاسٍ، عَنِ النَّبِيِّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ قَالَ: «أُمِرْتُ أَنْ أَسْجُدَ عَلَى سَبْعَةِ أَعْظُمٍ وَلاَ أَكُفَّ ثَوْبًا وَلاَ شَعْرًا».

[906–229]. (Dar al-Salam 0993) [Amr al-Naqid narrated:[i] Sufyan ibn [Uyaynah narrated; from Ibn Tawus; from his father; from Ibn [Abbas: ‘**The Prophet (peace be upon him) was ordered to make his prostration on seven, and not to upturn hair or clothes**’.

حَدَّثَنَا عَمْرٌو النَّاقِدُ، حَدَّثَنَا سُفْيَانُ بْنُ عُيَيْنَةَ، عَنِ ابْنِ طَاوُسٍ، عَنْ أَبِيهِ، عَنِ ابْنِ عَبَّاسٍ: «أُمِرَ النَّبِيُّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ أَنْ يَسْجُدَ عَلَى سَبْعٍ، وَنُهِيَ أَنْ يَكْفِتَ الشَّعْرَ وَالثِّيَابَ».

[907–230]. (Dar al-Salam 0994) Muhammad ibn Hatim narrated: Bahz narrated; Wuhayb narrated; [Abdullah ibn Tawus narrated; from Tawus; from Ibn [Abbas that God’s Messenger (peace be upon him) said: ‘**I have been commanded to prostrate myself on seven bones: the forehead (and he pointed with his hand to his nose), the two hands, the two legs and the toes of the feet, and that we do not upturn clothes or hair**’.

حَدَّثَنَا مُحَمَّدُ بْنُ حَاتِمٍ، حَدَّثَنَا بَهْزٌ، حَدَّثَنَا وُهَيْبٌ، حَدَّثَنَا عَبْدُ اللهِ بْنُ طَاوُسٍ، عَنْ طَاوُسٍ، عَنِ ابْنِ عَبَّاسٍ، أَنَّ رَسُولَ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ قَالَ: «أُمِرْتُ أَنْ أَسْجُدَ عَلَى سَبْعَةِ أَعْظُمٍ: الْجَبْهَةِ - وَأَشَارَ بِيَدِهِ عَلَى أَنْفِهِ - وَالْيَدَيْنِ وَالرِّجْلَيْنِ وَأَطْرَافِ الْقَدَمَيْنِ، وَلَا نَكْفِتَ الثِّيَابَ وَلَا الشَّعْرَ».

[908–231]. (Dar al-Salam 0995) Abu al-Tahir narrated: [Abdullah ibn Wahb reported; Ibn Jurayj narrated to me; from [Abdullah ibn Tawus; from his father; from [Abdullah ibn [Abbas; that God’s Messenger (peace be upon him) said: ‘**I have been commanded to prostrate myself on seven and not to upturn hair or clothes: the forehead and the nose, the two hands, the two knees and the two feet**’.

حَدَّثَنَا أَبُو الطَّاهِرِ، أَخْبَرَنَا عَبْدُ اللهِ بْنُ وَهْبٍ، حَدَّثَنِي ابْنُ جُرَيْجٍ، عَنْ عَبْدِ اللهِ بْنِ طَاوُسٍ، عَنْ أَبِيهِ، عَنْ عَبْدِ اللهِ بْنِ عَبَّاسٍ، أَنَّ رَسُولَ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ قَالَ: «أُمِرْتُ أَنْ أَسْجُدَ عَلَى سَبْعٍ، وَلَا أَكْفِتَ الشَّعْرَ وَلَا الثِّيَابَ: الْجَبْهَةِ وَالأَنْفِ، وَالْيَدَيْنِ، وَالرُّكْبَتَيْنِ، وَالْقَدَمَيْنِ».

[909–000]. (Dar al-Salam 0) Qutaybah ibn Sa[id narrated:[i] Bakr (who is Ibn Mudar) narrated; from Ibn al-Had; from Muhammad ibn Ibrahim; from [Amir ibn Sa[d; from al-[Abbas ibn [Abd al-Muttalib that he heard God’s Messenger (peace be upon him) say: ‘**When a servant of God prostrates**

himself, seven organs prostrate with him: his face, two hands, two knees and two feet’.

حَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ، حَدَّثَنَا بَكْرٌ (وَهُوَ ابْنُ مُضَرَ) عَنِ ابْنِ الْهَادِ، عَنْ مُحَمَّدِ بْنِ إِبْرَاهِيمَ، عَنْ عَامِرِ بْنِ سَعْدٍ، عَنِ الْعَبَّاسِ بْنِ عَبْدِ الْـمُطَّلِبِ، أَنَّهُ سَمِعَ رَسُولَ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ يَقُولُ: «إِذَا سَجَدَ الْعَبْدُ سَجَدَ مَعَهُ سَبْعَةُ أَطْرَافٍ: وَجْهُهُ وَكَفَّاهُ وَرُكْبَتَاهُ وَقَدَمَاهُ».

[910–232]. (Dar al-Salam 0996) [Amr ibn Sawwad al-[Amiri narrated:[i] [Abdullah ibn Wahb reported; [Amr ibn al-Harith reported; that Bukayr narrated to him; that Kurayb, Ibn [Abbas’s *mawl*a, narrated to him; from [Abdullah ibn [Abbas that **‘he saw [Abdullah ibn al-Harith praying with his hair plaited behind him. He [Ibn [Abbas] stood up and started to undo it. When [Abdullah finished his prayer he came to Ibn [Abbas and said: “What is wrong with my head?” He answered: “I heard God’s Messenger (peace be upon him) say: ‘This is just like one who is praying while he is tied up’”**.’

حَدَّثَنَا عَمْرُو بْنُ سَوَّادٍ الْعَامِرِيُّ، أَخْبَرَنَا عَبْدُ اللهِ بْنُ وَهْبٍ، أَخْبَرَنَا عَمْرُو بْنُ الْحَارِثِ، أَنَّ بُكَيْرًا حَدَّثَهُ، أَنَّ كُرَيْبًا مَوْلَى ابْنِ عَبَّاسٍ حَدَّثَهُ، عَنْ عَبْدِ اللهِ بْنِ عَبَّاسٍ أَنَّهُ رَأَى عَبْدَ اللهِ بْنَ الْحَارِثِ يُصَلِّي وَرَأْسُهُ مَعْقُوصٌ مِنْ وَرَائِهِ، فَقَامَ فَجَعَلَ يَحُلُّهُ. فَلَـمَّا انْصَرَفَ أَقْبَلَ إِلَى ابْنِ عَبَّاسٍ فَقَالَ: “مَا لَكَ وَرَأْسِي؟” فَقَالَ: “إِنِّي سَمِعْتُ رَسُولَ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ يَقُولُ: «إِنَّمَا مَثَلُ هَذَا مَثَلُ الَّذِي يُصَلِّي وَهُوَ مَكْتُوفٌ».

Text Explanation

These hadiths include several useful points. One of these is that seven organs take part in prostration, and that when a person prays all these seven organs must be included in the prostration. When prostrating, it is necessary to place one’s forehead and nose on the floor. The forehead should be on the floor uncovered. It is sufficient that only a part of one’s forehead be on the floor, while it is desirable that one’s nose touch the floor during prostration, but if this is omitted, the prayer is valid. If one places one’s nose on the floor but not one’s forehead, this is invalid according to al-Shafi[i, Malik and the majority of scholars. However, Abu Hanifah and Ibn al-Qasim, a

Maliki scholar, say that a worshipper may place either his forehead or nose on the floor, while Ahmad and Ibn Habib, another Maliki scholar, say that one must place both one's forehead and nose on the floor, according to the clear wording of the hadith. The majority say that the apparent meaning is that the two are treated as one organ, because the hadith mentions seven organs, and if the forehead and nose were to be treated as two organs, then they would be eight altogether. The nose is mentioned merely as desirable.

Is it obligatory to prostrate on one's two hands, knees and feet? Al-Shafi[i gives two views: the first is that it is not obligatory, but strongly recommended. The other view, which is the more correct, is that it is obligatory. This is the view given more weight by al-Shafi[i. If one falls short of placing any of these organs on the floor in prostration, one's prayer is invalid. On the other hand, it is not obligatory to keep the feet and the knees uncovered. As for the hands, there are two views expressed by al-Shafi[i: one says that they must be uncovered, like the forehead, and the other, which is more correct, that it is not obligatory to keep them uncovered.

The Prophet said that we are commanded to prostrate 'on seven bones', which means seven organs. He calls every organ a bone, even though some of them include many bones.

The Prophet also said that we are not to 'upturn' our clothes or hair. In one of the hadiths, the order is not to have one's hair plaited. Scholars agree that the hadiths give a clear order not to start prayer with one's clothes turned up at the edges or sleeves, or with one's hair turned up under one's turban or cap. All such are discouraged, according to the general view of scholars. This is just discouragement, pointing out that the opposite is the preferable option, meaning that if one prays in any of these conditions, the prayer is valid, even though the person has opted for the wrong method. Muhammad ibn Jarir al-Tabari suggests that scholars are unanimous on this point, and Ibn al-Mundhir mentions that al-Hasan al-Basri requires the one who prays in such a condition to repeat his prayer.

The majority of scholars also agree that the order applies in all cases, whether it is done deliberately for the prayer or it was done earlier for some other reason. Al-Dawudi, however, says that the order not to do this applies specifically to doing it intentionally for prayer, but the correct view is the first. It is the apparent meaning of what is stated by the Prophet's Companions and others. It is also indicated by what is mentioned that Ibn

[Abbas did. Scholars say that the reason behind this order is that one's hair also prostrates with one. Hence, the Prophet likened the one who prayed with his hair in plaits to one who is tied up as he prays.

In the last hadith in this chapter, No. 910, Ibn [Abbas saw [Abdullah ibn al-Harith praying, with his hair plaited. He [Ibn [Abbas] stood up and started to undo it'. This is a case of enjoining what is right and forbidding what is wrong, and this should be done without delay, as Ibn [Abbas did, he did not leave the matter until [Abdullah had completed his prayer. It also shows that what is discouraged should be pointed out in the same way as forbidding what is unlawful. The hadith makes clear that if people see something unacceptable and can physically stop it then they should do so, as stated in the hadith narrated by Abu Sa[id al-Khudri. It further confirms that a hadith narrated by a single reporter is acceptable, but God knows best.

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i. Related by al-Bukhari, 809, 810, 815, 816 and in a longer version; Abu Dawud, 889 and 890; al-Tirmidhi, 273; al-Nasa'i, 1092, 1112 and 1114; Ibn Majah in shorter versions, 883 and 1040.
i. Related by al-Bukhari, 812; al-Nasa'i, 1095, 1096 and 1097; Ibn Majah in similar wording, 884.
i. Related by Abu Dawud, 891; al-Tirmidhi, 272; al-Nasa'i, 1093 and 1098; Ibn Majah, 885.
i. Related by Abu Dawud, 647; al-Nasa'i, 1113.

CHAPTER 45

POSITION IN PROSTRATION

[911–233]. (Dar al-Salam 0997) Abu Bakr ibn Abi Shaybah narrated:[i] Waki[narrated; from Shu[bah; from Qatadah; from Anas. He said: '**God's Messenger (peace be upon him) said: "Do the prostration properly. Let none of you place his full arms on the floor like a dog does"**'.

حَدَّثَ َنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ، حَدَّثَ َنَا وَكِيعٌ، عَنْ شُعْبَةَ، عَنْ قَتَادَةَ، عَنْ أَنَسٍ قَالَ: قَالَ رَسُولُ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ: «اعْتَدِلُوا فِي السُّجُودِ، وَلاَ يَبْ ْسُطْ أَحَدُكُمْ ذِرَاعَ ْيْهِ انْبِسَاطَ الْكَلْبِ».

[912–000]. (Dar al-Salam 0998) Muhammad ibn al-Muthanna and Ibn Bashshar narrated: Muhammad ibn Ja[far narrated [H]. Also, Yahya ibn Habib narrated to me; Khalid (meaning Ibn al-Harith) narrated; both said: Shu[bah narrated; with the same chain of transmission. However, in Ibn Ja[far's narration: '**Let none of you stretch his arms like a dog does**'.

حَدَّثَنَا مُحَمَّدُ بْنُ الْـمُثَنَّى وَابْنُ بَشَّارٍ قَالا: حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ، ح. قَالَ: وَحَدَّثَنِيهِ يَحْيَى بْنُ حَبِيبٍ، حَدَّثَنَا خَالِدٌ (يَعْنِي ابْنَ الْحَارِثِ) قَالا: حَدَّثَنَا شُعْبَةُ، بِهَذَا الإِسْنَادِ. وَفِي حَدِيثِ ابْنِ جَعْفَرٍ: «وَلاَ يَتَبَسَّطْ أَحَدُكُمْ ذِرَاعَيْهِ انْبِسَاطَ الْكَلْبِ».

[913–234]. (Dar al-Salam 0999) Yahya ibn Yahya narrated: [Ubaydullah ibn Iyad reported; from Iyad; from al-Bara': 'God's Messenger (peace be upon him) said: **"When you prostrate yourself, place your palms on the floor and raise your elbows"**.'

حَدَّثَنَا يَحْيَى بْنُ يَحْيَى، قَالَ: أَخْبَرَنَا عُبَيْدُ اللهِ بْنُ إِيَادٍ، عَنْ إِيَادٍ، عَنِ الْبَرَاءِ قَالَ: قَالَ رَسُولُ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ: «إِذَا سَجَدْتَ فَضَعْ كَفَّيْكَ وَارْفَعْ مِرْفَقَيْكَ».

Text Explanation

The full import of these hadiths is that when we prostrate in prayer we should place our hands on the floor and raise our elbows well off the ground and to both sides, so that a person's armpits would be visible if they were not covered by clothing. Scholars agree that this is a desirable and preferable way. If one does not do so, one does badly but the prayer is still valid, but God knows best.

Scholars say that this position is preferred because it reflects humility and enables the worshipper to place his forehead and nose well on the floor. It is unlike the position of lazy people, because the one who stretches his arms on the floor takes a position similar to that of a dog and that appears to be a casual approach to prayer, but God knows best.

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i. Related by al-Bukhari, 822; Abu Dawud, 897; al-Tirmidhi, 276; al-Nasa'i, 1109.

CHAPTER 46

THE OVERALL PICTURE OF PRAYER

[914–235]. (Dar al-Salam 1000) Qutaybah ibn Sa[id narrated:[i] Bakr (who is Ibn Mudar) narrated; from Ja[far ibn Rabi[ah; from al-A[raj; from [Abdullah ibn Malik ibn Buhaynah; that **‘When God’s Messenger (peace be upon him) prayed, he would put his hands apart so that the whiteness of his armpits were seen**’.

حَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ، حَدَّثَنَا بَكْرٌ (وَهُوَ ابْنُ مُضَرَ) عَنْ جَعْفَرِ بْنِ رَبِيعَةَ، عَنِ الأَعْرَجِ، عَنْ عَبْدِ اللهِ بْنِ مَالِكٍ ابْنِ بُحَيْنَةَ، أَنَّ رَسُولَ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ كَانَ إِذَا صَلَّى فَرَّجَ بَيْنَ يَدَيْهِ حَتَّى يَبْدُوَ بَيَاضُ إِبْطَيْهِ.

[915–236]. (Dar al-Salam 1001) [Amr ibn Sawwad narrated: [Abdullah ibn Wahb reported; [Amr ibn al-Harith and al-Layth ibn Sa[d reported; both from Ja[far ibn Rabi[ah, with the same chain of transmission:

In [Amr ibn al-Harith’s narration: ‘When God’s Messenger prostrated, he would keep his arms apart so that the whiteness of his armpits were seen’.

In al-Layth’s narration: ‘When God’s Messenger prostrated, he would place his hands further from his armpits, and I would see the whiteness of his armpits’.

حَدَّثَنَا عَمْرُو بْنُ سَوَّادٍ، أَخْبَرَنَا عَبْدُ اللهِ بْنُ وَهْبٍ، أَخْبَرَنَا عَمْرُو بْنُ الْحَارِثِ وَاللَّيْثُ بْنُ سَعْدٍ، كِلاَهُمَا عَنْ جَعْفَرِ بْنِ رَبِيعَةَ، بِهَذَا الإِسْنَادِ.

وَفِي رِوَايَةِ عَمْرِو بْنِ الْحَارِثِ كَانَ رَسُولُ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ إِذَا سَجَدَ يُجَنِّحُ فِي سُجُودِهِ حَتَّى يُرَى وَضَحُ إِبْطَيْهِ.

وَفِي رِوَايَةِ اللَّيْثِ أَنَّ رَسُولَ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ كَانَ إِذَا سَجَدَ فَرَّجَ يَدَيْهِ عَنْ إِبْطَيْهِ حَتَّى إِنِّي لأَرَى بَيَاضَ إِبْطَيْهِ.

[916–237]. (Dar al-Salam 1002) Yahya ibn Yahya and Ibn Abi [Umar narrated:[i] both from Sufyan. Yahya said: Sufyan ibn [Uyaynah reported;

from [Ubaydullah ibn [Abdullah ibn al-Asamm; from his uncle Yazid ibn al-Asamm; from Maymunah. She said: '**When the Prophet prostrated, if a small animal wished, it could pass between his arms**'.

حَدَّثَنَا يَحْيَىٰ بْنُ يَحْيَىٰ وَابْنُ أَبِي عُمَرَ، جَمِيعًا عَنْ سُفْيَانَ. قَالَ يَحْيَىٰ: أَخْبَرَنَا سُفْيَانُ بْنُ عُيَيْنَةَ، عَنْ عُبَيْدِ اللهِ بْنِ الأَصَمِّ، عَنْ عَمِّهِ يَزِيد بْنِ الأَصَمِّ عَنْ مَيْمُونَةَ قَالَتْ: «كَانَ النَّبِيُّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ إِذَا سَجَدَ لَوْ شَاءَتْ بَهْمَةٌ أَنْ تَمُرَّ بَيْنَ يَدَيْهِ لَمَرَّتْ».

[917–238]. (Dar al-Salam 1003) **Ishaq** ibn Ibrahim al-Hanzali narrated: Marwan ibn Mu[awiyah al-Fazari reported; [Ubaydullah ibn [Abdullah ibn al-Asamm; from Yazid ibn al-Asamm; that he reported to him from Maymunah, the Prophet's wife. She said: '**When God's Messenger (peace be upon him) prostrated himself, he put his arms apart and the whiteness of his armpits could be seen from behind him. When he sat down, he would lean on his left thigh**'.

حَدَّثَنَا إِسْحَاقُ بْنُ إِبْرَاهِيمَ الْحَنْظَلِيُّ، أَخْبَرَنَا مَرْوَانُ بْنُ مُعَاوِيَةَ الْفَزَارِيُّ قَالَ: حَدَّثَنَا عُبَيْدُ اللهِ بْنُ عَبْدِ اللهِ بْنِ الأَصَمِّ، عَنْ يَزِيد بْنِ الأَصَمِّ، أَنَّهُ أَخْبَرَهُ عَنْ مَيْمُونَةَ، زَوْجِ النَّبِيِّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ قَالَتْ: «كَانَ رَسُولُ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ إِذَا سَجَدَ خَوَّى بِيَدَيْهِ - يَعْنِي ج َنَّحَ - حَتَّى يُرَى وَضَحُ إِبْطَيْهِ مِنْ وَرَائِهِ، وَإِذَا قَعَدَ اطْمَأَنَّ عَلَى فَخِذِهِ الْيُسْرَى».

[918–239]. (Dar al-Salam 1004) Abu Bakr ibn Abi Shaybah, [Amr al-Naqid, Zuhayr ibn Harb and Ishaq ibn Ibrahim narrated ([Amr's text): Waki[(Ishaq said: 'reported' while the others said: 'narrated'); Ja[far ibn Burqan narrated; from Yazid ibn al-Asamm; from Maymunah bint al-Harith. She said: '**When God's Messenger (peace be upon him) prostrated, he kept his arms apart so that whoever was behind him could see his armpits**'.

Waki[said: 'Meaning see their whiteness'.

حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْ ْبَةَ وَعَمْرٌو النَّاقِدُ وَزُهَيْرُ بْنُ حَرْبٍ وَإِسْحَاقُ بْنُ إِبْرَاهِيمَ (وَاللَّفْظُ لِعَمْرٍو) قَالَ إِسْحَاقُ أَخْبَرَنَا، وَقَالَ الآخَرُونَ حَدَّثَنَا وَكِيعٌ، حَدَّثَنَا جَعْفَرُ بْنُ بُرْ ْقَانَ، عَنْ يَزِيدَ بْنِ الأَصَمِّ، عَنْ مَيْمُونَةَ بِ ْنْتِ الْحَارِثِ، قَالَتْ: «كَانَ رَسُولُ اللهِ صَلَّى اللهُ عَ َلَيْهِ وَسَلَّمَ إِذَا سَجَدَ جَافَى حَتَّى يَرَى مَنْ خَلْفَهُ وَضَحَ إِبْطَيْهِ».

قَالَ وَكِيعٌ يَعْنِي بَيَاضَهُمَا.

[919–240]. (Dar al-Salam 1005) Muhammad ibn [Abdullah ibn Numayr narrated:[i] Abu Khalid (meaning al-Ahmar) narrated; from Husayn al-Mu[allim [H]. Also, Ishaq ibn Ibrahim narrated (his text); [Isa ibn Yunus reported; Husayn al-Mu[allim narrated; from Budayl ibn Maysarah; from Abu al-Jawza'; from [A'ishah. She said: '**God's Messenger (peace be upon him) started the prayer with the glorification, *Allahu akbar*, and the recitation [starting with] "All praise be to God, the Lord of all the worlds, or *al-hamdu lillahi rabbil-[alamin*". When he bowed he would neither raise his head nor lower it, but he would keep it in between. When he raised his head after bowing, he would not prostrate himself until he had stood up erect. When he lifted his head after the [first] prostration, he did not go for the [second] prostration until he had sat down properly. He also said the *tashahhud* after each two *rak[ahs*. He placed his left foot horizontally and kept his right foot vertical. He prohibited sitting in the *[uqbat al-shaytan* position, and spreading one's arms on the floor like a wild animal. He finished his prayer with *salam*'.

In Ibn Numayr's narration from Abu Khalid, the prohibited sitting is called *[aqib al-shaytan*.

حَدَّثَنَا مُحَمَّدُ بْنُ عَبْدِ اللهِ بْنِ نُمَيْرٍ، حَدَّثَنَا أَبُو خَالِدٍ (يَعْنِي الأَحْمَرَ) عَنْ حُسَيْنٍ الْـمُعَلِّمِ، ح. قَالَ: وَحَدَّثَنَا إِسْحَاقُ بْنُ إِبْرَاهِيمَ، (وَاللَّفْظُ لَهُ) قَالَ: أَخْبَرَنَا عِيسَى بْنُ يُونُسَ، حَـدَّثَنَا حُسَـيْنٌ الْـمُعَلِّمُ، عَـنْ بُدَيْـلِ بْنِ مَيْسَـرَةَ، عَـنْ أَبِي الْـجَوْزَاءِ، عَنْ عَائِشَةَ قَالَتْ: "كَانَ رَسُـولُ اللهِ صَـلَّى اللهُ عَلَيْـهِ وَسَـلَّمَ يَسْتَفْتِـحُ الصَّـلَاةَ بِالتَّكْبِـيرِ وَالْقِـرَاءَةَ بِـ {الْـحَمْدُ لِلَّهِ رَبِّ الْعَالَـمِينَ}". وَكَانَ إِذَا رَكَعَ لَمْ يُشْخِصْ رَأْسَهُ وَلَمْ يُصَوِّبْهُ، وَلِـكَنْ بَيْنَ ذَلِكَ وَكَانَ إِذَا رَفَعَ رَأْسَهُ مِنَ الرُّكُوعِ لَمْ يَسْجُدْ حَتَّى يَسْتَوِيَ قَائِمًا. وَكَانَ إِذَا رَفَعَ رَأْسَهُ مِنَ السَّجْدَةِ لَمْ يَسْجُدْ حَتَّى يَسْتَوِيَ جَالِسًا. وَكَانَ يَقُولُ فِي كُلِّ رَكْعَتَيْنِ التَّحِيَّةَ، وَكَانَ يَفْرِشُ رِجْلَهُ الْيُسْرَى وَيَنْصِبُ رِجْلَهُ الْيُمْنَى. وَكَانَ يَنْهَى عَنْ عُقْبَةِ الشَّيْطَانِ، وَيَنْهَى أَنْ يَفْتَرِشَ الرَّجُلُ ذِرَاعَيْهِ افْتِرَاشَ السَّبُعِ، وَكَانَ يَخْتِمُ الصَّلَاةَ بِالتَّسْلِيمِ.

وَفِي رِوَايَةِ ابْنِ نُمَيْرٍ عَنْ أَبِي خَالِدٍ: وَكَانَ يَنْهَى عَنْ عَقِبِ الشَّيْطَانِ.

Text Explanation

These hadiths use different Arabic words to describe the position of the Prophet's arms during prostration. However they all give the same picture, which shows that he placed his elbows and the upper parts of his arms

further from his sides. This is further enhanced by the description that a small animal could pass between his arms. The hadith mentioning this uses a word that means a new-born lamb.

Hadith No. 917 mentions that the Prophet leaned on his left thigh when he sat down in prayer. This refers to sitting between the two prostrations in every *rak*[*ah* and sitting for the first *tashahhud*. As for the last *tashahhud*, the recommended practice is to sit on one's left buttock. This is related by al-Bukhari in a hadith narrated by Abu Humayd al-Sa[idi. It is also related by Abu Dawud and al-Tirmidhi among others.

Hadith No. 919 gives us a detailed picture of the Prophet's prayer. It tells us that when the Prophet bowed he neither raised his head nor lowered it much. He preferred a position in between. The hadith specifically mentions the form of sitting called [*uqbat al-shay*t*an*. This involves placing one's buttocks directly on the floor, with one's legs raised up in a vertical position and one's hands stretched on the floor, like a dog and other predator animals might do. The Prophet ordered that we must not sit like this in prayer.

This hadith confirms that the prayer starts with the particular glorification *Allahu akbar*, which is normally referred to as *takbir*. It is confirmed that the Prophet did this and that he said: 'Pray as you have seen me pray'. That this particular glorification must form the start of prayer is the view of Malik, al-Shafi[i and Ahmad as well as the majority of scholars of early and recent generations. Abu Hanifah, however, said that any similar glorification may be used.

In the same hadith, No. 919, [A'ishah mentions that the Prophet started the recitation with *al*-h*amdu lillahi rabbil*-[a*lamin*. This is taken by Malik and other scholars as evidence that the phrase *bismillahi al-Rahmani al-Rahim* is not a part of *al-Fatihah*. Al-Shafi[i and the majority of scholars who say that it is part of *al-Fatihah* respond, saying that the hadith means that the Prophet started reciting the Qur'an by the surah that includes this verse, not by any other surah. In other words, the hadith states the surah that the Prophet started with, and there is plenty of evidence that the *basmalah* is a part of it.

The hadith makes clear that it is a sunnah that when the worshipper bows, his head should be level with his back, neither raised nor lowered. The hadith also shows that when one rises after bowing, one should stand

up well, because the Prophet said: ‘pray as you have seen me pray’. It further tells us that it is a duty to sit between the two prostrations.

[A’ishah mentions that the Prophet ‘said the *tashahhud*’ after each two *rak*[*ahs*. This gives a good basis for the view of Ahmad ibn Hanbal and other Hadith scholars that both the first and the last *tashahhuds* are obligatory. Malik, Abu Hanifah and the majority maintain that both are sunnah, or recommended, not obligatory. Al-Shafi[i says that the first *tashahhud* is a sunnah but the second is obligatory. Ahmad bases his argument on this present hadith, as also on the Prophet’s order, ‘Pray as you have seen me pray’, as also on the hadiths: ‘The Prophet used to teach us the *tashahhud* as he taught us any Qur’anic surah’, and ‘When any of you prays, he should say *al-ta*h*iyy*a*t*’. This is given in the imperative form and an imperative signifies an obligation. The majority argue that the Prophet left the first *tashahhud* and compensated for it by offering two prostrations at the end, which are done when one forgets something. Had the first *tashahhud* been obligatory, it could not have been made up, like other obligatory parts, such as bowing. Since this has been confirmed concerning the first *tashahhud*, the same applies to the second. Moreover, God’s Messenger did not mention it to the bedouin when he taught him what is obligatory in prayer.

[A’ishah then says: ‘He placed his left foot horizontally and kept his right foot vertical’. This means that he sat placing his left foot under him, in the horizontal position. This provides an argument for Abu Hanifah and other scholars who agree with him that when sitting during prayer, one sits on one’s left foot, and this applies to all sittings. Malik considers it sunnah to bring one’s left foot out from underneath one and to sit on one’s left buttock. Al-Shafi[i agrees with Abu Hanifah regarding all sittings except the one that ends with *sal*a*m*, which is done on one’s left buttock. According to al-Shafi[i, there are four sittings: the one between each two prostrations, the rest sitting after each *rak*[*ah* to be followed by standing up, the sitting for the first *tashahhud*, and the one for the last *tashahhud*. Only the last one is done on one’s left buttock, while during the other three one sits on one’s left foot.

A person who joins the congregation late, after the first *rak*[*ah*, sits on his left foot during the imam’s last *tashahhud*, because in his case that *tashahhud* is not followed by *sal*a*m* to finish the prayer since he has to add what he has missed of the prayer. A person who needs to do two

prostrations of *sahw* at the end, to make up for a mistake in prayer, should sit on his left foot, not buttock, during the last *tashahhud*, and when he finishes this *tashahhud* he offers his two prostrations, sits on his left buttock and finishes his prayer with *salam*. These are the details according to the Shafi[i School of *fiqh*.

Imam Abu Hanifah bases his argument on this hadith narrated by [A'ishah and its general applicability. Imam al-Shafi[i cites in support of his views the hadith narrated by Abu Humayd al-Sa[idi and entered in al-Bukhari's anthology. It clearly speaks of sitting on one's left foot in the first *tashahhud* and on one's left buttock at the end of the prayer. He explains [A'ishah's hadith as referring to sittings other than that of the last *tashahhud*, as this would enable implementing all the relevant hadiths.

During prayer, women sit in the same way as men, and we all sit in voluntary prayer in the same way as in obligatory prayer. This is the view of al-Shafi[i, Malik and the majority of scholars. *Q*adi [Iyad states that some early scholars mentioned that a woman should sit cross-legged, while others say this way of sitting is only for voluntary prayers. The correct view is the one we mentioned first; moreover, these sittings are of the same status. If one sits on all occasions on one's left foot, or buttock, or cross-legged, or on one's buttocks, or stretching one's legs, one's prayer is valid, even though such action is contrary to the Sunnah.

[A'ishah then mentions that the Prophet ordered believers not to take the position he called [*uqbat al-shay*t*an*. As we mentioned earlier, this means placing one's buttocks directly on the floor, with one's legs raised up in a vertical position and one's hands stretched out the on the ground, like a dog. Scholars are in agreement that this type of sitting is reprehensible. We also mentioned in the previous chapter the form of sitting with one's arms stretched on the floor, like wild animals do. This is again mentioned in this hadith, and the Prophet has ordered us not to sit like this.

[A'ishah concludes her narration saying that the Prophet 'finished his prayers with *salam*. This provides evidence that the *salam* is obligatory to finish the prayer. This is confirmed by the hadith that quotes the Prophet: 'Pray as you have seen me pray'. However, scholars differ on this point. Malik, al-Shafi[i and Ahmad, as well as the majority of scholars of early and later generations, state that the *salam* is a duty and the prayer would not be valid without it. Abu Hanifah, al-Thawri and al-Awza[i said that it is a sunnah which does not affect the validity of prayer if omitted. Abu Hanifah

said: ‘If a person does something that invalidates the prayer at its end, such as a discharge through one’s private parts, his prayer is valid’. His argument is based on the fact that the Prophet did not mention it to the bedouin when he taught him the duties involved in prayer. The majority of scholars base their argument on what we have mentioned and on the hadith related by Abu Dawud and al-Tirmidhi: ‘The key to prayer is ablution and at its end the *sal*a*m*’. Al-Shafi[i, Abu Hanifah, Ahmad and the majority of scholars say that what is required is two *sal*a*ms*, while Malik and others say that what is required is one *sal*a*m*. This is also mentioned as a weaker view from al-Shafi[i. Those who speak of two *sal*a*ms* consider the second as recommended, or Sunnah. However, some Zahiri and Maliki scholars take the odd view that it is a duty, but this view is contrary to the previous one, which is unanimous, but God knows best.

Transmission

The chain of transmission of the first hadith, No. 914, includes [Abdullah ibn Malik ibn Buhaynah. This formula normally gives the last name as the narrator’s grandfather, but this is not the case here. Buhaynah was Malik’s wife and [Abdullah’s mother.

The chain of transmission of hadith No. 916 includes ‘Sufyan ibn [Uyaynah reported; from [Ubaydullah ibn [Abdullah ibn al-Asamm; from his uncle Yazid ibn al-Asamm’; and the transmission of the following hadith, No. 917, replaces Sufyan by Marwan ibn Mu[awiyah al-Fazari. In both cases, Sufyan and Marwan report from [Ubaydullah ibn [Abdullah. This is how this narrator’s name is mentioned in some original manuscripts, while in others it is mentioned as [Abdullah ibn [Abdullah ibn al-Asamm in both hadiths. In most manuscripts, however, it is [Abdullah in the first hadith and [Ubaydullah in the second. All these variations are correct, because [Abdullah and [Ubaydullah are the two sons of [Abdullah ibn al-Asamm. [Abdullah was older than [Ubaydullah and both report from their uncle Yazid ibn al-Asamm. All this is well known in the books that verify the names of narrators. In his book *Atraf al-Sahihayn*, Khalaf al-Wasiti mentions both narrations as reported by [Abdullah ibn [Abdullah. Both Abu Dawud and Ibn Majah also attribute Sufyan ibn [Uaynah’s narration to [Abdullah but they do not mention the other narration by Marwan. In al-Nasa’i’s *Sunan*, there is a difference, with some versions attributing the

hadith to [Abdullah and others to [Ubaydullah. In his *al-Sunan al-Kubr*a, al-Bayhaqi attributes Ibn [Uyaynah's narration to [Ubaydullah and Marwan al-Fazari's narration to [Abdullah, but God knows best.

The chain of transmission of hadith No. 919 includes Abu al-Jawza' who reports from [A'ishah. Abu al-Jawza' belonged to Basrah and his name was Aws ibn [Abdullah.

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i. Related by al-Bukhari, 390 and 807; al-Nasa'i, 1105.
i. Related by Abu Dawud, 898; al-Nasa'i, 1108 and in similar wording 1146; Ibn Majah, 880.
i. Related by Abu Dawud, 783; Ibn Majah in shorter versions, 812, 869 and 893.

CHAPTER 47

A SCREEN FOR PRAYER

[920–241]. (Dar al-Salam 1006) Yahya ibn Yahya, Qutaybah ibn Sa[id and Abu Bakr ibn Abi Shaybah narrated:[i] Abu al-Ahwas (Yahya said: ‘reported’ and the other two said: ‘narrated’); from Simak; from Musa ibn Talhah; from his father. He said: ‘**God’s Messenger (peace be upon him) said: “If any of you places something like the back of a saddle in front of him, he may pray. He need not care who passes beyond that”**’.

حَدَّثَنَا يَحْيَى بْنُ يَحْيَى وَقُتَيْبَةُ بْنُ سَعِيدٍ وَأَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ. قَالَ يَحْيَى أَخْبَرَنَا، وَقَالَ الآخَرَانِ حَدَّثَنَا أَبُو الأَحْوَصِ، عَنْ سِمَاكٍ، عَنْ مُوسَى بْنِ طَلْحَةَ، عَنْ أَبِيهِ قَالَ: قَالَ رَسُولُ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ: «إِذَا وَضَعَ أَحَدُكُمْ بَيْنَ يَدَيْهِ مِثْلَ مُؤْخِرَةِ الرَّحْلِ فَلْيُصَلِّ وَلاَ يُبَالِ مَنْ مَرَّ وَرَاءَ ذَلِكَ».

[921–242]. (Dar al-Salam 1007) Muhammad ibn [Abdullah ibn Numayr and Ishaq ibn Ibrahim narrated: [Umar ibn [Ubayd al-Tanafisi (Ishaq said: ‘reported’ and Ibn Numayr said: ‘narrated’); from Simak ibn Harb; from Musa ibn Talhah; from his father. He said: ‘**We used to pray and animals might pass in front of us. We mentioned this to God’s Messenger (peace be upon him) and he said: “Let any of you place something like the back of a saddle in front of him. Then whatever passes in front of him does not affect him”**’.

Ibn Numayr said: ‘**Then whoever passes in front of him does not affect him**’.

وَحَدَّثَنَا مُحَمَّدُ بْنُ عَبْدِ اللهِ بْنِ نُمَيْرٍ وَإِسْحَاقُ بْنُ إِبْرَاهِيمَ. قَالَ إِسْحَاقُ أَخْبَرَنَا، وَقَالَ ابْنُ نُمَيْرٍ حَدَّثَنَا عُمَرُ بْنُ عُبَيْدٍ الطَّنَافِسِيُّ، عَنْ سِمَاكِ بْنِ حَرْبٍ، عَنْ مُوسَى بْنِ طَلْحَةَ، عَنْ أَبِيهِ قَالَ: كُنَّا نُصَلِّي وَالدَّوَابُّ تَمُرُّ بَيْنَ أَيْدِينَا، فَذَكَرْنَا ذَلِكَ لِرَسُولِ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ، فَقَالَ: «مِثْلُ مُؤْخِرَةِ الرَّحْلِ تَكُونُ بَيْنَ يَدَىْ أَحَدِكُمْ ثُمَّ لاَ يَضُرُّهُ مَا مَرَّ بَيْنَ يَدَيْهِ».

وَقَالَ ابْنُ نُمَيْرٍ: «فَلاَ يَضُرُّهُ مَنْ مَرَّ بَيْنَ يَدَيْهِ».

[922–243]. (Dar al-Salam 1008) Zuhayr ibn Harb narrated:[i] [Abdullah ibn Yazid narrated; Sa[id ibn Abi Ayyub reported; from Abu al-Aswad; from [Urwah; from [A'ishah; that she said: '**God's Messenger (peace be upon him) was asked about the screen in front of a praying person. He said: "Something like the back of a saddle"**'.

حَدَّثَنَا زُهَيْرُ بْنُ حَرْبٍ، حَدَّثَنَا عَبْدُ اللهِ بْنُ يَزِيدَ، أَخْبَرَنَا سَعِيدُ بْنُ أَبِي أَيُّوبَ، عَنْ أَبِي الأَسْوَدِ، عَنْ عُرْوَةَ، عَنْ عَائِشَةَ أَنَّهَا قَالَتْ: "سُئِلَ رَسُولُ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ عَنْ سُتْرَةِ الْمُصَلِّي"، فَقَالَ: «مِثْلُ مُؤْخِرَةِ الرَّحْلِ».

[923–244]. (Dar al-Salam 1009) Muhammad ibn [Abdullah ibn Numayr narrated: [Abdullah ibn Yazid narrated; Haywah reported; from Abu al-Aswad Muhammad ibn [Abd al-Rahman; from [Urwah; from [A'ishah; that '**During the Expedition of Tabuk, God's Messenger (peace be upon him) was asked about the screen in front of a praying person. He said: "Something like the back of a saddle"**'.

حَدَّثَنَا مُحَمَّدُ بْنُ عَبْدِ اللهِ بْنِ نُمَيْرٍ، حَدَّثَنَا عَبْدُ اللهِ بْنُ يَزِيدَ، أَخْبَرَنَا حَيْوَةُ، عَنْ أَبِي الأَسْوَدِ مُحَمَّدِ بْنِ عَبْدِ الرَّحْمَنِ، عَنْ عُرْوَةَ، عَنْ عَائِشَةَ أَنَّ رَسُولَ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ سُئِلَ فِي غَزْوَةِ تَبُوكَ عَنْ سُتْرَةِ الْمُصَلِّي فَقَالَ: «كَمُؤْخِرَةِ الرَّحْلِ».

[924–245]. (Dar al-Salam 1010) Muhammad ibn al-Muthanna narrated:[i] [Abdullah ibn Numayr narrated [H]. Also, Ibn Numayr narrated (his text); my father narrated; [Ubaydullah; from Nafi[narrated; from Ibn [Umar that '**When God's Messenger went out [for prayer] on an Eid day, he would order that a spear be placed in front of him and he would pray towards it, and the people behind him. He also used to do this when he travelled. Hence, leaders used to do the same**'.

حَدَّثَنَا مُحَمَّدُ بْنُ الْمُثَنَّى، حَدَّثَنَا عَبْدُ اللهِ بْنُ نُمَيْرٍ، ح. وَحَدَّثَنَا ابْنُ نُمَيْرٍ (وَاللَّفْظُ لَهُ)، حَدَّثَنَا أَبِي، حَدَّثَنَا عُبَيْدُ اللهِ، عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ، أَنَّ رَسُولَ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ كَانَ إِذَا خَرَجَ يَوْمَ الْعِيدِ أَمَرَ بِالْحَرْبَةِ فَتُوضَعُ بَيْنَ يَدَيْهِ، فَيُصَلِّي إِلَيْهَا وَالنَّاسُ وَرَاءَهُ. وَكَانَ يَفْعَلُ ذَلِكَ فِي السَّفَرِ. فَمِنْ ثَمَّ اتَّخَذَهَا الأُمَرَاءُ.

[925–246]. (Dar al-Salam 1011) Abu Bakr ibn Abi Shaybah and Ibn Numayr narrated: both said: Muhammad ibn Bishr narrated; [Ubaydullah;

from Nafi[narrated; from Ibn [Umar that ‘**The Prophet used to stick (Abu Bakr said “thrust”) a staff and pray towards it**’.

Ibn Abi Shaybah adds: [Ubaydullah said: ‘That is a spear’.

حَد ّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَابْنُ، نُمَيْرٍ، قَالا: حَدَّث َنَا مُحَمَّدُ بْنُ بِشْرٍ، حَدَّثَنَا عُبَيْدُ اللهِ، عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ، أَنَّ النَّبِيَّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ كَانَ يَرْكُزُ - وَ قَالَ أَبُو بَكْرٍ يَغْرِزُ - الْعَنَزَةَ وَيُصَلِّي إِلَيْهَا.

زَادَ ابْنُ أَبِي شَيْبَةَ: قَالَ عُبَيْدُ اللهِ: وَهْىَ الْحَرْبَةُ.

[926–247]. (Dar al-Salam 1012) Ahmad ibn Hanbal narrated:[i] Mu[tamir ibn Sulayman narrated; from [Ubaydullah; from Nafi[; from Ibn [Umar that ‘**The Prophet used to place his shecamel in front of him and he prayed towards it**’.

حَدَّثَنَا أَحْمَدُ بْنُ حَنْبَلٍ، حَدَّثَنَا مُعْتَمِرُ بْنُ سُلَيْمَانَ، عَنْ عُبَيْدِ اللهِ، عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ، أَنّ النَّبِيَّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ كَانَ يَعْرِضُ رَاحِلَتَهُ وَهُوَ يُصَلِّي إِلَيْهَا.

[927–248]. (Dar al-Salam 1013) Abu Bakr ibn Abi Shaybah and Ibn Numayr narrated:[ii] both said: Abu Khalid al-Ahmar narrated; from [Ubaydullah; from Nafi[; from Ibn [Umar that ‘**The Prophet (peace be upon him) used to pray with his shecamel in front of him**’.

Ibn Numayr said: ‘**The Prophet (peace be upon him) prayed towards a camel**’.

حَدَّثَنَا أَبُو بَ َكْرِ بْنُ أَبِي شَيْبَ َةَ وَابْنُ نُمَيْرٍ قَالا: حَدَّثَنَا أَبُو خَالِدٍ الأَحْمَرُ، عَنْ عُبَيْدِ اللهِ، عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ، أَنَّ النَّبِيّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ كَانَ يُصَلِّي إِلَى رَاحِلَتِهِ.

وَقَالَ ابْنُ نُمَيْرٍ إِنَّ النَّبِيَّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ صَلَّى إِلَى بَعِيرٍ.

[928–249]. (Dar al-Salam 1014) Abu Bakr ibn Abi Shaybah and Zuhayr ibn Harb narrated:[iii] both from Waki[. Zuhayr said: Waki[narrated; Sufyan narrated; [Awn ibn Abi Juhayfah narrated; from his father. He said: ‘**I went to see the Prophet (peace be upon him) at Makkah. He was at al-Abtah, in a small, red tent made of leather. Bilal brought him [water for] his ablution. Some got a drop and others a sprinkle. The Prophet came out**

wearing a red suit, and I can almost see the whiteness of his shins. He performed his ablution, and then Bilal called the *adhan*. I carefully watched his mouth this and that side (he said: to the right and left) as he said *hayyya [ala salah; hayyya [ala al-falah*. Then a staff was stuck for him. He came forward and prayed Zuhr in two *rak[ahs*. A donkey or a dog might pass before him and it would not be barred. He then prayed [Asr in two *rak[ahs*. He continued to offer these prayers in two *rak[ahs* until he returned to Madinah'.

حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَي ْبَةَ، وَزُهَيْرُ بْنُ حَرْبٍ، جَمِيعًا عَنْ وَكِيعٍ. قَالَ زُهَيْرٌ حَدَّث َنَا وَكِيعٌ، حَدَّثَنَا سُفْيَانُ، حَدَّثَنَا عَوْنُ بْنُ أَبِي جُحَي ْفَةَ، عَنْ أَبِيهِ قَالَ: "أَتَيْتُ النَّبِيَّ صَلَّى اللهُ ع َلَيْهِ وَسَلَّمَ بِمَكَّةَ، وَهُوَ بِالأَبْطَحِ، فِي قُبَّةٍ لَهُ حَمْرَاءَ مِنْ أَدَمٍ. قالَ: فَخَرَجَ بِلاَلٌ بِوَضُوئِهِ، فَمِنْ نَائِلٍ وَنَاضِحٍ. قَال: فَخَرَجَ النَّبِيُّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ عَلَيْهِ حُلَّةٌ حَمْرَاءُ، كَأَنِّي أَنْظُرُ إِلَى بَيَاضِ سَاقَيْهِ. قال: فَتَوَضَّأَ وَأَذَّنَ بِلاَلٌ. قَالَ: فَجَ َلْتُ أَتَتَبَّعُ فَاهُ هَا هُنَا وَهَا هُنَا. يَقُولُ يَمِينًا وَشِمَالاً. يَقُولُ: حَيَّ عَلَى الصَّلاَةِ، حَيَّ عَلَى الْفَلاَحِ. قال: ثُمَّ رُكِزَتْ لَهُ عَنَزَةٌ فَتَقَدَّمَ فَصَلَّى الظُّهْرَ رَكْعَتَيْنِ يَمُرُّ بَيْنَ يَدَيْهِ الْحِمَارُ وَالْكَلْبُ، لاَ يُمْنَعُ. ثُمَّ صَلَّى الْعَصْرَ رَكْعَتَيْنِ. ثُمَّ لَمْ يَزَلْ يُصَلِّي رَكْعَتَيْنِ حَتَّى رَجَعَ إِلَى الْمَدِينَةِ".

[929–250]. (Dar al-Salam 1015) Muhammad ibn Hatim narrated to me:[i] Bahz narrated; [Umar ibn Abi Za'idah narrated; [Awn ibn Abi Juhayfah narrated; that his father saw God's Messenger in a small red tent made of leather. **'And I saw Bilal bring out [water for] ablution. I saw the people scrambling for that water. Whoever took a drop rubbed himself with it, and the one who got nothing took from the wetness of the person close to him. I then saw Bilal bring out a staff and stick it into the ground. God's Messenger (peace be upon him) came out wearing a red suit, raising his garment. He prayed towards the staff, leading the people in a prayer of two *rak[ahs*, and I saw people and animals passing close to the staff**'.

حَدَّثَنِي مُحَمَّدُ بْنُ حَاتِمٍ، حَدَّثَنَا بَهْزٌ، حَدَّثَنَا عُمَرُ بْنُ أَبِي زَائِدَةَ، حَدَّثَنَا عَوْنُ بْنُ أَبِي جُحَيْفَةَ، أَنَّ أَبَاهُ رَأَى رَسُولَ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ فِي قُبَّةٍ حَمْرَاءَ مِنْ أَدَمٍ. وَرَأَيْتُ بِلاَلاً أَخْرَجَ وَضُوءًا فَرَأَيْتُ النَّاسِ يَبْتَدِرُونَ ذَلِكَ الْوَضُوءَ فَمَنْ أَصَابَ مِنْهُ شَيْئًا تَمَسَّحَ بِهِ، وَمَنْ لَمْ يُصِبْ مِنْهُ أَخَذَ مِنْ بَلَلِ يَدِ صَاحِبِهِ. ثُمَّ رَأَيْتُ بِلاَلاً أَخْرَجَ عَنَزَةً فَرَكَزَهَا. وَخَرَجَ رَسُولُ اللهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فِي حُلَّةٍ حَمْرَاءَ

مُشَمِّرًا، فَصَلَّى إِلَى الْعَنَزَةِ بِالنَّاسِ رَكْعَتَيْنِ. وَرَأَيْتُ النَّاسَ وَالدَّوَابَّ يَمُرُّونَ بَيْنَ يَدَيِ الْعَنَزَةِ.

[930–251]. (Dar al-Salam 1016) Ishaq ibn Mansur and [Abd ibn Humayd narrated to me:[i] both said: Ja[far ibn [Awn reported; Abu [Umays reported [H]. Also, al-Qasim ibn Zakariyya' narrated to me; Husayn ibn [Ali narrated; from Za'idah; Malik ibn Mighwal narrated; both from [Awn ibn Abi Juhayfah; from his father; from the Prophet (peace be upon him): **similar to the narrations by Sufyan and [Umar ibn Abi Za'idah, with some of them adding something or another. In Malik ibn Mighwal's narration: 'When it was midday, Bilal came out and called the prayer'.**

حَدَّثَنِي إِسْحَاقُ بْنُ مَنْصُورٍ وَعَبْدُ بْنُ حُمَيْدٍ، قَالا: أَخْبَرَنَا جَعْفَرُ بْنُ عَوْنٍ، أَخْبَرَنَا أَبُو عُمَيْسٍ، ح. وَحَدَّثَنِي الْقَاسِمُ بْنُ زَكَرِيَّاءَ، حَدَّثَنَا حُسَيْنُ بْنُ عَلِيٍّ، عَنْ زَائِدَةَ، قَالَ: حَدَّثَنَا مَالِكُ بْنُ مِغْوَلٍ، كِلاَهُمَا عَنْ عَوْنِ بْنِ أَبِي جُحَيْفَةَ، عَنْ أَبِيهِ، عَنِ النَّبِيِّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ، بِنَحْوِ حَدِيثِ سُفْيَانَ وَعُمَرَ بْنِ أَبِي زَائِدَةَ، يَزِيدُ بَعْضُهُمْ عَلَى بَعْضٍ. وَفِي حَدِيثِ مَالِكِ بْنِ مِغْوَلٍ: فَلَمَّا كَانَ بِالْهَاجِرَةِ خَرَجَ بِلاَلٌ فَنَادَى بِالصَّلاَةِ.

[931–252]. (Dar al-Salam 1017) Muhammad ibn al-Muthanna and Muhammad ibn Bashshar narrated:[i] Ibn al-Muthanna said: Muhammad ibn Ja[far narrated; Shu[bah narrated; from al-Hakam. He said: I heard Abu Juhayfah say: '**God's Messenger (peace be upon him) went out at midday to al-Batha' where he performed the ablution and prayed Zuhr in two *rak[ahs* and [Asr in two *rak[ahs*. He had a staff in front of him**'.

Shu[bah said: '[**Awn added in the narration from his father Abu Juhayfah: "A woman or a donkey might pass in front of him"**'.

حَدَّثَنَا مُحَمَّدُ بْنُ الْمُثَنَّى وَمُحَمَّدُ بْنُ بَشَّارٍ، قَالَ ابْنُ الْمُثَنَّى: حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ، حَدَّثَنَا شُعْبَةُ، عَنِ الْحَكَمِ، قَالَ: سَمِعْتُ أَبَا جُحَيْفَةَ قَالَ: خَرَجَ رَسُولُ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ بِالْهَاجِرَةِ إِلَى الْبَطْحَاءِ، فَتَوَضَّأَ فَصَلَّى الظُّهْرَ رَكْعَتَيْنِ، وَالْعَصْرَ رَكْعَتَيْنِ، وَبَيْنَ يَدَيْهِ عَنَزَةٌ.

قَالَ شُعْبَةُ وَزَادَ فِيهِ عَوْنٌ عَنْ أَبِيهِ أَبِي جُحَيْفَةَ: وَكَانَ يَمُرُّ مِنْ وَرَائِهَا الْمَرْأَةُ وَالْحِمَارُ.

[932–253]. (Dar al-Salam 1018) Zuhayr ibn Harb and Muhammad ibn Hatim narrated to me: both said: Ibn Mahdi narrated; Shu[bah narrated with

both chains of transmission: **the same text. He added in al-Hakam's narration: 'People were keen to take a drop of the rest of his ablution water'.**

وَحَدَّثَنِي زُهَيْرُ بْنُ حَرْبٍ وَمُحَمَّدُ بْنُ حَاتِمٍ، قَالا: حَدَّثَنَا ابْنُ مَهْدِيٍّ، حَدَّثَنَا شُعْبَةُ، بِالإِسْنَادَيْنِ جَمِيعًا مِثْلَهُ. وَزَادَ فِي حَدِيثِ الْحَكَمِ فَجَعَلَ النَّاسُ يَأْخُذُونَ مِنْ فَضْلِ وَضُوئِهِ.

[933–254]. (Dar al-Salam 1019) Yahya ibn Yahya narrated:[ii] I read out to Malik; from Ibn Shihab; from [Ubaydullah ibn [Abdullah; from Ibn [Abbas. He said: '**I came riding a female donkey. I was then approaching puberty. God's Messenger (peace be upon him) was leading the prayer in Mina. I passed in front of a row and dismounted. I let the donkey loose and joined the row. No one objected to what I did**'.

حَدَّثَنَا يَحْيَى بْنُ يَحْيَى، قَالَ قَرَأْتُ عَلَى مَالِكٍ عَنِ ابْنِ شِهَابٍ، عَنْ عُبَيْدِ اللهِ بْنِ عَبْدِ اللهِ، عَنِ ابْنِ عَبَّاسٍ قَالَ: "أَقْبَلْتُ رَاكِبًا عَلَى أَتَانٍ، وَأَنَا يَوْمَئِذٍ قَدْ نَاهَزْتُ الاِحْتِلاَمَ، وَرَسُولُ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ يُصَلِّي بِالنَّاسِ بِمِنًى، فَمَرَرْتُ بَيْنَ يَدَيِ الصَّفِّ، فَنَزَلْتُ فَأَرْسَلْتُ الأَتَانَ تَرْتَعُ، وَدَخَلْتُ فِي الصَّفِّ فَلَمْ يُنْكِرْ ذَلِكَ عَلَيَّ أَحَدٌ".

[934–255]. (Dar al-Salam 1020) Harmalah ibn Yahya narrated: Ibn Wahb reported; Yunus reported to me; from Ibn Shihab; [Ubaydullah ibn [Abdullah ibn [Utbah reported to me; that **[Abdullah ibn [Abbas told him that he came over riding a donkey. 'God's Messenger was leading the prayer in Mina, during the Farewell Pilgrimage. The donkey passed in front of a part of the row. He then dismounted and joined the row'.**

حَدَّثَنَا حَرْمَلَةُ بْنُ يَحْيَى، أَخْبَرَنَا ابْنُ وَهْبٍ، أَخْبَرَنِي يُونُسُ، عَنِ ابْنِ شِهَابٍ، أَخْبَرَنِي عُبَيْدُ اللهِ بْنُ عَبْدِ اللهِ بْنِ عُتْبَةَ، أَنَّ عَبْدَ اللهِ بْنَ عَبَّاسٍ أَخْبَرَهُ أَنَّهُ أَقْبَلَ يَسِيرُ عَلَى حِمَارٍ، وَرَسُولُ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ قَائِمٌ يُصَلِّي بِمِنًى فِي حَجَّةِ الْوَدَاعِ، يُصَلِّي بِالنَّاسِ. قَالَ: "فَسَارَ الْحِمَارُ بَيْنَ يَدَىْ بَعْضِ الصَّفِّ، ثُمَّ نَزَلَ عَنْهُ فَصَفَّ مَعَ النَّاسِ".

[935–256]. (Dar al-Salam 1021) Yahya ibn Yahya, [Amr al-Naqid and Ishaq ibn Ibrahim narrated: from Ibn [Uyaynah; from al-Zuhri, with the same chain of transmission. He said: '**As the Prophet was praying at [Arafat**'.

حَدَّثَنَا يَحْيَى بْنُ يَحْيَى وَعَمْرٌو النَّاقِدُ وَإِسْحَاقُ بْنُ إِبْرَاهِيمَ، عَنِ ابْنِ عُيَيْنَةَ، عَنِ الزُّهْرِيِّ بِهَذَا الإِسْنَادِ. قَالَ: وَالنَّبِيُّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ يُصَلِّي بِعَرَفَةَ.

[936–257]. (Dar al-Salam 1022) Ishaq ibn Ibrahim and [Abd ibn Humayd narrated: [Abd al-Razzaq reported; Ma[mar reported; from al-Zuhri, with the same chain of transmission. **He did not mention Mina or [Arafat, but said 'during the Farewell Pilgrimage, or on the day of the takeover of Makkah'.**

حَدَّثَنَا إِسْحَاقُ بْنُ إِبْرَاهِيمَ وَعَبْدُ بْنُ حُمَيْدٍ، قَالا: أَخْبَرَنَا عَبْدُ الرَّزَّاقِ، أَخْبَرَنَا مَعْمَرٌ، عَنِ الزُّهْرِيِّ، بِهَذَا الإِسْنَادِ. وَلَمْ يَذْكُرْ فِيهِ مِنًى وَلاَ عَرَفَةَ. وَقَالَ فِي حَجَّةِ الْوَدَاعِ أَوْ يَوْمَ الْفَتْحِ.

Text Explanation

These hadiths encourage having something to screen a person when he is offering his prayer, and that the minimum screen is like the stick at the back of a camel's saddle, which is normally around two-thirds of an arm's length. A screen is considered to be in place with whatever the worshipper puts before him. Malik, however, makes it a condition that it should be at least as wide as a spear. Scholars say that the purpose of having such an article is to be aware that one should not look at what is beyond it, and that it should prevent anyone passing close to the worshipper. *Q*adi [Iyad says that this hadith clearly indicates that it is not sufficient to draw a line on the ground in front of the person praying. He adds:

> A hadith is narrated mentioning drawing a line, and Ahmad ibn Hanbal (may God bestow mercy on him) approves it, yet the hadith is lacking in authenticity. Moreover, different views are expressed about it. Some say that it should be like a bracket, while others say that it should be straight in front and towards the *qiblah*. It is also said that it should stretch from the right side of the worshipper towards his left. However, Malik and the majority of scholars do not approve of just drawing a line.

The hadith mentioning the line is related by Abu Dawud, and it lacks authenticity and suffers some confusion. Different reports are given about al-Shafi[i's view on this point. According to Harmalah's *Sunan* [summing up al-Shafi[i's new rulings] and also to al-Shafi[i's old rulings, it is desirable, but according to what is reported by al-Buwayti of his latest rulings, he disapproves of it. Yet the majority of his associates consider it desirable. The hadith that mentions the back of the saddle does not provide any evidence that drawing a line is unacceptable, but God knows best.

Our Shafi[i scholars say that when one prays, one should be close to the screening object, so that the distance from it should not be more than three arm lengths. If one does not find a staff or similar object, one should stack a few stones, or a heap of dust, or any object. Otherwise, one may place a prayer mat. If one has nothing of this, then draw a line on the ground. If one is praying with a screen, one should prevent anyone else from passing between one and the screen or the line. It is forbidden for anyone to so pass. If there is no screen, or one is a long distance from it, some scholars say it is permissable to prevent anyone from passing, but the more correct view is that this is not permissable because the person praying is at fault. In this case it is not reprehensible, let alone forbidden, to pass between the worshipper and his screen.

If a newcomer finds a gap in the front row, he may walk in front of the second row to fill that gap, because those in the second row have fallen short of their duty to fill it. It is desirable that the screen be placed to the worshipper's right or left, and that one is not too close to it, but God knows best.

In hadith No. 926, the Prophet is said to have placed his shecamel in front of him and prayed towards it. This means that he placed it across so that it was between him and the *qiblah*. This hadith shows that it is permissible to pray with an animal in front of us, and also that it is permissible to pray close to a camel. This is different from praying in a camel stable, which is reprehensible according to authentic hadiths because camels are likely to be disturbed and this would distract the worshipper.

The narrator of hadith No. 928 mentions that people were keen to take some of the water the Prophet used for his ablution: 'some got a drop and others a sprinkle'. This means that some people managed to take a little of that water, while others got what their friends sprinkled over them of what they themselves had. This is the meaning of what is mentioned in the next

hadith that whoever could not get a drop of water, took from the wetness of someone else's hand.

The same hadith mentions: 'Some got a drop and others a sprinkle. The Prophet came out wearing a red suit … He performed his ablution'. Things are not mentioned in the right sequence here. It should be that the Prophet performed his ablution, then people went for what was left of the water he used, as mentioned in another hadith. Some of them got a drop and others a sprinkle. This suggests that it is appropriate to seek the blessing of what devout people use, and to use what is left of their water, food, drink and clothing.[i]

The hadith mentions that the Prophet was wearing a red suit. A suit consists of two pieces, and it must be so. A garment made of one piece cannot be described as a suit. The statement makes clear that it is permissible to wear red clothes. The narrator then says: 'I can almost see the whiteness of his shins'. This makes it clear that the shin is not part of what must be covered of a man's body. This is unanimously agreed upon.

'Bilal called the *adh*a*n*'. This shows that it is right to make the call to prayer during travel. Al-Shafi[i said: 'I do not dislike omitting it during travel in the same way as I dislike its omission at home, because in travel, duties are reduced'. The narrator adds: 'Bilal called the *adh*a*n*. I carefully watched his mouth this and that side (he said: to the right and left) as he said h*ayi* [*al*a *sal*a*h;* h*ayi* [*al*a *al-fal*ah'. These two phrases mean: 'Come to prayer; come to success'. This shows that it is a recommended practice when saying these phrases to turn one's head and neck to the right and left. Our scholars say that the caller must not turn his feet or his chest away from the *qiblah*; he only turns his head and neck. Scholars differ as to how the caller should turn, giving three different views. The most correct of these, which is subscribed to by the majority, is that he says the first phrase, h*ayi* [*al*a *sal*a*h*, twice turning right, then he turns left and says, h*ayi* [*al*a *al-fal*ah, twice. The second view is that he says, h*ayi* [*al*a *sal*a*h*, once to his right and once to his left, then he says, h*ayi* [*al*a *al-fal*ah, in the same way, once to the right and once to the left. The third view suggests that he says, h*ayi* [*al*a *sal*a*h*, turning to the right then faces the *qiblah*, before turning again to the right and says the same phrase again. He then turns to the left and says, h*ayi* [*al*a *al-fal*ah, once, faces the *qiblah*, turns to the left again and repeats the same phrase.

‘Then a staff was stuck for him’. This is a particular type of stick with a piece of iron at the bottom. The hadith shows that it is permissible for the imam to have the help of someone else to place the staff for him and to make other arrangements. The hadith then mentions that the Prophet offered Zuhr Prayer in two *rak*[*ahs*. This makes clear that it is preferable to shorten prayer during travel, even when one is close to a town, unless one intends to stay for four days or longer.

The hadith then mentions that ‘a donkey or a dog might pass before him and it would not be barred’. This means that they passed beyond the screen, between it and the *qiblah*, as clearly explained in the hadith Nos 929 and 931 which state that people, women and animals passed behind it. The same is expressed in the first hadith, No. 920.

In hadith No. 929, the Prophet is said to have come out wearing a red suit and raising his lower garment. This means that he raised it to the middle of his shin, as the narrator of the previous hadith said that he could see the whiteness of his shins. This statement means raising one’s robe above the ankles.

Hadith No. 931 says: ‘God’s Messenger (peace be upon him) went out at midday to al-Batha’ where he performed the ablution and prayed Zuhr in two *rak*[*ahs* and [Asr in two *rak*[*ahs*. He had a staff in front of him’. This hadith provides evidence that shortening the prayer and offering two obligatory prayers at the same time is right during travel. The hadith suggests that if a traveller wishes to combine prayers and he is taking a rest during the time of the first of the two prayers, it is preferable for him to bring the second forward and offer the two together. If he is on the move, then the preferable option is to delay the first and offer it later during the time of the second prayer. This is illustrated in hadiths and it is more convenient for the traveller.

In hadith No. 933, Ibn [Abbas says: ‘I came riding a female donkey. I was then approaching puberty’, while in the following hadith he says that he just mentions riding a donkey. The second hadith merely mentions the type of animal, without specifying its sex. Scholars differ concerning Ibn [Abbas’s age at the time when the Prophet passed away. It is said that he was ten, thirteen or fifteen. The last one is mentioned by Sa[id ibn Jubayr, quoting Ibn [Abbas himself. Ahmad ibn Hanbal confirms this last one, saying that it is correct.

The hadith shows that prayer by a child is valid, and that the imam's screen serves for those who are praying behind him. However, scholars differ as to whether the screen serves for the imam and the congregation at the same time, or whether that it is a screen for the imam, and that the imam himself is the screen for the congregation. They agree, however, that the whole congregation are praying behind a screen. Scholars agree that having a screen is needed if the worshipper is praying at a place where people are likely to pass in front of his position. They differ with regard to one who is praying at a place where it is unlikely that anyone may pass in front. These two views are expressed in the Maliki School of *fiqh*. According to our school, it is preferable in all situations because the hadiths mentioning a screen are applicable generally, and having a screen limits the worshipper's vision and prevents Satan from passing and trying to spoil his prayer, as indicated by hadiths.

Hadith No. 934 mentions that Ibn [Abbas came over when the Prophet was praying at Mina, while the following hadith, No. 935, mentions that it was at Arafat. This is understood to indicate two different cases. In hadith No. 934, this is stated to be during the Farewell Pilgrimage, while hadith No. 936 mentions the Farewell Pilgrimage or the time of the takeover of Makkah. The correct scenario is that it was during the Farewell Pilgrimage.

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i. Related by Abu Dawud, 685; al-Tirmidhi, 335; Ibn Majah, 940.
i. Related by al-Nasa'i, 745.
i. Related by al-Bukhari, 494; Abu Dawud, 687.
i. Related by al-Bukhari in a longer version, 507.
ii. Related by Abu Dawud, 692; al-Tirmidhi in a longer version, 352.
iii. Related by Abu Dawud, 520; al-Tirmidhi, 197; al-Nasa'i in a shorter version, 5393.
i. Related by al-Bukhari, 375, 5786 and in a shorter version 5859.
i. Related by al-Bukhari, 633 and 3566.
i. Related by al-Bukhari in a longer version, 187, 501 and 3553; al-Nasa'i, 469.
ii. Related by al-Bukhari, 76, 493, 861, 1857 and 4412; Abu Dawud. 715; al-Tirmidhi, 337; al-Nasa'i in similar wording, 751; Ibn Majah, 947.
i. This may be carrying things a little too far. No one can be certain that another person is truly devout, because no one knows how sincere another person is. The Prophet's case is different. Therefore, we cannot apply to other people what was permissible in his personal case.

CHAPTER 48

STOPPING ANYONE PASSING IN FRONT OF A PRAYING PERSON

[937–258]. (Dar al-Salam 1023) Yahya ibn Yahya narrated:[i] I read out to Malik; from Zayd ibn Aslam; from [Abd al-Rahman ibn Abi Sa[id; from Abu Sa[id al-Khudri, that God's Messenger (peace be upon him) said: '**If any of you is praying, he should not let anyone pass in front of him, and should prevent him as well as he can. If that person refuses, he should physically stop him. He is only a devil**'.

حَدَّثَنَا يَحْيَى بْنُ يَحْيَى قَالَ: قَرَأْتُ عَلَى مَالِكٍ عَنْ زَيْدِ بْنِ أَسْلَمَ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ أَبِي سَعِيدٍ، عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ، أَنَّ رَسُولَ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ قَالَ: «إِذَا كَانَ أَحَدُكُمْ يُصَلِّي فَلاَ يَدَعْ أَحَدًا يَمُرُّ بَيْنَ يَدَيْهِ، وَلْيَدْرَأْهُ مَا اسْتَطَاعَ. فَإِنْ أَبَى فَلْيُقَاتِلْهُ، فَإِنَّمَا هُوَ شَيْطَانٌ".

[938–259]. (Dar al-Salam 1024) Shyban ibn Farrukh narrated:[ii] Sulayman ibn al-Mughirah narrated; Ibn Hilal (meaning Humayd) narrated. He said: As I was discussing a hadith with a friend of mine, Abu Salih al-Samman said: I will narrate to you what I heard Abu Sa[id say and what I saw him do. '**I was with Abu Sa[id on a Friday when he was praying towards something that screened him from people, when a young man from the clan of Abu Mu[ayt came over and wanted to pass in front of him. Abu Sa[id pushed him in his neck. The young man looked around and could not find a way to cross except in front of Abu Sa[id, and he tried again. Abu Sa[id pushed him harder in the neck. He stood up and said some verbal abuse against Abu Sa[id. He then pushed his way through the people and left. He went to Marwan and complained to him. Then Abu Sa[id went to Marwan and Marwan said to him: "Why did you do that to your nephew? He came complaining about you". Abu Sa[id said: "I heard God's Messenger (peace be upon him) say: 'If any of you prays towards something that screens him from other people and someone**

wants to pass across in front of him, let him push him in the neck. If he persists, he should physically prevent him. He is only a devil’”.’

حَدَّثَنَا شَيْبَانُ بْنُ فَرُّوخَ، حَدَّثَنَا سُلَيْمَانُ بْنُ الْـمُغِيرَةِ، حَدَّثَنَا ابْنُ هِلاَلٍ (يَعْنِي مُمَيْدًا) قَالَ: «بَيْنَمَا أَنَا وَصَاحِبٌ لِي نَتَذَاكَرُ حَدِيثًا، إِذْ قَالَ أَبُو صَالِحٍ السَّمَّانُ أَنَا أُحَدِّثُكَ، مَا سَمِعْتُ مِنْ أَبِي سَعِيدٍ وَرَأَيْتُ مِنْهُ. قَالَ: بَيْنَمَا أَنَا مَعَ أَبِي سَعِيدٍ، يُصَلِّي يَوْمَ الْجُمُعَةِ إِلَى شَيْءٍ يَسْتُرُهُ مِنَ النَّاسِ إِذْ جَاءَ رَجُلٌ شَابٌّ مِنْ بَنِي أَبِي مُعَيْطٍ أَرَادَ أَنْ يَجْتَازَ بَيْنَ يَدَيْهِ، فَدَفَعَ فِي نَحْرِهِ، فَنَظَرَ فَلَمْ يَجِدْ مَسَاغًا إِلاَّ بَيْنَ يَدَيْ أَبِي سَعِيدٍ، فَعَادَ، فَدَفَعَ فِي نَحْرِهِ أَشَدَّ مِنَ الدَّفْعَةِ الأُولَى، فَمَثَلَ قَائِمًا. فَنَالَ مِنْ أَبِي سَعِيدٍ، ثُمَّ زَاحَمَ النَّاسَ فَخَرَجَ. فَدَخَلَ عَلَى مَرْوَانَ، فَشَكَا إِلَيْهِ مَا لَقِيَ. قَالَ: وَدَخَلَ أَبُو سَعِيدٍ عَلَى مَرْوَانَ، فَقَالَ لَهُ مَرْوَانُ: مَا لَكَ وَلاِبْنِ أَخِيكَ؟ جَاءَ يَشْكُوكَ. فَقَالَ أَبُو سَعِيدٍ: سَمِعْتُ رَسُولَ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ يَقُولُ: «إِذَا صَلَّى أَحَدُكُمْ إِلَى شَيْءٍ يَسْتُرُهُ مِنَ النَّاسِ، فَأَرَادَ أَحَدٌ أَنْ يَجْتَازَ بَيْنَ يَدَيْهِ، فَلْيَدْفَعْ فِي نَحْرِهِ. فَإِنْ أَبَى فَلْيُقَاتِلْهُ، فَإِنَّمَا هُوَ شَيْطَانٌ».

[939–260]. (Dar al-Salam 1025) Harun ibn [Abdullah and Mu-hammad ibn Rafi[narrated:[i] both said: Muhammad ibn Isma[il ibn Abi Fudayk narrated; from al-Dahhak ibn [Uthman; from Sadaqah ibn Yasar; from [Abdullah ibn [Umar; that ‘**God’s Messenger (peace be upon him) said: “If any of you is praying, let him not allow anyone to pass in front of him. If he persists, he should prevent him. His [devil] companion is with him”**’.

حَدَّثَنِي هَارُونُ بْنُ عَبْدِ اللهِ وَمُحَمَّدُ بْنُ رَافِعٍ، قَالا: حَدَّثَنَا مُحَمَّدُ بْنُ إِسْمَاعِيلَ بْنِ أَبِي فُدَيْكٍ، عَنِ الضَّحَّاكِ بْنِ عُثْمَانَ، عَنْ صَدَقَةَ بْنِ يَسَارٍ، عَنْ عَبْدِ اللهِ بْنِ عُمَرَ، أَنَّ رَسُولَ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ قَالَ: «إِذَا كَانَ أَحَدُكُمْ يُصَلِّي، فَلاَ يَدَعْ أَحَدًا يَمُرُّ بَيْنَ يَدَيْهِ. فَإِنْ أَبَى فَلْيُقَاتِلْهُ، فَإِنَّ مَعَهُ الْقَرِينَ».

[000–000]. (Dar al-Salam 1026) Ishaq ibn Ibrahim narrated to me: Abu Bakr al-Hanafi reported; al- Dahhak ibn [Uthman narrated; Sadaqah ibn Yasar narrated. He said: I heard Ibn [Umar say: God’s Messenger (peace be upon him) said: **the same text**.

حَدَّثَنِي إِسْحَاقُ بْنُ إِبْرَاهِيمَ، أَخْبَرَنَا أَبُو بَكْرٍ الْحَنَفِيُّ، حَدَّثَنَا الضَّحَّاكُ بْنُ عُثْمَانَ، حَدَّثَنَا صَدَقَةُ بْنُ يَسَارٍ، قَالَ سَمِعْتُ ابْنَ عُمَرَ يَقُولُ: «إِنَّ رَسُولَ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ قَالَ بِمِثْلِهِ».

[940–261]. (Dar al-Salam 1027) Yahya ibn Yahya narrated:[i] he said: I read out to Malik; from Abu al-Nadr; from Busr ibn Sa[id; that Zayd ibn Khalid

al-Juhani sent him to Abu Juhaym to ask him what he heard God's Messenger (peace be upon him) say about a person passing in front of one who is in prayer. Abu Juhaym said: '**Had the one passing in front of a praying person realized what he incurs, to stand there for forty would be more preferable for him than passing in front of him**'.

Abu al-Nadr said: '**I am not sure whether he said forty days, months or years**'.

حَدَّثَنَا يَحْيَى بْنُ يَحْيَى قَالَ: قَرَأْتُ عَلَى مَالِكٍ عَنْ أَبِي النَّضْرِ، عَنْ بُسْرِ بْنِ سَعِيدٍ، أَنّ زَيْدَ بْنَ خَالِدٍ الْجُهَنِيَّ أَرْسَلَهُ إِلَى أَبِي جُهَيْمٍ، يَسْأَلُهُ مَاذَا سَمِعَ مِنْ رَسُولِ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ فِي الْـمَارِّ بَيْنَ يَدَيِ الْـمُصَلِّي؟ قَالَ أَبُو جُهَيْمٍ: قَالَ رَسُولُ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ: «لَوْ يَعْلَمُ الْـمَارُّ بَيْنَ يَدَيِ الْـمُصَلِّي مَاذَا عَلَيْهِ لَكَانَ أَنْ يَقِفَ أَرْبَعِينَ خَيْرًا لَهُ مِنْ أَنْ يَمُرَّ بَيْنَ يَدَيْهِ».

قَالَ أَبُو النَّضْرِ: «لاَ أَدْرِي قَالَ أَرْبَعِينَ يَوْمًا أَوْ شَهْرًا أَوْ سَنَةً».

[000–000]. (Dar al-Salam 1028) [Abdullah ibn Hashim ibn Hayyan al-[Abdi narrated: Waki[narrated; from Sufyan; from Salim Abu al-Nadr; from Busr ibn Sa[id; that Zayd ibn Khalid al-Juhani sent to Abu Juhaym al-Ansari: **'What have you heard the Prophet say?' He mentioned the same meaning as Malik's narration.**

حَدَّثَنَا عَبْدُ اللهِ بْنُ هَاشِمِ بْنِ حَيَّانَ الْعَبْدِيُّ، حَدَّثَنَا وَكِيعٌ، عَنْ سُفْيَانَ، عَنْ سَالِمٍ أَبِي النَّضْرِ، عَنْ بُسْرِ بْنِ سَعِيدٍ، أَنَّ زَيْدَ بْنَ خَالِدٍ الْجُهَنِيَّ أَرْسَلَ إِلَى أَبِي جُهَيْمٍ الْأَنْصَارِيِّ: «مَا سَمِعْتَ النَّبِيَّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ يَقُولُ؟» فَذَكَرَ بِمَعْنَى حَدِيثِ مَالِكٍ.

Text Explanation

These hadiths give an order to the one who is praying to prevent anyone from crossing in front of him. This order is one of confirmed recommendation. I do not know of any scholar who considers it an imperative constituting a duty. Our scholars and others make clear that it is recommended, not obligatory. *Q*adi [Iyad said:

> Scholars are unanimous that the person who is praying is not obliged to fight such a person with a weapon or with what may cause his death. However, if he pushes such a person with something he is permitted to use and this leads to the death of that person, he is not liable to the retaliatory death penalty. This is agreed upon by all scholars. In such a case, does the one who caused the death pay blood money or not? Scholars have expressed both views, and these two views are upheld by the Maliki School of Fiqh.
>
> Scholars also agree that all this applies to a worshipper who has not neglected anything regarding his prayer, taking every precaution and placing a screen before him, or praying in a position where people would not pass across. This is evidenced by the wording of the hadith: ‘If any of you prays towards something that screens him from other people and someone wants to pass in front of him, let him push him in the neck. If he persists, he should physically prevent him’. Scholars also agree that the person in prayer may not walk over towards that man to prevent him crossing. He may only try to stop him from where he is standing in praying. To walk while praying is worse than letting that person cross at a distance. What the worshipper is permitted to do is what he can do with his hand standing fast to his position. Hence, he is ordered to be close to his screen. If the other person is at a distance, he alerts him not to cross by a signal or a glorification of God.
>
> Scholars further agree that if a person passes across, the worshipper should not try to force him to go back, because this means crossing back at the same place, i.e. in front of the worshipper. However, some early scholars are quoted as having said that the one who crossed should be forced back, and some give an explanation.

What *Q*adi [Iyad said shows profound understanding. Our Shafi[i scholars said that the worshipper should prevent the one who wants to pass in front of him, in between him and his screen, by the easiest means. If he will not stop, then by the most effective means, and if this leads to that person’s death, the worshipper is not answerable for it. It is like repelling an attacker who wants to kill one or take one’s money. Islam allows fighting such a person, and permitted fighting does not incur any liability.

The Prophet describes the one who passes in front of a praying person saying, ‘he is only a devil’. *Q*adi [Iyad said: ‘It is said that it means that it was Satan that prompted him to refuse to stop and insist on passing across. It is also suggested that it means that such a person does what Satan does, because Satan refuses to accept the Sunnah and does not do any good. It is further said that it means the “devil companion” as mentioned in the hadith number 939’, but God knows best.

Hadith No. 940 quotes the Prophet: ‘Had the one passing in front of a praying person realized what he incurs, to stand there for forty would be more preferable for him than passing in front of him’. This means that if such a person knows what sin he incurs by passing in front of a praying person, he would have chosen to stand there for forty, rather than commit this offence. The hadith implies a strong prohibition and a severe warning.

Note: Abu al-Nadr, the narrator, says that he was unsure whether it was forty days or months or years. Whichever may be the case, it does not detract from the severity of the warning and what the offence entails.

Transmission

The chain of transmission of hadith No. 940 mentions that ‘Zayd ibn Khalid al-Juhani sent him to Abu Juhaym’. The name of Abu Juhaym is [Abdullah ibn al-Harith ibn al-Summah, who belonged to al-Najjar clan of the Ansar. He is the one mentioned in connection with *tayammum*, or dry ablution. He is different from Abu Jahm, whose name is [Amir ibn Hudhayfah of the [Adi branch of Quraysh. He is mentioned in the hadith which quotes the Prophet: ‘Take this garment to Abu Jahm’.

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i. Related by Abu Dawud, 697 and 698; al-Nasa’i in a shorter version, 756; Ibn Majah, 954.
ii. Related by al-Bukhari, 509 and in a shorter version 3274; Abu Dawud, 700.
i. Related by Ibn Majah, 955.
ii. Related by al-Bukhari, 510; Abu Dawud, 701; al-Tirmidhi, 336; al-Nasa’i, 755; Ibn Majah, 945.

CHAPTER 49

PRAYING CLOSE TO THE SCREEN

[941–262]. (Dar al-Salam 1029) Ya[qub ibn Ibrahim al-Dawraqi narrated to me:[i] Ibn Abi Hazim narrated; my father narrated to me; from Sahl ibn Sa[d al-Sa[idi. He said: '**The distance between God's Messenger's place of prayer and the wall was equal to a lamb's passage**'.

حَدَّثَ َنِي يَعْقُوبُ بْنُ إِبْرَاهِيمَ الدَّوْرَقِيُّ، حَد َّثَنَا ابْنُ أَبِي حَازِمٍ، حَدَّثَنِي أَبِي، عَنْ سَهْلِ بْنِ سَعْدٍ السَّاعِدِيِّ قَالَ: "كَانَ بَيْنَ مُصَلَّى رَسُولِ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ وَبَيْنَ الْـجِدَارِ مَـمَرُّ الشَّاةِ".

[942–263]. (Dar al-Salam 1030) Ishaq ibn Ibrahim and Muhammad ibn al-Muthanna narrated (Ibn al-Muthanna's text):[ii] Hammad ibn Mas[adah (Ishaq said: 'reported' while Ibn al-Muthanna said: 'narrated'); from Yazid (meaning Ibn Abi [Ubayd); from Salamah (who is Ibn al-Akwa[) that '**He used to seek the place where the Qur'an was kept to pray there. He mentioned that God's Messenger (peace be upon him) used to seek that place. The distance between the platform (i.e. *minbar*) and the *qiblah* was equal to a lamb's passage**'.

حَدَّثَنَا إِسْحَاقُ بْنُ إِبْرَاهِيمَ وَمُحَمَّدُ بْنُ الْـمُثَنَّى (وَاللَّفْظُ لِابْنِ الْـمُثَنَّى) قَالَ إِسْحَاقُ أَخْبَرَنَا وَقَالَ ابْنُ الْـمُثَنَّى حَدَّثَنَا حَمَّادُ بْنُ مَسْعَدَةَ، - عَنْ يَزِيدَ (يَعْنِي ابْنَ أَبِي عُبَيْد) عَنْ سَلَمَةَ (وَهُوَ ابْنُ الأَكْوَعِ) أَنَّهُ كَانَ يَتَحَرَّى مَوْضِعَ مَكَانِ الْـمُصْحَفِ يُسَبِّحُ فِيهِ. وَذَكَرَ أَنَّ رَسُولَ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ كَانَ يَتَحَرَّى ذَلِكَ الْـمَكَانَ، وَكَانَ بَيْنَ الْمِنْبَرِ وَالْقِبْلَةِ قَدْرُ مَمَرِّ الشَّاةِ.

[943–264]. (Dar al-Salam 1031) Muhammad ibn al-Muthanna narrated it: Makki narrated; Yazid reported. He said: '**Salamah used to make sure to pray near the pillar where the Qur'an was kept. I said to him: "Abu Muslim, I see that you seek to pray near this pillar". He said: "I saw the Prophet seeking to pray here"**'.

حَـدَّثَنَاهُ مُـحَمَّدُ بْنُ الْـمُثَـنَّى، حَـدَّثَنَا مَكِّيٌّ، قَـالَ يَزِيـدُ أَخْـبَرَنَا، قَالَ: "كَانَ سَـلَمَةُ يَتَحَـرَّى الصَّـلاَةَ عِنْدَ الأَسْـطُوَانَـةِ الَّتِي عِنْـدَ الْـمُصْـحَفِ، فَقُلْـتُ لَـهُ: يَا أَبَا مُسْلِمٍ، أَرَاكَ تَـتَحَـرَّى الصَّــلاَةَ عِنْـدَ هَـذِهِ الأَسْـطُوَانَـةِ. قَـالَ: رَأَيْـتُ النَّبِيَّ صَـلَّى اللهُ عَلَيْهِ وَسَلَّمَ يَتَحَـرَّى الصَّـلاَةَ عِنْـدَهَـا".

Text Explanation

The first hadith in this chapter, No. 941, speaks of the distance between the Prophet's 'place of prayer and the wall'. What is meant by 'place of prayer' is the place of prostration. The hadith means that the Sunnah, i.e. the recommended practice, is that one should be close to one's screen when praying.

That the Prophet used to seek a specific place to pray means that was where he offered his voluntary prayers. This also implies that it is appropriate to choose a certain place to pray, if that place has particular merit. The order not to adopt a certain place in a mosque and pray always there applies to places that have no particular merit or distinction. However, if such a choice is needed, such as by a scholar who has a teaching circle or where he sits to answer queries and give rulings, or to listen to hadiths, then there is nothing wrong with this. Indeed, it is desirable to have a regular place because it facilitates what is good and beneficial. *Q*adi [Iyad mentions that scholars of the earliest generations differed with regard to the discouragement of choosing a certain place for no particular reason, and their agreement that it is desirable for a valid reason as we have explained.

Hadith No. 942 mentions that 'the distance between the platform (i.e. *minbar*) and the *qiblah* was equal to a lamb's passage'. What is meant by the *qiblah* is the wall. The platform is placed at some distance from the wall so that the people in the first row are not separated by it.

The hadith also makes clear that it is perfectly permissible to pray close to the pillars, while facing a pillar is desirable, although not directly but rather standing a little to the right or the left. Praying in between pillars is appropriate according to our school, but Malik is differently quoted regarding it as undesirable. The reason for so discouraging it, according to him, is that they disrupt the row and the worshipper would not be praying close to any wall in front of him.

i. Related by al-Bukhari, 496; Abu Dawud, 696.
ii. Related by al-Bukhari, 497 and 502; Abu Dawud in similar wording, 1082; Ibn Majah in similar wording, 1430.

CHAPTER 50

WHAT SCREEN TO HAVE

[944–265]. (Dar al-Salam 1032) Abu Bakr ibn Abi Shaybah narrated:[i] Isma[il ibn [Ulayyah narrated [H]. Also, Zuhayr ibn Harb narrated to me: Isma[il ibn Ibrahim narrated; from Yunus; from Humayd ibn Hilal; from [Abdullah ibn al-Samit; from Abu Dharr: ‘God’s Messenger (peace be upon him) said: **“When anyone of you stands up to pray, he would be screened if there is in front of him something like the back of a saddle. If he does not have something like the back of a saddle in front of him, his prayer may be disrupted by a donkey, a woman or a black dog”**’.

I said: ‘Abu Dharr: what is the difference between a black, red or yellow dog?’ He said: ‘Nephew, I asked God’s Messenger (peace be upon him) the same question, and he said: ‘The black dog is a devil’.

حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي ش َيْبَةَ، حَدَّثَنَا إِسْمَاعِيلُ ابْنُ عُلَيَّةَ، ح. قَالَ: وَحَدَّثَنِي زُهَيْرُ بْنُ حَرْبٍ، حَدَّث َنَا إِسْمَاعِيلُ بْنُ إِ ِبْرَاهِيمَ، عَنْ يُونُسَ، عَنْ حُمَيْدِ بْنِ هِلاَلٍ، عَنْ عَبْدِ اللهِ بْنِ الصَّامِتِ، عَنْ أَبِي ذَرٍّ قَالَ: قَالَ رَسُولُ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ: «إِذَا قَامَ أَحَدُكُمْ يُصَلِّي فَإِنَّهُ يَسْتُرُهُ إِذَا كَانَ بَيْنَ يَدَيْهِ مِثْلُ آخِرَةِ الرَّحْلِ، فَإِذَا لَمْ يَكُنْ بَيْنَ يَدَيْهِ مِثْلُ آخِرَةِ الرَّحْلِ، فَإِنَّهُ يَقْطَعُ صَلاَتَهُ الْحِمَارُ وَالْـمَرْأَةُ وَالْكَلْبُ الأَسْوَدُ».

قُلْتُ: “يَا أَبَا ذَرٍّ مَا بَالُ الْكَلْبِ الأَسْوَدِ مِنَ الْكَلْبِ الأَحْمَرِ مِنَ الْكَلْبِ الأَصْفَرِ؟” قَالَ: “يَا ابْنَ أَخِي سَأَلْتُ رَسُولَ اللهِ صَلَّى الله عَلَيْهِ وَسَلَّمَ كَمَا سَأَلْتَنِي فَقَالَ: الْكَلْبُ الأَسْوَدُ شَيْطَانٌ».

[000–000]. (Dar al-Salam 1033) Shayban ibn Farrukh narrated: Sulayman ibn al-Mughirah narrated [H]. Also, Muhammad ibn al-Muthanna and Ibn Bashshar narrated; both said: Muhammad ibn Ja[far narrated; Shu[bah narrated [H]. Ishaq ibn Ibrahim narrated; Wahb ibn Jarir reported; my father narrated [H]. Ishaq also narrated: al-Mu[tamir ibn Sulayman reported; I heard Salm ibn Abi al-Dhayyal [H]. And Yusuf ibn Hammad al-Ma[ni narrated to me; Ziyad al-Bakka’i narrated; from [Asim al-Ahwal: all these

from Humayd ibn Hilal, with Yunus's chain of transmission: **similar to his hadith**.

حَدَّثَنَا شَيْبَانُ بْنُ فَرُّوخَ، حَدَّثَنَا سُلَيْمَانُ بْنُ الْـمُغِيرَةِ، ح. قَالَ: وَحَدَّثَنَا مُحَمَّدُ بْنُ الْـمُثَنَّى وَابْنُ بَشَّارٍ قَالا: حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ، حَدَّثَنَا شُعْبَةُ، ح. قَالَ: وَحَدَّثَنَا إِسْحَاقُ بْنُ إِبْرَاهِيمَ، أَخْبَرَنَا وَهْبُ بْنُ جَرِيرٍ، حَدَّثَنَا أَبِي. قَالَ: وَحَدَّثَنَا إِسْحَاقُ أَيْضًا: أَخْبَرَنَا الْـمُعْتَمِرُ بْنُ سُلَيْمَانَ قَالَ: سَمِعْتُ سَلْمَ بْنَ أَبِي الذَّيَّالِ، ح. قَالَ: وَحَدَّثَنِي يُوسُفُ بْنُ حَمَّادٍ الْـمَعْنِيُّ، حَدَّثَنَا زِيَادٌ الْبَكَّائِيُّ، عَنْ عَاصِمٍ الأَحْوَلِ، كُلُّ هَؤُلاَءِ عَنْ حُمَيْدِ بْنِ هِلاَلٍ، بِإِسْنَادِ يُونُسَ كَنَحْوِ حَدِيثِهِ.

[945–266]. (Dar al-Salam 1034) Ishaq ibn Ibrahim narrated: al-Makhzumi reported; [Abd al-Wahid (who is Ibn Ziyad) narrated; [Ubaydullah ibn [Abdullah ibn al-Asamm narrated; Yazid ibn al-Asamm narrated; from Abu Hurayrah. He said: '**God's Messenger (peace be upon him) said: "A prayer is disrupted by a woman, a donkey or a dog. Something like the back of a saddle protects from that"**'.

وَحَدَّثَنَا إِسْحَاقُ بْنُ إِبْرَاهِيمَ، أَخْبَرَنَا الْـمَخْزُومِيُّ، حَدَّثَنَا عَبْدُ الْوَاحِدِ (وَهُوَ ابْنُ زِيَادٍ) حَدَّثَنَا عَبْدُ اللهِ بْنُ عَبْدِ اللهِ بْنِ الأَصَمِّ، حَدَّثَنَا يَزِيدُ بْنُ الأَصَمِّ، عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ: «يَقْطَعُ الصَّلاَةَ الْـمَرْأَةُ وَالْحِمَارُ وَالْكَلْبُ، وَيَقِي ذَلِكَ مِثْلُ مُؤْخِرَةِ الرَّحْلِ».

Text Explanation

Scholars differ about the import of this hadith, with some saying that these three disrupt or invalidate the prayer if they pass in front of a praying person. Imam Ahmad ibn Hanbal said: 'Prayer is invalidated by a black dog, but I am doubtful about the donkey and the woman'. What he means is that nothing has been said to counter this hadith regarding the black dog. Concerning women, we have the hadith narrated by [A'ishah which will be quoted presently, and regarding the donkey, we have the hadith mentioned earlier and narrated by Ibn [Abbas.

On the other hand, Malik, Abu Hanifah and al-Shafi[i, as well as the majority of scholars of earlier and later generations, said that prayer is not invalidated by the passing of any of these mentioned in the hadith, nor the passing of anything else. They interpret this hadith as meaning that the

prayer suffers deficiency because these distract the worshipper. As such, it is not totally invalidated. Some scholars claim that this hadith is abrogated by another hadith, which states: ‘Nothing invalidates a person’s prayer, but prevent [passage] as much as you can’. This claim of abrogation is not satisfactory, because abrogation is not claimed in any particular case unless it is impossible to reconcile and interpret the relevant hadiths and we know the dates of such hadiths. In this case, we have no dates, and reconciliation and interpretation are not impossible. The hadiths may be interpreted as we have mentioned. Furthermore, the hadith cited as abrogating the ones in this chapter is lacking in authenticity, but God knows best.

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i. Related by Abu Dawud in similar wording, 702; al-Tirmidhi, 338; al-Nasa’i, 749; Ibn Majah in a shorter version, 952.

CHAPTER 51

TO LIE ACROSS IN FRONT OF A PRAYING PERSON

[946–267]. (Dar al-Salam 1035) Abu Bakr ibn Abi Shaybah, [Amr al-Naqid and Zuhayr ibn Harb narrated:[i] they said: Sufyan ibn [Uyaynah narrated; from al-Zuhri; from [Urwah, from [A'ishah, that '**The Prophet (peace be upon him) used to pray during the night and I might be lying in front of him, like a bier**'.

حَد ّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَعَمْرٌو النَّاقِدُ وَزُهَيْرُ بْنُ حَرْبٍ، قَالُوا: حَدَّثَنَا سُفْيَانُ بْنُ عُيَيْنَةَ، عَنِ الزُّهْرِيِّ، عَنْ عُرْوَةَ، عَنْ عَائِشَةَ، أَنَّ النَّبِيَّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ كَانَ يُصَلِّي مِنَ اللَّيْلِ، وَأَنَا مُعْتَرِضَةٌ بَيْنَهُ وَبَيْنَ الْقِبْلَةِ، كَاعْتِرَاضِ الْجِنَازَةِ

[947–268]. (Dar al-Salam 1036) Abu Bakr ibn Abi Shaybah narrated: Waki[narrated; from Hisham; from his father; from [A'ishah. She said: '**The Prophet used to offer his night prayers, all of it, and I would be lying between him and the *qiblah*. When he wished to pray Witr, he would wake me up and I would pray Witr**'.

حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ، حَدَّثَنَا وَكِيعٌ، عَنْ هِشَامٍ، عَنْ أَبِيهِ،عَنْ عَائِشَةَ، قَالَتْ: "كَانَ النَّبِيُّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ يُصَلِّي صَلَاتَهُ مِنَ اللَّيْلِ كُلَّهَا، وَأَنَا مُعْتَرِضَةٌ بَيْنَهُ وَبَيْنَ الْقِبْلَةِ، فَإِذَا أَرَادَ أَنْ يُوتِرَ أَيْقَظَنِي فَأَوْتَرْتُ".

[948–269]. (Dar al-Salam 1037) [Amr ibn [Ali narrated to me: Muhammad ibn Ja[far narrated; Shu[bah narrated; from Abu Bakr ibn Hafs; from [Urwah ibn al-Zubayr. He said: '[A'ishah **asked: "What disrupts prayer?" We said: "A woman or a donkey". She said: "The woman is thus a wicked animal! I can see myself as I was lying across in front of God's Messenger, like a bier is placed, and he was praying"'.**

وَحَدَّثَنِي عَمْرُو بْنُ عَلِيٍّ، حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ، حَدَّثَنَا شُعْبَةُ، عَنْ أَبِي بَكْرِ بْنِ حَفْصٍ، عَنْ عُرْوَةَ بْنِ الزُّبَيْرِ، قَالَ: قَالَتْ عَائِشَةُ: «مَا يَقْطَعُ الصَّلَاةَ؟» قَالَ: فَقُلْنَا: «الْـمَرْأَةُ وَالْحِمَارُ». فَقَالَتْ: «إِنَّ الْـمَرْأَةَ لَدَابَّةُ سَوْءٍ! لَقَدْ رَأَيْتُنِي بَيْنَ يَدَيْ رَسُولِ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ، مُعْتَرِضَةً كَاعْتِرَاضِ الْجِنَازَةِ، وَهُوَ يُصَلِّي».

[949–270]. (Dar al-Salam 1038) [Amr al-Naqid and Abu Sa[id al-Ashajj narrated:[i] both said: Hafs ibn Ghiyath narrated [H]. Also, he said: and [Umar ibn Hafs ibn Ghiyath narrated (his text); my father narrated; al-A[mash narrated; Ibrahim narrated; from al-Aswad; from [A'ishah.

Al-A[mash said: And Muslim narrated to me; from Masruq; from [A'ishah: **'What disrupts prayer was mentioned in her place, as being a dog, a donkey and a woman. [A'ishah said: "So you group us with donkeys and dogs. By God. I saw God's Messenger (peace be upon him) praying and I am on my bed, lying between him and the *qiblah*. I might think of something I need and I disliked to sit up and disturb God's Messenger (peace be upon him). I would creep down near to its [the bed's] legs"**'.

حَدَّثَنَا عَمْرٌو النَّاقِدُ وَأَبُو سَعِيدٍ الأَشَجُّ قَالا: حَدَّثَنَا حَفْصُ بْنُ غِيَاثٍ، ح. قَالَ: وَحَدَّثَنَا عُمَرُ بْنُ حَفْصِ بْنِ غِيَاثٍ (وَاللَّفْظُ لَهُ) حَدَّثَنَا أَبِي، حَدَّثَنَا الأَعْمَشُ، حَدَّثَنِي إِبْرَاهِيمُ، عَنِ الأَسْوَدِ، عَنْ عَائِشَةَ.

قَالَ الأَعْمَشُ: وَحَدَّثَنِي مُسْلِمٌ، عَنْ مَسْرُوقٍ، عَنْ عَائِشَةَ، وَذُكِرَ عِنْدَهَا مَا يَقْطَعُ الصَّلَاةَ: الْكَلْبُ وَالْحِمَارُ وَالْـمَرْأَةُ. فَقَالَتْ عَائِشَةُ: "قَدْ شَبَّهْتُمُونَا بِالْحَمِيرِ وَالْكِلَابِ. وَاللهِ لَقَدْ رَأَيْتُ رَسُولَ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ يُصَلِّي، وَإِنِّي عَلَى السَّرِيرِ بَيْنَهُ وَبَيْنَ الْقِبْلَةِ مُضْطَجِعَةً، فَتَبْدُو لِي الْحَاجَةُ، فَأَكْرَهُ أَنْ أَجْلِسَ فَأُوذِيَ رَسُولَ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ، فَأَنْسَلُّ مِنْ عِنْدِ رِجْلَيْهِ".

[950–271]. (Dar al-Salam 1039) Ishaq ibn Ibrahim narrated:[i] Jarir reported; from Mansur; from Ibrahim; from al-Aswad; from [A'ishah. She said: '**Do you put us in one category with dogs and donkeys? I can see myself lying on my bed. Then God's Messenger might come and stand towards the middle of the bed and pray. I disliked to stand facing him. I would, therefore, creep down close to the legs of the bed, from under my quilt**'.

حَدَّثَنَا إِسْحَاقُ بْنُ إِبْرَاهِيمَ، أَخْبَرَنَا جَرِيرٌ، عَنْ مَنْصُورٍ، عَنْ إِبْرَاهِيمَ، عَنِ الأَسْوَدِ، عَنْ عَائِشَةَ قَالَتْ: "عَدَلْتُمُونَا بِالْكِلَابِ وَالْحُمُرِ؟ لَقَدْ رَأَيْتُنِي مُضْطَجِعَةً عَلَى سِ

السَّرِيرِ، فَيَجِيءُ رَسُولُ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ، فَيَتَوَسَّطَ السَّرِيرَ فَيُصَلِّي، فَأَكْرَهُ أَنْ أَسْنَحَهُ، فَأَنْسَلُّ مِنْ قِبَلِ رِجْلَيِ السَّرِيرِ، حَتَّى أَنْسَلَّ مِنْ لِحَافِي".

[951–272]. (Dar al-Salam 1040) Yahya ibn Yahya narrated:[ii] he said: I read out to Malik; from Abu al-Nadr; from Abu Salamah ibn [Abd al-Rahman; from [A'ishah. **She said: 'I might sleep in front of God's Messenger (peace be upon him), and my legs would be [in the way]. Therefore, when he wished to prostrate, he would poke me and I would pull my legs up. When he stood up again I stretched them. There were no lanterns in people's homes at the time'.**

حَدَّثَنَا يَحْيَى بْنُ يَحْيَى قَالَ: قَرَأْتُ عَلَى مَالِكٍ عَنْ أَبِي النَّضْرِ، عَنْ أَبِي سَلَمَةَ بْنِ عَبْدِ الرَّحْمَنِ، عَنْ عَائِشَةَ قَالَتْ: "كُنْتُ أَنَامُ بَيْنَ يَدَىْ رَسُولِ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ وَرِجْلاَىَ فِي قِبْلَتِهِ، فَإِذَا سَجَدَ غَمَزَنِي فَقَبَضْتُ رِجْلَىَّ، وَإِذَا قَامَ بَسَطْتُهُمَا. قَالَتْ: وَالْبُيُوتُ يَوْمَئِذٍ لَيْسَ فِيهَا مَصَابِيحُ".

[952–273]. (Dar al-Salam 1041) Yahya ibn Yahya narrated:[i] Khalid ibn [Abdullah reported [H]. Also, Abu Bakr ibn Abi Shaybah narrated; [Abbad ibn al-[Awwam narrated; all from al-Shaybani; from [Abdullah ibn Shaddad ibn al-Had. He said: Maymunah, the Prophet's wife, narrated: '**God's Messenger (peace be upon him) used to pray and I would be close to him, and in menstruation. His robe might touch me when he prostrated himself**'.

حَدَّثَنَا يَحْيَى بْنُ يَحْيَى، أَخْبَرَنَا خَالِدُ بْنُ عَبْدِ اللهِ، ح. قَالَ: وَحَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ، حَدَّثَنَا عَبَّادُ بْنُ الْعَوَّامِ، جَمِيعًا عَنِ الشَّيْبَانِيِّ، عَنْ عَبْدِ اللهِ بْنِ شَدَّادِ بْنِ الْهَادِ، قَالَ حَدَّثَتْنِي مَيْمُونَةُ، زَوْجُ النَّبِيِّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ، قَالَتْ: "كَانَ رَسُولُ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ يُصَلِّي وَأَنَا حِذَاءَهُ، وَأَنَا حَائِضٌ، وَرُبَّمَا أَصَابَنِي ثَوْبُهُ إِذَا سَجَدَ".

[953–274]. (Dar al-Salam 1042) Abu Bakr ibn Abi Shaybah and Zuhayr ibn Harb narrated:[i] Zuhayr said: Waki[narrated; Talhah ibn Yahya narrated; from [Ubaydullah ibn [Abdullah. He said: I heard it reported from [A'ishah. She said: '**The Prophet (peace be upon him) used to pray during the night and I would be next to him and in menstruation, wearing a dress and a part of my dress was touching his side**'.

حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَزُهَيْرُ بْنُ حَرْبٍ، قَالَ زُهَيْرٌ: حَدَّثَنَا وَكِيعٌ، حَدَّثَنَا طَلْحَةُ بْنُ يَحْيَى، عَنْ عُبَيْدِ اللهِ بْنِ عَبْدِ اللهِ، قَالَ سَمِعْتُهُ عَنْ عَائِشَةَ، قَالَتْ: "كَانَ النَّبِيُّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ يُصَلِّي مِنَ اللَّيْلِ وَأَنَا إِلَى جَنْبِهِ وَأَنَا حَائِضٌ وَعَلَيَّ مِرْطٌ وَعَلَيْهِ بَعْضُهُ إِلَى جَنْبِهِ".

Text Explanation

The first hadith quotes [A'ishah that she might be lying in front of the Prophet as he offered his night prayers. She likened her position to that of a bier on which a coffin or a corpse is placed. [A'ishah and scholars in later generations cite this hadith as evidence that a woman does not disrupt a man's prayer. The hadith shows clearly that he may pray towards her. Some scholars dislike anyone other than the Prophet praying towards a woman, for fear that he might be distracted by her presence and be tempted to look hard at her. The Prophet would do nothing of the kind, and his prayer was in the middle of the night and there were no lights in people's homes at the time.

In hadith No. 947, [A'ishah says that when the Prophet wished to pray Witr, he would wake her up. The hadith indicates that it is desirable to delay Witr to the last part of the night. This is clear for a person who is certain that he or she can get up, or will be wakened by someone else. In this case, to delay praying Witr until the last part of the night is preferable, even though one does not do any *tahajjud*, i.e. voluntary night worship. This was [A'ishah's situation mentioned in this hadith. If one is unsure about being able to wake up, one should pray Witr before going to bed. The hadith also indicates that it is desirable to wake a sleeping person to offer an obligatory prayer on time. There are other hadiths confirming this.

In hadith No. 948, [A'ishah responds to those who said that a woman disrupts a man's prayer by saying: 'A woman is thus a wicked animal'. She says this berating what they said.

In hadith No. 951, [A'ishah says that when the Prophet wished to prostrate himself, he would poke her and she would pull up her legs. Scholars cite this hadith as evidence supporting their view that touching a woman does not invalidate ablution. The majority of scholars say that it does, and interpret this hadith as touching her garment or blanket, which is normally the case for a sleeping person. As such, the hadith does not

provide evidence for such a ruling. She also mentions that there were no lanterns in people's homes at the time. This she cites by way of an apology. She means that had there been any light, she would have pulled up her legs when he wished to prostrate without any need for him to poke her.

In the last hadith, No. 953, Maymunah mentions that the Prophet 'used to pray during the night and I would be next to him and in menstruation, wearing a dress and a part of my dress was touching his side'. On the basis of this hadith, a man's prayer is not made invalid by a woman standing next to him. This is the view of our school and the majority of scholars, while Abu Hanifah considers that such prayer becomes invalid. The hadith also shows that the clothes of a woman who is having her period are not impure, except for a spot which is stained by blood or some other impurity. Furthermore, the hadith makes clear that it is permissible to pray in the presence of a woman who is menstruating and that it is acceptable to pray wearing a garment, with a portion on the worshipper and another portion on the menstruating woman or any woman.

As for a person in prayer facing another person face-to-face, this is discouraged according to our school and the majority of scholars. Indeed, *Q*adi [Iyad says that it is the view of all scholars (may God bestow mercy on them all).

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i. Related by Ibn Majah, 956.
i. Related by al-Bukhari, 514, 511 and in a shorter version, 6276.
i. Related by al-Bukhari, 508, al-Nasa'i, 754.
ii. Related by al-Bukhari, 382, 513 and in a shorter and similar version 1209; Abu Dawud in a shorter version, 713; al-Nasa'i, 168.
i. Related by al-Bukhari, 333, 379, 517 and 518; Abu Dawud, 656; Ibn Majah in a shorter version, 1028.
i. Related by Abu Dawud, 370; al-Nasa'i, 767; Ibn Majah, 652.

CHAPTER 52

WEARING ONE GARMENT IN PRAYER

[954–275]. (Dar al-Salam 1043) Yahya ibn Yahya narrated:[i] he said: I read out to Malik; from Ibn Shihab; from Sa[id ibn al-Musayyib; from Abu Hurayrah; that '**Someone asked God's Messenger (peace be upon him) about offering prayer when one is wearing only a single garment. The Prophet said: "Does every one of you have two garments?"**'

حَدَّثَنَا يَحْيَى بْنُ يَحْيَى قَالَ: قَرَأْتُ عَلَى مَالِكٍ عَنِ ابْنِ شِهَابٍ، عَنْ سَعِيدِ بْنِ الْـمُسَيَّبِ، عَنْ أَبِي هُرَيْرَة: أَنَّ سَائِلاً سَأَلَ رَسُولَ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ عَنِ الصَّلاَةِ فِي الثَّوْبِ الْوَاحِدِ؟ فَقَالَ: «أَوَلِكُلِّكُمْ ثَوْبَانِ؟"

[000–000]. (Dar al-Salam 1044) Harmalah ibn Yahya narrated to me: Ibn Wahb reported; Yunus reported [H]. He said: and [Abd al-Malik ibn Shu[ayb ibn al-Layth narrated to me; my father narrated to me; from my grandfather; he said: [Uqayl ibn Khalid narrated to me; both from Ibn Shihab; from Sa[id ibn al-Musayyib and Abu Salamah; from Abu Hurayrah; from the Prophet (peace be upon him): **the same text**.

حَدَّثَنِي حَرْمَلَةُ بْنُ يَحْيَى، أَخْبَرَنَا ابْنُ وَهْبٍ، أَخْبَرَنِي يُونُسُ، ح. قَالَ: وَحَدَّثَنِي عَبْدُ الْـمَلِكِ بْنُ شُعَيْبِ بْنِ اللَّيْثِ، وَحَدَّثَنِي أَبِي، عَنْ جَدِّي قَالَ: حَدَّثَنِي عُقَيْلُ بْنُ خَالِدٍ، كِلاَهُمَا عَنِ ابْنِ شِهَابٍ، عَنْ سَعِيدِ بْنِ الْـمُسَيَّبِ وَأَبِي سَلَمَةَ، عَنْ أَبِي هُرَيْرَةَ، عَنِ النَّبِيِّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ، بِمِثْلِهِ.

[955–276]. (Dar al-Salam 1045) [Amr al-Naqid and Zuhayr ibn Harb narrated to me: [Amr said: Isma[il ibn Ibrahim narrated; from Ayyub; from Muhammad ibn Sirin; from Abu Hurayrah. He said: '**A man called out to the Prophet (peace be upon him) asking: "Can any of us pray wearing one garment?" The Prophet answered: "Does every one of you have two garments?"**'

حَدَّثَنِي عَمْرٌو النَّاقِدُ وَزُهَيْرُ بْنُ حَرْبٍ، قَالَ عَمْرٌو حَدَّثَنَا إِسْمَاعِيلُ بْنُ إِبْرَاهِيمَ، عَنْ أَيُّوبَ، عَنْ مُحَمَّدِ بْنِ سِيرِينَ، عَنْ أَبِي هُرَيْرَةَ قَالَ: نَادَى رَجُلٌ النَّبِيَّ صَلَّى اللهُ

عَلَيْهِ وَسَلَّمَ فَقَالَ: "أيُصَلِي أحَدُنَا فِي ثَوْبٍ وَاحِدٍ؟" فَقَالَ: «أوَكُلّكُمْ يَجِدُ ثَوْبَيْنِ؟"

[956–277]. (Dar al-Salam 1046) Abu Bakr ibn Abi Shaybah, [Amr al-Naqid and Zuhayr ibn Harb narrated:[i] all from Ibn [Uyaynah. Zuhayr said: Sufyan narrated; from Abu al-Zinad; from al-A[raj; from Abu Hurayrah; that **God's Messenger (peace be upon him) said: 'Let none of you pray wearing a single garment with no part of it covering his shoulders'.**

حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَعَمْرٌو النَّاقِدُ وَزُهَيْرُ بْنُ حَرْبٍ، جَمِيعًا عَنِ ابْنِ عُيَيْنَةَ، قَالَ زُهَيْرٌ: حَدَّثَنَا سُفْيَانُ، عَنْ أَبِي الزِّنَادِ، عَنِ الأَعْرَجِ، عَنْ أَبِي هُرَيْرَةَ أَنَّ رَسُولَ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ قَالَ: «لاَ يُصَلِّي أَحَدُكُمْ فِي الثَّوْبِ الْوَاحِدِ لَيْسَ عَلَى عَاتِقَيْهِ مِنْهُ شَيْءٌ».

[957–278]. (Dar al-Salam 1047) Abu Usamah narrated:[ii] from Hisham ibn [Urwah; from his father; that [Umar ibn Abi Salamah reported to him: '**I saw God's Messenger (peace be upon him) praying in Umm Salamah's home, wearing one garment, tying it up and placing its two sides on his shoulders**'.

حَدَّثَنَا أَبُو كُرَيْبٍ، حَدَّثَنَا أَبُو أُسَامَةَ، عَنْ هِشَامِ بْنِ عُرْوَةَ، عَنْ أَبِيهِ، أَنَّ عُمَرَ بْنَ أَبِي سَلَمَةَ، أَخْبَرَهُ قَالَ: "رَأَيْتُ رَسُولَ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ يُصَلِّي فِي ثَوْبٍ وَاحِدٍ، مُشْتَمِلاً بِهِ، فِي بَيْتِ أُمِّ سَلَمَةَ، وَاضِعًا طَرَفَيْهِ عَلَى عَاتِقَيْهِ".

[958–000]. (Dar al-Salam 1048) Abu Bakr ibn Abi Shaybah and Ishaq ibn Ibrahim narrated this hadith from Waki[: he said: Hisham ibn [Urwah narrated; with the same chain of transmission. **He described the way the Prophet wore the garment with a different synonym**.

حَدَّثَنَاهُ أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَإِسْحَاقُ بْنُ إِبْرَاهِيمَ، عَنْ وَكِيعٍ قَالَ: حَدَّثَنَا هِشَامُ بْنُ عُرْوَةَ، بِهَذَا الإِسْنَادِ، غَيْرَ أَنَّهُ قَالَ مُتَوَشِّحًا، وَلَمْ يَقُلْ مُشْتَمِلاً .

[959–279]. (Dar al-Salam 1049) Yahya ibn Yahya narrated: Hammad ibn Zayd reported; from Hisham ibn [Urwah; from his father; from [Umar ibn Abi Salamah. He said: '**I saw God's Messenger (peace be upon him) praying in Umm Salamah's home, wearing one garment, crossing its two sides**'.

وَحَدَّثَنَا يَحْيَى بْنُ يَحْيَى، أَخْبَرَنَا حَمَّادُ بْنُ زَيْدٍ، عَنْ هِشَامِ بْنِ عُرْوَةَ، عَنْ أَبِيهِ، عَنْ عُمَرَ بْنِ أَبِي سَلَمَةَ قَالَ: "رَأَيْتُ رَسُولَ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ يُصَلِّي فِي بَيْتِ أُمِّ سَلَمَةَ فِي ثَوْبٍ قَدْ خَالَفَ بَيْنَ طَرَفَيْهِ".

[960–280]. (Dar al-Salam 1050) Qutaybah ibn Sa[id and [Isa ibn Hammad narrated:[i] both said; al-Layth narrated; from Yahya ibn Sa[id; from Abu Umamah ibn Sahl ibn Hunayf; from [Umar ibn Abi Salamah. He said: '**I saw God's Messenger (peace be upon him) praying, wearing one garment, tying it up and crossing its two sides**'.

[Isa ibn Hammad added in his narration: '**Over his shoulders**'.

حَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ وَعِيسَى بْنُ حَمَّادٍ، قَالا: حَدَّثَنَا اللَّيْثُ، عَنْ يَحْيَى بْنِ سَعِيدٍ، عَنْ أَبِي أُمَامَةَ بْنِ سَهْلِ بْنِ حُنَيْفٍ، عَنْ عُمَرَ بْنِ أَبِي سَلَمَةَ قَالَ: "رَأَيْتُ رَسُولَ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ يُصَلِّي فِي ثَوْبٍ وَاحِدٍ مُلْتَحِفًا، مُخَالِفًا بَيْنَ طَرَفَيْهِ".

زَادَ عِيسَى بْنُ حَمَّادٍ فِي رِوَايَتِهِ قَالَ: عَلَى مَنْكِبَيْهِ.

[961–281]. (Dar al-Salam 1051) Abu Bakr ibn Abi Shaybah narrated: Waki[narrated; Sufyan narrated; from Abu al-Zubayr; from Jabir. He said: '**I saw the Prophet (peace be upon him) praying, wearing one garment, tying it up**'.

حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ، حَدَّثَنَا وَكِيعٌ، حَدَّثَنَا سُفْيَانُ، عَنْ أَبِي الزُّبَيْرِ، عَنْ جَابِرٍ قَالَ: "رَأَيْتُ النَّبِيَّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ يُصَلِّي فِي ثَوْبٍ وَاحِدٍ، مُتَوَشِّحًا بِهِ".

[962–282]. (Dar al-Salam 1052) Muhammad ibn [Abdullah ibn Numayr narrated: my father narrated; Sufyan narrated [H]. And Muhammad ibn al-Muthanna narrated; [Abd al-Rahman narrated; from Sufyan: all with the same chain of transmission: the same.

In Ibn Numayr's narration: '**I entered God's Messenger's place …**'.

حَدَّثَنَا مُحَمَّدُ بْنُ عَبْدِ اللهِ بْنِ نُمَيْرٍ، حَدَّثَنَا أَبِي، حَدَّثَنَا سُفْيَانُ، ح. قَالَ: وَحَدَّثَنَا مُحَمَّدُ بْنُ الْمُثَنَّى، حَدَّثَنَا عَبْدُ الرَّحْمَنِ، عَنْ سُفْيَانَ، جَمِيعًا بِهَذَا الإِسْنَادِ. وَفِي حَدِيثِ ابْنِ نُمَيْرٍ قَالَ: "دَخَلْتُ عَلَى رَسُولِ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ...".

[963–283]. (Dar al-Salam 1053) Harmalah ibn Yahya narrated to me: Ibn Wahb narrated; [Amr reported to me; that Abu al-Zubayr al-Makki narrated to him; that '**he saw Jabir ibn [Abdullah praying wearing one garment,**

tying it up, and he had his clothes with him. Jabir said that "He saw God's Messenger (peace be upon him) doing this"'.

حَدَّثَنِي حَرْمَلَةُ بْنُ يَحْيَى، حَدَّثَنَا ابْنُ وَهْبٍ، أَخْبَرَنِي عَمْرٌو، أَنَّ أَبَا الزُّبَيْرِ الْـمَكِّيَّ حَدَّثَهُ أَنَّهُ رَأَى جَابِرَ بْنَ عَبْدِ اللهِ يُصَلِّي فِي ثَوْبٍ مُتَوَشِّحًا بِهِ، وَعِنْدَهُ ثِيَابُهُ. وَقَالَ جَابِرٌ: "إِنَّهُ رَأَى رَسُولَ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ يَصْنَعُ ذَلِكَ".

[964–284]. (Dar al-Salam 1054) [Amr al-Naqid and Ishaq ibn Ibrahim narrated to me ([Amr's text):[i] [Isa ibn Yunus narrated to me; al-A[mash narrated; from Abu Sufyan; from Jabir; Abu Sa[id al-Khudri narrated to me that '**He entered the Prophet's place. He said: "I saw him praying on a straw mat, prostrating on it. And I saw him praying wearing one garment, tying it up"**'.

حَدَّثَنِي عَمْرٌو النَّاقِدُ، وَإِسْحَاقُ بْنُ إِبْرَاهِيمَ (وَاللَّفْظُ لِعَمْرٍو) قَالَ: حَدَّثَنِي عِيسَى بْنُ يُونُسَ، حَدَّثَنَا الأَعْمَشُ، عَنْ أَبِي سُفْيَانَ، عَنْ جَابِرٍ، حَدَّثَنِي أَبُو سَعِيدٍ الْخُدْرِيُّ أَنَّهُ دَخَلَ عَلَى النَّبِيِّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ، قَالَ: "فَرَأَيْتُهُ يُصَلِّي عَلَى حَصِيرٍ يَسْجُدُ عَلَيْهِ". قَالَ: "وَرَأَيْتُهُ يُصَلِّي فِي ثَوْبٍ وَاحِدٍ مُتَوَشِّحًا بِهِ".

[965–285]. (Dar al-Salam 1055) Abu Bakr ibn Abi Shaybah and Abu Kurayb narrated: both said: Abu Mu[awiyah narrated [H]. And Suwayd ibn Sa[id narrated it to me; [Ali ibn Mushir narrated; both from al-A[mash, with the same chain of transmission: **the same text**.

In Abu Kurayb's narration, '**placing its sides on his shoulders**'; and in Abu Bakr's and Suwayd's narration, '**tying it up**'.

حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَأَبُو كُرَيْبٍ قَالا: حَدَّثَنَا أَبُو مُعَاوِيَةَ، ح. قَالَ: وَحَدَّثَنِيهِ سُوَيْدُ بْنُ سَعِيدٍ، حَدَّثَنَا عَلِيُّ بْنُ مُسْهِرٍ، كِلاَهُمَا عَنِ الأَعْمَشِ، بِهَذَا الإِسْنَادِ.

وَفِي رِوَايَةِ أَبِي كُرَيْبٍ وَاضِعًا طَرَفَيْهِ عَلَى عَاتِقَيْهِ. وَرِوَايَةُ أَبِي بَكْرٍ وَسُوَيْدٍ مُتَوَشِّحًا بِهِ.

Text Explanation

Note: The traditional clothes of Arab men during the Prophet's time, and for several centuries after, consisted of two garments, a lower one which was

wrapped at the waist line and stretched down to the middle of one's shins, and a top one which covered one's shoulders and stretched over the lower garment. Hence, the question of whether prayer was valid when one was wearing a single garment.

Imam al-Nawawi writes: These hadiths make clear that it is permissible to wear a single garment when offering prayers. There is no difference among scholars on this, except what was reported of [Abdullah ibn Mas[ud, but I do not know whether this report is authentic. Scholars are unanimous that it is preferable to wear a suit of two garments in prayer. The hadiths mean that some people may not be able to afford two garments. Had it been obligatory to wear two garments when praying, a person who cannot afford such would have been unable to pray, and this would have caused real difficulty. God says that He '*has laid no hardship on you in [anything that pertains to] religion*'. (22: 78) The fact that the Prophet and some of his Companions prayed at times wearing one garment was due to the fact that another garment was then unavailable to them. It also demonstrated that such is permissible. Jabir once said that he did this 'so that some ignorant people would see me'. Otherwise, wearing two garments is better, as has been explained.

In hadith No. 956, the Prophet makes clear that when praying wearing a single garment, one must ensure that a part of it covers one's shoulders. Scholars say that the reason for this instruction is that if a person is wearing only a single garment and does not bring it over his shoulders, he cannot be sure that the private area of his body, i.e. the [*awrah*, is not exposed. This possibility is removed if a portion of the garment is on his shoulders. Moreover, he may need to hold his garment with one or both hands and this will distract him. He will then miss the sunnah of placing his right hand over his left hand below his chest, and the other sunnah of raising both hands at the times when they need to be raised. Moreover, he will not be covering the upper part of his body, which is where one's better appearance is. God says: '*Dress well when you attend any place of worship*'. (7: 31)

Malik, Abu Hanifah, al-Shafi[i and the majority of scholars said that this order not to pray in one garment without covering one's shoulders is not a prohibition. It is rather intended as discouragement. Thus, if a man prays wearing a single garment that covers his private areas while his shoulders are exposed, his prayer is valid even though he did something that is discouraged. This is the case whether he is able to use a portion of his garment to cover his shoulders or not. Ahmad and some early scholars said

that if he is able to cover his shoulders with a portion of his single garment, then he must do so; otherwise, his prayer is not valid. Their view is based on the apparent meaning of the hadith. Another report attributed to Ahmad says that the man's prayer is valid but he commits a sin by not covering his shoulders. The argument given by the majority of scholars is the hadith narrated by Jabir, which says: 'If it is wide, cover yourself with it, but if it is narrow, then cover with it the lower part of your body'. This hadith is related by al-Bukhari, and also by Muslim in a long hadith at the end of the book.

Hadith No. 957 says: 'I saw God's Messenger (peace be upon him) praying in Umm Salamah's home, wearing one garment, tying it up and placing its two sides on his shoulders'. The description in hadith No. 959 adds 'crossing its two sides'. Both descriptions, as well as the other synonym used in some hadiths, give the same meaning; a man takes the edge of the garment he is throwing over his right shoulder underneath his left arm and the edge he is throwing over his left shoulder underneath his right arm and ties the two ends over his chest.

In hadith No. 964, Abu Sa[id al-Khudri mentions that he saw the Prophet praying 'on a straw mat' and prostrating himself. This makes clear that it is permissible to pray on something that separates the worshipper from the barren earth – a garment or a mat made of straw, wool, hair or other material – whether it grows on earth or not. This is the view of our school and the majority of scholars. *Q*adi [Iyad said: 'If it is a plant that grows on earth, this is acceptable. Rugs, carpets and other material that do not grow on earth are permissible and prayer on them is valid according to the unanimous view of scholars. However, the earth is better, except for some need, such as hot or cold weather, etc.' An essential aspect of prayer is humility before God, but God, the Mighty and Exalted, knows best.

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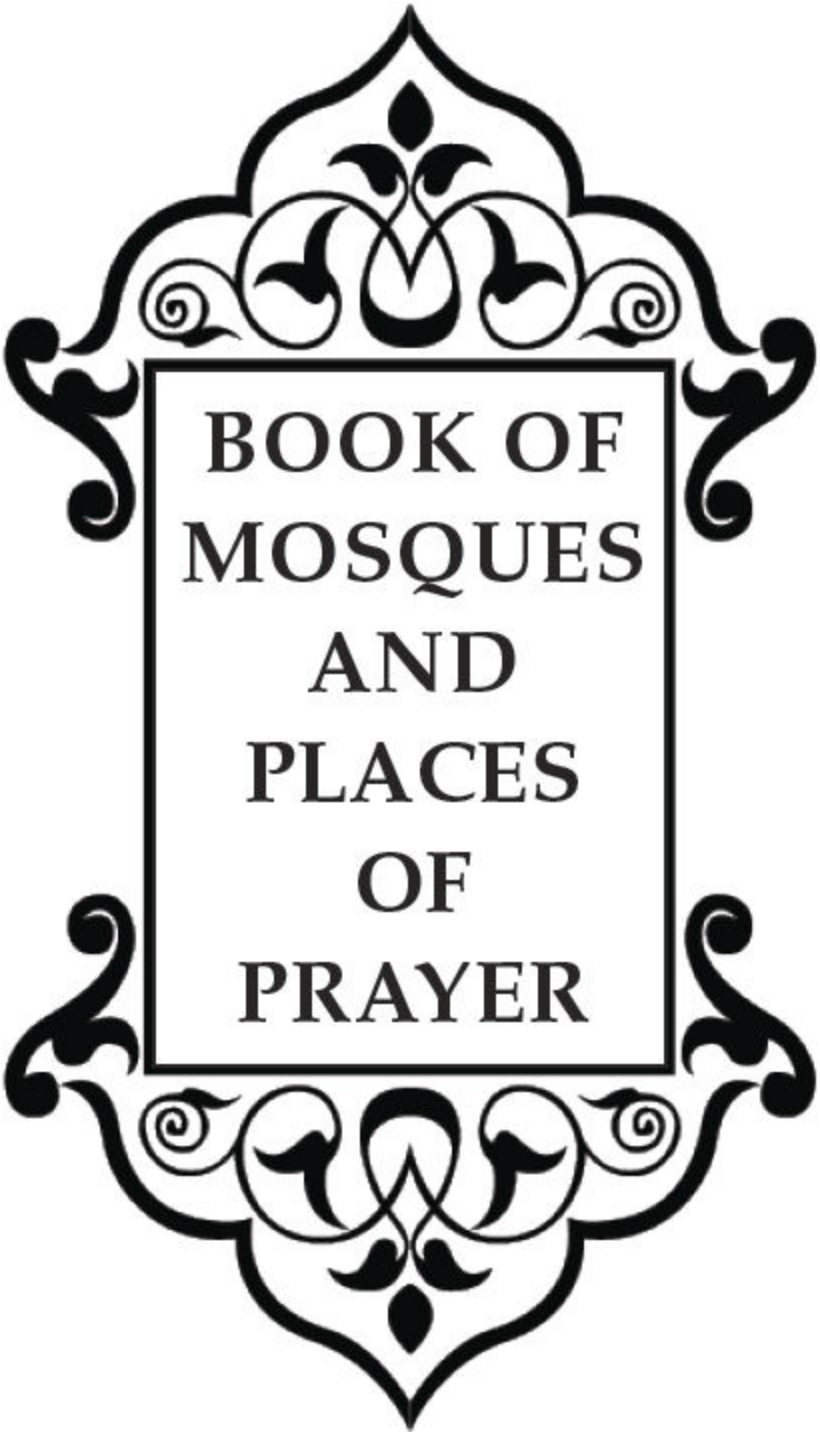
i. Related by al-Bukhari, 358; Abu Dawud, 625; al-Nasa'i, 762.
i. Related by Abu Dawud in similar wording, 626; al-Nasa'i, 768.
ii. Related by al-Bukhari in shorter versions, 354, 355 and 356; al-Tirmidhi in a shorter version, 339; al-Nasa'i, 763; Ibn Majah, 1049.
i. Related by Abu Dawud, 628.
i. Related by al-Tirmidhi in a shorter version, 332; Ibn Majah in shorter versions, 1029 and 1048.


BOOK OF
MOSQUES
AND
PLACES
OF
PRAYER

CHAPTER [i]

The Whole Earth is Muslims' Places of worship

[966–1]. (Dar al-Salam 1056) Abu Kamil al-Jahdari narrated to me:[ii] [Abd al-Wahid narrated; al-A[mash narrated [H]. Also Abu Bakr ibn Abi Shaybah and Abu Kurayb narrated; both said: Abu Mu[awiyah narrated; from al-A[mash; from Ibrahim al-Taymi; from his father; from Abu Dharr: '**I said: "Messenger of God, which mosque was first placed on earth?" He said: "The Sacred Mosque". I asked: "Which was next?" He said: "The Aqsa Mosque". I asked: "How much time was between them"? He said: "Forty years. But wherever you are when a prayer is due, pray there. It is a place of worship".**

In Abu Kamil's narration, the last sentence is given with slight variation in wording, but the same meaning'.

حَدَّثَنِي أَبُو كَامِلٍ الْجَحْدَرِيُّ، حَدَّثَنَا عَبْدُ الْوَاحِدِ، حَدَّثَنَا الأَعْمَشُ، ح. قَالَ: وَحَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَأَبُو كُرَيْبٍ قَالا: حَدَّثَنَا أَبُو مُعَاوِيَةَ، عَنِ الأَعْمَشِ، عَنْ إِبْرَاهِيمَ التَّيْمِيِّ، عَنْ أَبِيهِ، عَنْ أَبِي ذَرٍّ قَالَ: "قُلْتُ يَا رَسُولَ اللهِ، أَيُّ مَسْجِدٍ وُضِعَ فِي الأَرْضِ أَوَّلُ؟" قَالَ: "الْمَسْجِدُ الْحَرَامُ". قُلْتُ: "ثُمَّ أَيٌّ؟" قَالَ: «الْمَسْجِدُ الأَقْصَى». قُلْتُ: "كَمْ بَيْنَهُمَا؟" قَالَ: «أَرْبَعُونَ سَنَةً. وَأَيْنَمَا أَدْرَكَتْكَ الصَّلاَةُ فَصَلِّ، فَهُوَ مَسْجِدٌ».

وَفِي حَدِيثِ أَبِي كَامِلٍ: «ثُمَّ حَيْثُمَا أَدْرَكَتْكَ الصَّلاَةُ فَصَلِّهْ، فَإِنَّهُ مَسْجِدٌ».

[967–2]. (Dar al-Salam 1057) [Ali ibn Hujr narrated to me: [Ali ibn Mushir reported; al-A[mash narrated; from Ibrahim ibn Yazid al-Taymi. He said: '**I was reciting the Qur'an to my father in *al-Suddah*.**[i] **When I recited a verse which indicated prostration, he prostrated himself. I said: "Father, do you prostrate in the road"? He said: "I heard Abu Dharr say: 'I asked God's Messenger about the first mosque placed on earth', and he said: "The Sacred Mosque". I asked: "Which was next"? He**

said: “The Aqsa Mosque”. I asked how much time was between them. He said: “Forty years. Then the whole earth is a place of worship for you. Therefore, wherever you are when an obligatory prayer is due, pray there””.’

حَدَّثَنِي عَلِيُّ بْنُ حُجْرٍ السَّعْدِيُّ، أَخْبَرَنَا عَلِيُّ بْنُ مُسْهِرٍ، حَدَّثَنَا الأَعْمَشُ، عَنْ إِبْرَاهِيمَ بْنِ يَزِيدَ التَّيْمِيِّ، قَالَ: “كُنْتُ أُقْرِأُ عَلَى أَبِي الْقُرْآنَ فِي السُّدَّةِ، فَإِذَا قَرَأْتُ السَّجْدَةَ سَجَدَ. فَقُلْتُ لَهُ: يَا أَبَتِ، أَتَسْجُدُ فِي الطَّرِيقِ؟ قَالَ: إِنِّي سَمِعْتُ أَبَا ذَرٍّ يَقُولُ: سَأَلْتُ رَسُولَ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ عَنْ أَوَّلِ مَسْجِدٍ وُضِعَ فِي الأَرْضِ، قَالَ: «الْمَسْجِدُ الْحَرَامُ». قُلْتُ: ثُمَّ أَيٌّ؟ قَالَ: «الْمَسْجِدُ الأَقْصَى». قُلْتُ: كَمْ بَيْنَهُمَا؟ قَالَ: «أَرْبَعُونَ عَامًا. ثُمَّ الأَرْضُ لَكَ مَسْجِدٌ، فَحَيْثُمَا أَدْرَكَتْكَ الصَّلاَةُ فَصَلِّ».

[968–3]. (Dar al-Salam 1058) Yahya ibn Yahya narrated:[ii] Hushaym reported; from Sayyar; from Yazid al-Faqir; from Jabir ibn [Abdullah al-Ansari: ‘**God’s Messenger (peace be upon him) said: “I have been given five things which were not given to anyone before me. Every prophet was sent to his own community but I am sent to everyone who is red or black. War gains are made lawful for me but they were not lawful for anyone before me. The whole earth has been made good for me as a source of purification and a place of worship: when a prayer is due, anyone may pray wherever they happen to be. I have been supported by fear at a month’s travel. And I have been granted [the privilege of] intercession”**’.

حَدَّثَنَا يَحْيَى بْنُ يَحْيَى، أَخْبَرَنَا هُشَيْمٌ، عَنْ سَيَّارٍ، عَنْ يَزِيدَ الْفَقِيرِ، عَنْ جَابِرِ بْنِ عَبْدِ اللهِ الأَنْصَارِيِّ قَالَ: قَالَ رَسُولُ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ: «أُعْطِيتُ خَمْسًا لَمْ يُعْطَهُنَّ أَحَدٌ قَبْلِي: كَانَ كُلُّ نَبِيٍّ يُبْعَثُ إِلَى قَوْمِهِ خَاصَّةً وَبُعِثْتُ إِلَى كُلِّ أَحْمَرَ وَأَسْوَدَ. وَأُحِلَّتْ لِيَ الْغَنَائِمُ وَلَمْ تُحَلَّ لأَحَدٍ قَبْلِي. وَجُعِلَتْ لِيَ الأَرْضُ طَيِّبَةً طَهُورًا وَمَسْجِدًا، فَأَيُّمَا رَجُلٍ أَدْرَكَتْهُ الصَّلاَةُ صَلَّى حَيْثُ كَانَ. وَنُصِرْتُ بِالرُّعْبِ بَيْنَ يَدَيْ مَسِيرَةِ شَهْرٍ. وَأُعْطِيتُ الشَّفَاعَةَ”.

[000–000]. (Dar al-Salam 1059) Abu Bakr ibn Abi Shaybah narrated: Hushaym narrated; Sayyar reported; Yazid al-Faqir narrated; Jabir ibn [Abdullah reported that God’s Messenger said: **giving a similar narration**.

حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ، حَدَّثَنَا هُشَيْمٌ، أَخْبَرَنَا سَيَّارٌ، حَدَّثَنَا يَزِيدُ الْفَقِيرُ، أَخْبَرَنَا جَابِرُ بْنُ عَبْدِ اللهِ، أَنَّ رَسُولَ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ قَالَ. فَذَكَرَ

نَحْوَهُ.

[969–4]. (Dar al-Salam 1060) Abu Bakr ibn Abi Shaybah narrated: Muhammad ibn Fudayl narrated; from Abu Malik al-Ashja[i; from Rib[i; from Hudhayfah: '**God's Messenger (peace be upon him) said: "We have been given distinction from all mankind by three aspects: our rows are made the same as the rows of angels; and the whole earth is made a place of worship for us; and its soil is made a source for purification for us, if we are without water". He also mentioned an additional aspect**'.

حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ، حَدَّثَنَا مُحَمَّدُ بْنُ فُضَيْلٍ، عَنْ أَبِي مَالِكٍ الأَشْجَعِيِّ، عَنْ رِبْعِيٍّ، عَنْ حُذَيْفَةَ قَالَ: قَالَ رَسُولُ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ: «فُضِّلْنَا عَلَى النَّاسِ بِثَلاَثٍ: جُعِلَتْ صُفُوفُنَا كَصُفُوفِ الْمَلاَئِكَةِ، وَجُعِلَتْ لَنَا الأَرْضُ كُلُّهَا مَسْجِدًا، وَجُعِلَتْ تُرْبَتُهَا لَنَا طَهُورًا إِذَا لَمْ نَجِدِ الْمَاءَ». وَذَكَرَ خَصْلَةً أُخْرَى.

[000–000]. (Dar al-Salam 1061) Abu Kurayb Muhammad ibn al-[Ala' narrated: Ibn Abi Za'idah reported; from Sa[d ibn Tariq; Rib[i ibn Hirash narrated to me; from Hudhayfah; God's Messenger said: **the same text**.

حَدَّثَنَا أَبُو كُرَيْبٍ مُحَمَّدُ بْنُ الْعَلاَءِ، أَخْبَرَنَا ابْنُ أَبِي زَائِدَةَ، عَنْ سَعْدِ بْنِ طَارِقٍ، حَدَّثَنِي رِبْعِيُّ بْنُ حِرَاشٍ، عَنْ حُذَيْفَةَ قَالَ: قَالَ رَسُولُ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ بِمِثْلِهِ.

[970–5]. (Dar al-Salam 1062) Yahya ibn Ayyub, Qutaybah ibn Sa[id and [Ali ibn Hujr narrated:[i] they said: Isma[il (who is Ibn Ja[far) narrated; from al-[Ala'; from his father; from Abu Hurayrah: '**I have been favoured over other prophets with six qualities: I have been given the most concise expression; I am supported by fear; war gains have been made lawful for me; the earth has been made a source of purification and a place of worship for me; I am sent to all mankind; and I am the last of all prophets**'.

وَحَدَّثَنَا يَحْيَى بْنُ أَيُّوبَ، وَقُتَيْبَةُ بْنُ سَعِيدٍ، وَعَلِيُّ بْنُ حُجْرٍ قَالُوا: حَدَّثَنَا إِسْمَاعِيلُ (وَهُوَ ابْنُ جَعْفَرٍ)، عَنِ الْعَلاَءِ، عَنْ أَبِيهِ، عَنْ أَبِي هُرَيْرَةَ، أَنَّ رَسُولَ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ قَالَ: «فُضِّلْتُ عَلَى الأَنْبِيَاءِ بِسِتٍّ: أُعْطِيتُ جَوَامِعَ الْكَلِمِ، وَنُصِرْتُ بِالرُّعْبِ، وَأُحِلَّتْ لِيَ الْغَنَائِمُ، وَجُعِلَتْ لِيَ الأَرْضُ طَهُورًا وَمَسْجِدًا، وَأُرْسِلْتُ إِلَى الْخَلْقِ كَافَّةً، وَخُتِمَ بِيَ النَّبِيُّونَ».

[971–6]. (Dar al-Salam 1063) Abu al-Tahir and Harmalah narrated to me:[i] both said: Ibn Wahb reported; Yunus narrated to me; from Ibn Shihab; from Sa[id ibn al-Musayyib; from Abu Hurayrah: ‘**God’s Messenger (peace be upon him) said: “I am sent with the most comprehensive words, supported by fear and while asleep I was brought the keys to the earth’s treasures and they were placed in my hand”**’.

Abu Hurayrah said: ‘**God’s Messenger is gone, but you continue to tap these [treasures]’.**

حَد َّثَنِي أَبُو الطَّاهِرِ وَحَرْمَلَةُ، قَالا: أَخْبَرَنَا ابْنُ وَهْبٍ، حَد َّثَنِي يُونُسُ، عَنِ ابْنِ شِهَابٍ، عَنْ سَعِيدِ بْنِ الْـمُسَيَّبِ، عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَ سُولُ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ: «بُعِثْتُ بِجَوَامِعِ الْكَ لِمِ، وَنُصِرْتُ بِالرُّعْبِ. وَبَيْنَا أَنَا نَائِمٌ أُتِيتُ بِمَفَاتِيحِ خَزَائِنِ الأَرْضِ فَوُضِعَتْ فِي يَدَيَّ». قَـالَ أَبُو هُرَيْرَةَ: “فَذَهَبَ رَسُولُ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ وَأَنْتُمْ تَنْتَثِلُونَهَا”.

[000–000]. (Dar al-Salam 1064) Hajib ibn al-Walid narrated:[ii] Muhammad ibn Harb narrated; from al-Zubaydi; from al-Zuhri; Sa[id ibn al-Musayyib and Abu Salamah ibn [Abd al-Rahman reported to me; that Abu Hurayrah said: I heard God’s Messenger say: **the same as Yunus’s narration**.

وَحَدَّثَنَا حَاجِبُ بْنُ الْوَلِيدِ، حَدَّثَنَا مُحَمَّدُ بْنُ حَرْبٍ، عَنِ الزُّبَيْدِيِّ، عَنِ الزُّهْرِيِّ، أَخْبَرَنِي سَعِيدُ بْنُ الْـمُسَيَّبِ وَأَبُو سَلَمَةَ بْنُ عَبْدِ الرَّحْمَنِ أَنَّ أَبَا هُرَيْرَةَ قَالَ: “سَمِعْتُ رَسُولَ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ يَقُولُ...” مِثْلَ حَدِيثِ يُونُسَ

[000–000]. (Dar al-Salam 1065) Muhammad ibn Rafi[and [Abd ibn Humayd narrated: [Abd al-Razzaq narrated; Ma[mar reported; from al-Zuhri; from Ibn al-Musayyib and Abu Salamah; from Abu Hurayrah; from the Prophet (peace be upon him): **the same text**.

حَـدَّثَنَا مُـحَمَّدُ بْنُ رَافِـعٍ وَعَبْـدُ بْنُ حُـمَيْدٍ، قَـالا: حَـدَّثَنَا عَبْـدُ الرَّزَّاقِ، أَخْـبَرَنَـا مَعْمَـرٌ، عَنِ الزُّهْـرِيِّ، عَنِ ابْنِ الْـمُسَـيَّبِ، وَأَبِـي سَـلَمَةَ عَـنْ أَبِي هُـرَيْرَةَ، عَـنِ النَّبِيِّ صَلَّى اللهُ عَلَيْهِ وَسَـلَّمَ بِمِثْلِهِ.

[972–7]. (Dar al-Salam 1066) Abu al-Tahir narrated to me: Ibn Wahb reported; from [Amr ibn al-Harith; from Abu Yunus, Abu Hurayrah’s *mawl*a; that he narrated to him from Abu Hurayrah; from God’s Messenger (peace be upon him) that he said: ‘**I have been supported against the enemy by fear, and I am given the most comprehensive speech. While I**

was asleep I was brought the keys to the earth's treasures and they were put in my hand'.

وَحَدَّثَنِي أَبُو الطَّاهِرِ، أَخْبَرَنَا ابْنُ وَهْبٍ، عَنْ عَمْرِو بْنِ الْحَارِثِ، عَنْ أَبِي يُونُسَ مَوْلَى أَبِي هُرَيْرَةَ، أَنَّهُ حَدَّثَهُ عَنْ أَبِي هُرَيْرَةَ، عَنْ رَسُولِ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ أَنَّهُ قَالَ: «نُصِرْتُ بِالرُّعْبِ عَلَى الْعَدُوِّ، وَأُوتِيتُ جَوَامِعَ الْكَلِمِ، وَبَيْنَمَا أَنَا نَائِمٌ أُتِيتُ بِمَفَاتِيحِ خَزَائِنِ الأَرْضِ فَوُضِعَتْ فِي يَدَيَّ».

[973–8]. (Dar al-Salam 1067) Muhammad ibn Rafi[narrated: [Abd al-Razzaq narrated; Ma[mar narrated; from Hammam ibn Munabbih. He said: This is what Abu Hurayrah narrated to us from God's Messenger (peace be upon him). He mentioned several hadiths, including: '**And God's Messenger (peace be upon him) said: "I am supported with fear, and I have been given the most comprehensive speech"**'.

حَدَّثَنَا مُحَمَّدُ بْنُ رَافِعٍ، حَدَّثَنَا عَبْدُ الرَّزَّاقِ، حَدَّثَنَا مَعْمَرٌ، عَنْ هَمَّامِ بْنِ مُنَبِّهٍ، قَالَ: هَذَا مَا حَدَّثَنَا أَبُو هُرَيْرَةَ، عَنْ رَسُولِ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ، فَذَكَرَ أَحَادِيثَ مِنْهَا: وَقَالَ رَسُولُ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ: «نُصِرْتُ بِالرُّعْبِ وَأُوتِيتُ جَوَامِعَ الْكَلِمِ».

Text Explanation

The first hadith, No. 966, states the Prophet's instruction: 'Wherever you are when a prayer is due, pray there. That is a place of worship'. This makes clear that prayer is permissible in all places other than cemeteries and the exceptions made by Islam including places that have impurities, such as rubbish dumps and slaughter houses. Also excluded are places specified by Islam for different reasons, such as camel stables. These will presently be explained, God willing. Other excluded places are the roadside, bathrooms, etc. as these are specified in a hadith.

In hadith No. 967, the narrator says: 'I was reciting the Qur'an to my father in *al-Suddah*. When I recited a verse which indicated prostration, he prostrated himself. I said: "Father, do you prostrate in the road?" …' The hadith is related by al-Nasa'i and the word *al-Suddah* is replaced by *al-Sikkah*, which means 'the road', while others relate it and replace *al-Suddah*

with a phrase meaning ‘some road’. These replacements fit well with the narrator asking his father: ‘Do you prostrate in the road?’

Al-Suddah is an enclosure, which is mostly like a balcony, that overlooks the mosque but is not part of it. The rulings applicable to a mosque do not apply to a structure if it is outside it. A scholar of the very early generations called Isma[il ibn [Abd al-Rahman was known as al-Suddi because he used to sell his goods at the mosque’s *Suddah*. The fact that he prostrated in *al-Suddah* is understood to mean that he was prostrating at a place that has no impurity. *Q*adi [Iyad said: ‘Scholars differ with regard to a teacher and a student and whether they have to prostrate themselves when they recite a verse that requires a prostration. Some scholars say that they should prostrate when the verse is recited for the first time, while others say that they need not prostrate themselves’.

The Prophet mentions in these hadiths that war gains have been made lawful to him while they were not lawful to anyone before his time. Scholars said that when earlier communities had war gains, they were required to pool them together and then a fire was sent from the sky to burn them. This is stated in a hadith narrated by Abu Hurayrah quoting the Prophet as he spoke about an earlier prophet who was fighting. God stopped the sun for him so that he could defeat his enemies. The hadith is entered in the S*a*hih anthologies of al-Bukhari and Muslim.

The Prophet mentions among the special privileges he has been given that ‘the earth has been made good for me as a source of purification and a place of worship’. In a different version ‘its soil is made a source of purification for us’. Malik and Abu Hanifah, as well as other scholars who say that dry ablution, i.e. *tayammum*, is permissible on any part of the earth, take the first narration as their evidence. The second narration is cited as evidence by al-Shafi[i and Ahmad as well as other scholars who say that dry ablution is valid only on dust or soil. They consider that the first hadith, which is general, is limited by the second.

That the earth is made a ‘place of worship’ means that earlier communities were allowed to pray in special places, such as temples and churches. *Q*adi [Iyad said: ‘Earlier communities were not allowed to pray except where they were certain to be free of impurity while we are allowed to pray anywhere on earth except where we are certain of the presence of impurity’.

The Prophet says in these hadiths that he has been given the privilege of intercession. This refers to the general intercession on the Day of Judgement, when people appeal to him. Intercession on behalf of special people is given to others besides the Prophet. *Q*adi [Iyad said: 'It is also said that what is meant is an intercession that is certain to be accepted. It may also be his intercession to release from Hell everyone in whose heart there is even an atom's weight of faith. The intercession granted to others comes before this one, and this is specific to the Prophet, like that of the Day of Judgement. The types of his intercession have been detailed earlier in the Book of Faith'.

In hadith No. 969, the Prophet is quoted: 'We have been given distinction from all mankind by three aspects: our rows are made the same as the rows of angels; and the whole earth is made a place of worship for us; and its soil is made a source for purification for us, if we are without water. He also mentioned an additional aspect'. Scholars say that only two aspects are mentioned here, because the earth being a place of worship and a source of purification counts as one aspect of privilege. The third is not mentioned here. Al-Nasa'i mentions it as narrated by Abu Malik, who is also the narrator here, in Muslim's S*a*hih. It adds: 'I have been given these verses at the end of Surah 2, The Cow, from a treasure underneath God's throne. No one was given them before me, and no one after me will be given them'.

Another aspect of privilege given to the Prophet is 'the most comprehensive speech'. Al-Harawi said that this refers to the Qur'an, which bears great meanings expressed in a small number of words. The Prophet's discourse is also characterized by word economy and broad meaning.

In hadith No. 968, the Prophet mentions that he is sent to 'everyone who is red or black', and in hadith No. 970 he is sent to all mankind. Scholars say that what is meant by red are the white non-Arabs, while the black refers to those Arabs who are mostly dark in colour and to the Africans. Others say that 'the black' refers to Africans and the red refers to all others, Arabs and non-Arabs. It is also said that 'the red' means humans and the black means the jinn. All these explanations are correct, because Prophet Muhammad is sent to all these.

The Prophet said that he was brought 'the keys to the treasures of the earth'. This is clear evidence of his prophethood, because it means that he was informed that many parts of the world would be given over to his community. It took place as he informed. All gratitude and praise are due to

God for that. Hadith No. 971 says: ‘You continue to tap these treasures’. This means that you continue to tap the resources of the earth and what God has given to the Muslims of treasures.

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i. This chapter heading is not mentioned in the original Arabic edition. It is added for consistency, so that its subject matter is instantly identified.
ii. Related by al-Bukhari, 3366 and 3425; al-Nasa’i, 689 and 89; Ibn Majah, 753.
i. *Al-Suddah* is an enclosure, which is mostly like a balcony, that overlooks the mosque but is not part of it. More will be said about it in the commentary.
ii. Related by al-Bukhari, 335, 438 and 3122; al-Nasa’i, 430 and in a shorter version, 735.
i. Related by al-Tirmidhi, 1553; Ibn Majah in a shorter version, 567.
i. Related by al-Nasa’i, 3087.
ii. Related by al-Nasa’i, 3089.

CHAPTER 1

BUILDING THE PROPHET'S MOSQUE

[974–9]. (Dar al-Salam 1068) Yahya ibn Yahya and Shayban ibn Farrukh narrated:[i] both from [Abd al-Warith. Yahya said: [Abd al-Warith ibn Sa[id reported; from Abu al-Tayyah al-Duba[i; Anas ibn Malik narrated; that '**God's Messenger (peace be upon him) arrived in Madinah and he stayed at the top of Madinah, among a clan called Banu [Amr ibn [Awf. He stayed with them for fourteen nights. He then sent to the chiefs of al-Najjar clan, and they came carrying their swords. I can almost see God's Messenger (peace be upon him) riding his shecamel, with Abu Bakr behind him, surrounded by the chiefs of al-Najjar, moving until he stopped at Abu Ayyub's yard. God's Messenger (peace be upon him) prayed wherever he happened to be when the prayer became due, and he prayed in sheep sheds. He then ordered the construction of the mosque. He sent to the chiefs of al-Najjar and they came over. He said: "Bani al-Najjar, give me a price for this farm of yours". They said: "No. By God, we shall not ask its price except from God". Anas said: There was in it what I am saying. There were date trees, graves of some idolaters and ruins of some buildings. The Prophet gave instructions for the date trees to be felled, the idolaters' graves to be dug and the ruins to be levelled down. They put the date trees in line to the side facing the *qiblah*, and constructed the two pillars of the door with stones. They chanted as they worked, and God's Messenger working with them, saying: "Our Lord, the only goodness is that of the life to come. Our Lord, give Your support to the Ansar and the Muhajirin"**'.

حَدَّثَنَا يَحْيَى بْنُ يَحْيَى، وَشَيْبَانُ بْنُ فَرُّوخَ، كِلاَهُمَا عَنْ عَبْدِ الْوَارِثِ، قَالَ يَحْيَى: أَخْبَرَنَا عَبْدُ الْوَارِثِ بْنُ سَعِيدٍ، عَنْ أَبِي التَّيَّاحِ الضُّبَعِيِّ، حَدَّثَنَا أَنَسُ بْنُ مَالِكٍ، أَنَّ رَسُولَ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ قَدِمَ الْمَدِينَةَ فَنَزَلَ فِي عُلْوِ الْمَدِينَةِ فِي حَيٍّ يُقَالُ لَهُمْ بَنُو عَمْرِو بْنِ عَوْفٍ. فَأَقَامَ فِيهِمْ أَرْبَعَ عَشْرَةَ لَيْلَةً. ثُمَّ إِنَّهُ أَرْسَلَ إِلَى مَلإِ بَنِي النَّجَّارِ، فَجَاءُوا مُتَقَلِّدِينَ بِسُيُوفِهِمْ. قَالَ: فَكَأَنِّي أَنْظُرُ إِلَى رَسُولِ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ عَلَى رَاحِلَتِهِ، وَأَبُو بَكْرٍ رِدْفُهُ، وَمَلأُ بَنِي النَّجَّارِ حَوْلَهُ،

حَتَّى أَلْقَى بِفِنَاءِ أَبِي أَيُّوبَ. قَالَ: فَكَانَ رَسُولُ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ يُصَلِّي حَيْثُ أَدْرَكَتْهُ الصَّلاَةُ، وَيُصَلِّي فِي مَرَابِضِ الْغَنَمِ. ثُمَّ إِنَّهُ أَمَرَ بِالْمَسْجِدِ. قَالَ: فَأَرْسَلَ إِلَى مَلإِ بَنِي النَّجَّارِ فَجَاءُوا، فَقَالَ: «يَا بَنِي النَّجَّارِ، ثَامِنُونِي بِحَائِطِكُمْ هَذَا». قَالُوا: "لاَ وَاللهِ لاَ نَطْلُبُ ثَمَنَهُ إِلاَّ إِلَى اللهِ". قَالَ أَنَسٌ: فَكَانَ فِيهِ مَا أَقُولُ: كَانَ فِيهِ نَخْلٌ وَقُبُورُ الْمُشْرِكِينَ وَخِرَبٌ. فَأَمَرَ رَسُولُ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ بِالنَّخْلِ فَقُطِعَ، وَبِقُبُورِ الْمُشْرِكِينَ فَنُبِشَتْ، وَبِالْخِرَبِ فَسُوِّيَتْ. فَصَفُّوا النَّخْلَ قِبْلَةَ، وَجَعَلُوا عِضَادَتَيْهِ حِجَارَةً. فَكَانُوا يَرْتَجِزُونَ وَرَسُولُ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ مَعَهُمْ، وَهُمْ يَقُولُونَ: "اللَّهُمَّ إِنَّهُ لاَ خَيْرَ إِلاَّ خَيْرُ الآخِرَهْ، فَانْصُرِ الأَنْصَارَ وَالْمُهَاجِرَهْ".

[975–10]. (Dar al-Salam 1069) [Ubaydullah ibn Mu[adh al-[Anbari narrated:[i] my father narrated; Shu[bah narrated; Abu al-Tayyah narrated to me; from Anas; that '**God's Messenger used to pray in sheep sheds before the mosque was constructed**'.

حَدَّثَنَا عُبَيْدُ اللهِ بْنُ مُعَاذٍ الْعَنْبَرِيُّ، حَدَّثَنِي أَبِي، حَدَّثَنَا شُعْبَةُ، حَدَّثَنِي أَبُو التَّيَّاحِ، عَنْ أَنَسٍ، أَنَّ رَسُولَ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ كَانَ يُصَلِّي فِي مَرَابِضِ الْغَنَمِ قَبْلَ أَنْ يُبْنَى الْمَسْجِدُ.

[000–000]. (Dar al-Salam 1070) Yahya ibn Yahya narrated: Khalid (meaning Ibn al-Harith) narrated; Shu[bah narrated; from Abu al-Tayyah: he said: **I heard Anas say: 'God's Messenger …' the same text**.

وَحَدَّثَنَاهُ يَحْيَى بْنُ يَحْيَى، حَدَّثَنَا خَالِدٌ (يَعْنِي ابْنَ الْحَارِثِ)، حَدَّثَنَا شُعْبَةُ، عَنْ أَبِي التَّيَّاحِ، قَالَ سَمِعْتُ أَنَسًا، يَقُولُ كَانَ رَسُولُ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ، بِمِثْلِهِ.

Text Explanation

Hadith No. 974 mentions that when the Prophet asked al-Najjar clan to name a price for the farm where he wanted to have the mosque built, they refused and donated it for that purpose. This is a well known hadith entered by both al-Bukhari and Muslim in their S*a*hih anthologies, as well as in anthologies by other Hadith scholars. In his *al-*T*abaqa*t, Muhammad ibn Sa[d quotes al-Waqidi stating that the Prophet bought it from them for ten dinars and that Abu Bakr paid the amount on his behalf.

The hadith mentions that the Prophet ordered the felling of the date trees. This makes clear that it is permissible to fell fruit trees for a legitimate need or for some benefit such as using the timber, or to plant other trees in their place, or if it is feared that they may fall and destroy something useful, or to build a mosque in their place, or to fell trees in enemy lands when it is clear that they are unlikely to be defeated; cutting their trees down is bound to upset and weaken them.

The Prophet also ordered the digging up of the idolaters' graves. This makes clear that it is permissible to dig up old graves, and when the soil that is mixed with their remains and blood is removed, it is permissible to pray there; as it is also permissible to build a mosque on that land if it is purged. The hadith further makes clear that land used to bury the dead and left for a long time may be sold as it continues to be the possession of its owner and his heirs after him, unless it is made an endowment.

As the Prophet's Companions were working on building the mosque, they chanted. This shows that it is permissible to chant and recite poetry during work and travel, to encourage oneself and facilitate the work. Literary people differ as to whether the type of rhyme the Prophet's Companions chanted was poetry or not. They agree that speech is called poetry only when it is intentionally set according to one of the recognized metres. If speech unintentionally happens to fit a poetic metre, it is not poetry. This is the explanation given to what is reported of the Prophet saying of this type, because reciting poetry was forbidden to him.

The hadiths show that the Prophet used to pray in sheep sheds. Malik, Ahmad and other scholars take this hadith as evidence that the urine and droppings of animals that are permissible to eat are not impure. We have already explained this towards the end of the Book of Cleansing. The hadith also indicates that praying where sheep rest is perfectly permissible. This is unlike camel stables. This was also explained in the Book of Cleansing.

Transmission

The chain of transmission of the last hadith in this chapter begins with Yahya ibn Yahya. This is how he is mentioned in most manuscripts. In a few, he is named Yahya only without mentioning his father. In *Atraf al-Sahihayn* by Khalaf ibn Muhammad al-Wasiti the name is given as Yahya ibn Habib. It is said that this is the correct rendering.

i. Related by al-Bukhari, 428, 1868, 2106, 2771, 2774 and 3932; Abu Dawud, 454; al-Nasa'i, 701; Ibn Majah, 742.

i. Related by al-Bukhari, 234 and 429; al-Tirmidhi, 350.

CHAPTER 2

CHANGING THE DIRECTION OF PRAYER FROM JERUSALEM TO THE KA[BAH

[976–11]. (Dar al-Salam 1071) Abu Bakr ibn Abi Shaybah narrated: Abu al-Ahwas narrated; from Abu Ishaq; from al-Bara' ibn [Azib. He said: **'I prayed with the Prophet (peace be upon him) towards Jerusalem for sixteen months, until the verse in Surah The Cow was revealed [saying]: "*Turn your face, then, towards the Sacred Mosque; and wherever you all may be, turn your faces [in prayer] towards it*". (2: 144) This was revealed after the Prophet had finished his prayer. One man from the congregation left and he passed by a group of the Ansar who were praying, and he told them. They changed direction turning towards the Ka[bah**'.

حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ، حَدَّثَنَا أَبُو الأَحْوَصِ، عَنْ أَبِي إِسْحَاقَ، عَنِ الْبَرَاءِ بْنِ عَازِبٍ، قَالَ: "صَلَّيْتُ مَعَ النَّبِيِّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ إِلَى بَيْتِ الْمَقْدِسِ سِتَّةَ عَشَرَ شَهْرًا، حَتَّى نَزَلَتِ الآيَةُ ال َّتِي فِي الْبَقَرَةِ {وَحَيْثُمَا كُنْتُمْ فَوَلُّوا وُجُوهَكُمْ شَطْرَهُ}، فَنَزَلَتْ بَعْدَ مَا صَلَّى النَّبِيُّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ. فَانْطَلَقَ رَجُلٌ مِنَ الْقَوْمِ فَمَرَّ بِنَاسٍ مِنَ الأَنْصَارِ وَهُمْ يُصَلُّونَ، فَحَدَّثَهُمْ، فَوَلَّوْا وُجُوهَهُمْ قِبَلَ الْبَيْتِ".

[977–12].[i] (Dar al-Salam 1072) Muhammad ibn al-Muthanna and Abu Bakr ibn Khallad narrated:[ii] both from Yahya. Ibn al-Muthanna said: Yahya ibn Sa[id narrated; from Sufyan; Abu Ishaq narrated to me; he said: I heard al-Bara' say: '**We prayed with God's Messenger towards Jerusalem for sixteen months then we were commanded to change direction towards the Ka[bah**'.

حَدَّثَنَا مُحَمَّدُ بْنُ الْمُثَنَّى وَأَبُو بَكْرِ بْنُ خَلاَّدٍ جَمِيعًا عَنْ يَحْيَى، قَالَ ابْنُ الْمُثَنَّى حَدَّثَنَا يَحْيَى بْنُ سَعِيدٍ، عَنْ سُفْيَانَ، حَدَّثَنِي أَبُو إِسْحَاقَ، قَالَ سَمِعْتُ الْبَرَاءَ

يَقُولُ: “صَلَّيْنَا مَعَ رَسُولِ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ نَحْوَ بَيْتِ الْـمَقْدِسِ سِتَّةَ عَشَرَ شَهْرًا، أَوْ سَبْعَةَ عَشَرَ شَهْرًا، ثُمَّ صُرِفْنَا نَحْوَ الْكَعْبَةِ”.

[978–13]. (Dar al-Salam 1073) Shayban ibn Farrukh narrated:[iii] [Abd al-[Aziz ibn Muslim narrated; [Abdullah ibn Dinar narrated; from Ibn [Umar [H]. Also, Qutaybah ibn Sa[id narrated (his text); from Malik ibn Anas; from [Abdullah ibn Dinar; from Ibn [Umar. He said: ‘**As people were offering the Fajr Prayer at Quba’ someone came to them and said: “God’s Messenger (peace be upon him) received revelations tonight, and he has been commanded to face the Ka[bah. So, face it. At the time they were facing Syria,**[iv] **but they then turned towards the Ka[bah.**

حَدَّثَنَا شَيْبَانُ بْنُ فَرُّوخَ، حَدَّثَنَا عَبْدُ الْعَزِيزِ بْنُ مُسْلِمٍ، حَدَّثَنَا عَبْدُ اللهِ بْنُ دِينَارٍ، عَنِ ابْنِ عُمَرَ، ح. وَحَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ (وَاللَّفْظُ لَهُ)، عَنْ مَالِكِ بْنِ أَنَسٍ، عَنْ عَبْدِ اللهِ بْنِ دِينَارٍ، عَنِ ابْنِ عُمَرَ قَالَ: “بَيْنَمَا النَّاسُ فِي صَلاَةِ الصُّبْحِ بِقُبَاءٍ إِذْ جَاءَهُمْ آتٍ فَقَالَ إِنَّ رَسُولَ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ قَدْ أُنْزِلَ عَلَيْهِ اللَّيْلَةَ. وَقَدْ أُمِرَ أَنْ يَسْتَقْبِلَ الْكَعْبَةَ فَاسْتَقْبِلُوهَا. وَكَانَتْ وُجُوهُهُمْ إِلَى الشَّامِ فَاسْتَدَارُوا إِلَى الْكَعْبَةِ.

[979–14]. (Dar al-Salam 1074) Suwayd ibn Sa[id narrated to me: Hafs ibn Maysarah narrated to me; from Musa ibn [Uqbah; from Nafi[; from Ibn [Umar; and from [Abdullah ibn Dinar; from Ibn [Umar. He said: ‘**As people were offering their Fajr Prayer, a man came to them: the same as Malik’s narration**’.

حَدَّثَنِي سُوَيْدُ بْنُ سَعِيدٍ، حَدَّثَنِي حَفْصُ بْنُ مَيْسَرَةَ، عَنْ مُوسَى بْنِ عُقْبَةَ، عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ، وَعَنْ عَبْدِ اللهِ بْنِ دِينَارٍ، عَنِ ابْنِ عُمَرَ قَالَ: بَيْنَمَا النَّاسُ فِي صَلَاةِ الْغَدَاةِ إِذْ جَاءَهُمْ رَجُلٌ: بِمِثْلِ حَدِيثِ مَالِكٍ.

[980–15]. (Dar al-Salam 1075) Abu Bakr ibn Abi Shaybah narrated:[i] [Affan narrated; Hammad ibn Salamah narrated; from Thabit; from Anas; that ‘**God’s Messenger prayed towards Jerusalem, but then it was revealed to him: “*We have seen you often turn your face towards Heaven. We shall, therefore, make you turn in prayer towards a direction you will be happy with. Turn your face, then, towards the Sacred Mosque*”. (2: 144) A man from the Salamah clan passed by people when they were in the bowing position during Fajr Prayer, having already completed one *rak[ah* and**

he called out to them, saying: “Learn that the *qiblah* has been changed”. They changed direction as they were [in line] to face the *qiblah*’.

حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ، حَدَّثَنَا عَفَّانُ، حَدَّثَنَا حَمَّادُ بْنُ سَلَمَةَ، عَنْ ثَابِتٍ، عَنْ أَنَسٍ، أَنَّ رَسُولَ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ كَانَ يُصَلِّي نَحْوَ بَيْتِ الْمَقْدِسِ، فَنَزَلَتْ: {قَدْ نَرَى تَقَلُّبَ وَجْهِكَ فِي السَّمَاءِ فَلَنُوَلِّيَنَّكَ قِبْلَةً تَرْضَاهَا فَوَلِّ وَجْهَكَ شَطْرَ الْمَسْجِدِ الْحَرَامِ}. فَمَرَّ رَجُلٌ مِنْ بَنِي سَلِمَةَ وَهُمْ رُكُوعٌ فِي صَلاَةِ الْفَجْرِ، وَقَدْ صَلَّوْا رَكْعَةً، فَنَادَى أَلاَ إِنَّ الْقِبْلَةَ قَدْ حُوِّلَتْ. فَمَالُوا كَمَا هُمْ نَحْوَ الْقِبْلَةِ.

Text Explanation

In this chapter we have the hadith narrated by al-Bara’, which provides evidence that abrogation may – and did – take place. It also makes clear that it is permissible to offer one prayer towards two different directions. This is the correct view of our scholars. They say that if a person starts a prayer facing a certain direction and then during the prayer he determines that he is facing the wrong direction, he should turn to the correct one. Even if he remains unsure and changes his mind four times in the same prayer, leading him to face a different direction in each of the four *rak*[*ahs*, his prayer is valid according to the more correct view. The people of the mosque mentioned in the hadith turned while they were praying and faced the Ka[bah, they did not start their prayer afresh. The hadith also gives evidence that abrogation does not apply to a person until he has been informed of it. It may be said that this is a case of abrogating something that is absolutely definite on the basis of a report by one person, which is unacceptable according to scholars of legal theory, i.e. *u*su*l al-fiqh*. The answer is that this report is added to other sorts of evidence and pointers that confirmed the information given. As such, it was no longer a mere report by one person.

Scholars of our school and others differ as to whether facing Jerusalem in prayer is confirmed in the Qur’an or it was on the basis of the Prophet’s own discretion. In his book *al*-Ha*w*i, al-Mawardi mentions two views expressed by our scholars. *Q*adi [Iyad said that the majority of scholars say that it was a question of Sunnah, not based on the Qur’an. On this basis, it serves as evidence in support of the view that the Qur’an may abrogate a sunnah. This is the view of the majority of later scholars of legal theory, and it is one of two views expressed by al-Shafi[i. His other view, which is shared by a good

number of scholars, is that it is not possible, because the Sunnah explains the Qur'an. How would it, then, abrogate it? These scholars maintain that facing Jerusalem in prayer was based on revelation by God, who says in the Qur'an: '*We appointed the direction of prayer which you formerly followed in order that We might distinguish those who follow the Messenger from those who turn on their heels*.' (2: 143) They also differ with regard to the opposite case of the Qur'an being abrogated by the Sunnah. The majority say that it is possible, but al-Shafi[i and a number of scholars preclude such a possibility.

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i. An unfortunate mistake occurs in Lasheen's numbering at this point. Instead of giving the correct number, which is 977, he gives it No. 997, leaving out twenty numbers. Unfortunately, the mistake is carried on for the rest of the book. Although I am following Lasheen's method of numbering, I have decided not to copy the mistake, but to carry on with the correct sequence.
ii. Related by al-Bukhari, 4492; al-Nasa'i, 487.
iii. Related by al-Bukhari, 403, 4491 and 7251; al-Nasa'i, 492 and 744.
iv. They were actually facing Jerusalem, but the whole area of what is today Syria, Lebanon, Jordan and Palestine used to be called Sham or Syria.
i. Related by Abu Dawud, 1045.

CHAPTER 3

THE PROHIBITION OF BUILDING MOSQUES OVER GRAVES AND PLACING IMAGES IN MOSQUES

[981–16]. (Dar al-Salam 1076) Zuhayr ibn Harb narrated to me:[i] Yahya ibn Sa[id narrated; Hisham narrated; my father told me; from [A'ishah; that '**Umm Habibah and Umm Salamah mentioned to God's Messenger (peace be upon him) a church they saw in Abyssinia which contained images. God's Messenger (peace be upon him) said: "Those were people who, when a devout person from among them died, would build a mosque over his grave and place such images in it. These are the worst people in God's sight on the Day of Judgement"**'.

وَحَد َّثَنِي زُهَيْرُ بْنُ حَرْبٍ، حَدَّثَنَا يَحْيَى بْنُ سَعِيدٍ، حَدَّثَنَا هِشَامٌ، أَخْبَرَنِي أَبِي، عَنْ عَائِشَةَ، أَنَّ أُمَّ حَبِيبَةَ وَأُمَّ سَلَمَةَ ذَكَرَتَا كَ َنِيسَةً رَأَيْنَهَا بِالْحَبَشَةِ، فِيهَا تَصَاوِيرُ، لِرَسُولِ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ. فَقَالَ رَسُولُ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ: «إِنَّ أُولَئِكَ إِذَا كَانَ فِيهِمُ الرَّجُلُ الصَّالِحُ فَمَاتَ، بَنَوْا عَلَى قَبْرِهِ مَسْجِدًا، وَصَوَّرُوا فِ ِيهِ تِلْكَ الصُّوَرَ. أُولَئِكَ شِرَارُ الْخَلْقِ عِنْدَ اللهِ يَوْمَ الْقِيَامَةِ».

[982–17]. (Dar al-Salam 1077) Abu Bakr ibn Abi Shaybah and [Amr al-Naqid narrated: both said: Waki[narrated; Hisham ibn [Urwah narrated; from his father; from [A'ishah that they '**discussed things in God's Messenger's presence during his illness. Umm Salamah and Umm** H**abibah mentioned a church … . He added a similar narration**'.

حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَعَمْرٌو النَّاقِدُ، قَالا: حَدَّثَنَا وَكِيعٌ، حَدَّثَنَا هِشَامُ بْنُ عُرْوَةَ، عَنْ أَبِيهِ، عَنْ عَائِ ِشَةَ، أَنَّهُمْ تَذَاكَرُوا عِنْدَ رَسُولِ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ فِي مَرَضِهِ، فَ َذَكَرَتْ أُمُّ سَلَمَةَ وَأُمُّ حَبِيبَةَ كَنِيسَ َةً، ثُمَّ ذَكَرَ نَحْوَهُ.

[983–18]. (Dar al-Salam 1078) Abu Kurayb narrated: Abu Mu[awiyah narrated; Hisham narrated; from his father; from [A'ishah. She said: '**Some**

of the Prophet’s wives mentioned a church called Marayah, which they saw in Abyssinia: the same as their narration’.

حَدَّثَنَا أَبُو كُرَيْبٍ، حَدَّثَنَا أَبُو مُعَاوِيَةَ، حَدَّثَنَا هِشَامٌ، عَنْ أَبِيهِ، عَنْ عَائِشَةَ قَالَتْ: ذَكَرْنَ أَزْوَاجُ النَّبِيِّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ كَنِيسَةً رَأَيْنَهَا بِأَرْضِ الْحَبَشَةِ يُقَالُ لَهَا مَارِيَةُ، بِمِثْلِ حَدِيثِهِمْ.

[984–19]. (Dar al-Salam 1079) Abu Bakr ibn Abi Shaybah and [Amr al-Naqid narrated:[i] both said: Hashim ibn al-Qasim narrated; Shayban narrated; from Hilal ibn Abi Humayd; from [Urwah ibn al-Zubayr; from [A’ishah: ‘**God’s Messenger (peace be upon him) said during his illness from which he never recovered: “Cursed were the Jews and Christians; for they made the graves of their prophets places of worship”**’. She added: ‘**Had it not been for that, his grave would have been kept visible. But it was feared that it would be made a place of worship**’.

In Ibn Abi Shaybah’s narration: ‘**And had it not been for that …**’ without the words: ‘**She added**’.

حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَعَمْرٌو النَّاقِدُ، قَالا: حَدَّثَنَا هَاشِمُ بْنُ الْقَاسِمِ، حَدَّثَنَا شَيْبَانُ، عَنْ هِلاَلِ بْنِ أَبِي حُمَيْدٍ، عَنْ عُرْوَةَ بْنِ الزُّبَيْرِ، عَنْ عَائِشَةَ قَالَتْ: قَالَ رَسُولُ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ فِي مَرَضِهِ الَّذِي لَمْ يَقُمْ مِنْهُ: «لَعَنَ اللهُ الْيَهُودَ وَالنَّصَارَى اتَّخَذُوا قُبُورَ أَنْبِيَائِهِمْ مَسَاجِدَ».

قَالَتْ: «فَلَوْلاَ ذَاكَ أُبْرِزَ قَبْرُهُ، غَيْرَ أَنَّهُ خُشِيَ أَنْ يُتَّخَذَ مَسْجِدًا». وَفِي رِوَايَةِ ابْنِ أَبِي شَيْبَةَ «وَلَوْلاَ ذَاكَ»، لَمْ يَذْكُرْ قَالَتْ.

[985–20]. (Dar al-Salam 1080) Harun ibn Sa[id al-Ayli narrated:[i] Ibn Wahb narrated; Yunus and Malik reported to me; from Ibn Shihab; Sa[id ibn al-Musayyib narrated to me; that Abu Hurayrah said: ‘**God’s Messenger (peace be upon him) said: “May God destroy the Jews: for they make the graves of their prophets places of worship”**’.

حَدَّثَنَا هَارُونُ بْنُ سَعِيدٍ الأَيْلِيُّ، حَدَّثَنَا ابْنُ وَهْبٍ، أَخْبَرَنِي يُونُسُ وَمَالِكٌ، عَنِ ابْنِ شِهَابٍ، حَدَّثَنِي سَعِيدُ بْنُ الْمُسَيَّبِ، أَنَّ أَبَا هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ : «قَاتَلَ اللهُ الْيَهُودَ اتَّخَذُوا قُبُورَ أَنْبِيَائِهِمْ مَسَاجِدَ».

[986–21]. (Dar al-Salam 1081) Qutaybah ibn Sa[id narrated to me: al-Fazari narrated; from [Ubaydullah ibn al-Asamm; Yazid ibn al-Asamm narrated;

from Abu Hurayrah; that God’s Messenger (peace be upon him) said: ‘**May God curse the Jews and the Christians. They made the graves of their prophets places of worship**’.

وَحَدَّثَنِي ق ُتَيْبَةُ بْنُ سَعِيدٍ، حَدَّثَنَا الْفَزَارِيُّ، عَنْ عُبَيْدِ اللهِ بْنِ الأَصَمِّ، حَدَّثَنَا يَزِيدُ بْنُ الأَصَمِّ، عَنْ أَبِي هُرَيْرَةَ، أَنَّ رَسُولَ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ قَالَ: «لَعَنَ اللهُ الْيَهُودَ وَالنَّصَارَى اتَّخَذُوا قُبُورَ أَنْبِيَائِهِمْ مَسَاجِدَ».

[987–22]. (Dar al-Salam 1082) Harun ibn Sa[id al-Ayli and Harmalah ibn Yahya narrated to me:[i] Ibn Wahb (Harmalah said: ‘reported’ and Harun said: ‘narrated’); Yunus reported to me; from Ibn Shihab; [Ubaydullah ibn [Abdullah reported to me; that [A’ishah and [Abdullah ibn [Abbas said: **‘When God’s Messenger felt that his end was close, he kept covering his face with a black striped cloth. If he felt short of breath, he would take it off his face. As he was in this state, he said: “Cursed are the Jews and the Christians, for they made their prophets’ graves places of worship”.’ He was warning against doing what they did.**

وَحَدَّثَنِي هَارُونُ بْنُ سَعِيدٍ الأَيْلِيُّ وَحَرْمَلَةُ بْنُ يَحْيَى، قَالَ حَرْمَلَةُ أَخْبَرَنَا وَقَالَ هَارُونُ حَدَّثَنَا ابْنُ وَهْبٍ، أَخْبَرَنِي يُونُسُ، عَنِ ابْنِ شِهَابٍ، أَخْبَرَنِي عُبَيْدُ اللهِ بْنُ عَبْدِ اللهِ، أَنَّ عَائِشَةَ وَعَبْدَ اللهِ بْنَ عَبَّاسٍ قَالاَ: “لَمَّا نَزَلَتْ بِرَسُولِ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ طَفِقَ يَطْرَحُ خَمِيصَةً لَهُ عَلَى وَجْهِهِ، فَإِذَا اغْ ْتَمَّ كَشَفَهَا عَنْ وَجْهِهِ، فَقَالَ وَهُوَ كَذَلِكَ: «لَعْنَةُ اللهِ عَلَى الْيَهُودِ وَالنَّصَارَى اتَّخَذُوا قُبُورَ أَنْبِيَائِهِمْ مَسَاجِدَ». يُحَذِّرُ مِثْلَ مَا صَنَعُوا.

[988–23]. (Dar al-Salam 1083) Abu Bakr ibn Abi Shaybah and Ishaq ibn Ibrahim narrated: (Abu Bakr’s text) Zakariyya’ ibn [Adi (Ishaq said: ‘reported’ and Abu Bakr said: ‘narrated’); from [Ubaydullah ibn [Amr; from Zayd ibn Abi Unaysah; from [Amr ibn Murrah; from [Abdullah ibn al-Harith al-Najrani; Mundab narrated to me: ‘**I heard the Prophet (peace be upon him) say five days before he passed away: “I exonerate myself before God of having any of you as a special friend, for God, the Exalted, has chosen me as a friend, like He chose Abraham as His friend. Had I wanted to choose anyone of my community as a friend, I would have chosen Abu Bakr. Besides, communities before you used to make the graves of their prophets and devout persons as places of worship. Do not make any graves places of worship. I forbid you that”**’.

حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَإِسْحَاقُ بْنُ إِبْرَاهِيمَ (وَاللَّفْظُ لأَبِي بَكْرٍ)، قَالَ إِسْحَاقُ أَخْبَرَنَا وَقَالَ أَبُو بَكْرٍ حَدَّثَنَا زَكَرِيَّاءُ بْنُ عَدِيٍّ، عَنْ عُبَيْدِ اللهِ بْنِ عَمْرٍو، عَنْ زَيْدِ بْنِ أَبِي أُنَيْسَةَ، عَنْ عَمْرِو بْنِ مُرَّةَ، عَنْ عَبْدِ اللهِ بْنِ الْحَارِثِ النَّجْرَانِيِّ، قَالَ حَدَّثَنِي جُنْدَبٌ قَالَ: سَمِعْتُ النَّبِيَّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ قَبْلَ أَنْ يَمُوتَ بِخَمْسٍ وَهُوَ يَقُولُ: «إِنِّي أَبْرَأُ إِلَى اللهِ أَنْ يَكُونَ لِي مِنْكُمْ خَلِيلٌ، فَإِنَّ اللَّهَ تَعَالَى قَدِ اتَّخَذَنِي خَلِيلاً كَمَا اتَّخَذَ إِبْرَاهِيمَ خَلِيلاً. وَلَوْ كُنْتُ مُتَّخِذًا مِنْ أُمَّتِي خَلِيلاً لاَتَّخَذْتُ أَبَا بَكْرٍ خَلِيلاً. أَلاَ وَإِنَّ مَنْ كَانَ قَبْلَكُمْ كَانُوا يَتَّخِذُونَ قُبُورَ أَنْبِيَائِهِمْ وَصَالِحِيهِمْ مَسَاجِدَ. أَلاَ فَلاَ تَتَّخِذُوا الْقُبُورَ مَسَاجِدَ. إِنِّي أَنْهَاكُمْ عَنْ ذَلِكَ».

Text Explanation

The hadiths in this chapter are self-explanatory. In one hadith the Prophet says ‘may God destroy the Jews’, which means that they are cursed, as in the other hadiths. It is also said that God will kill and destroy them. Hadith No. 987 speaks of the time when God’s Messenger (peace be upon him) felt that the end was close. Another reading of the Arabic text means ‘when the angel of death and other angels attended him’, referring to his approaching death.

In the last hadith in this chapter, No. 988, the Prophet exonerates himself of taking anyone as a special friend. The Arabic wording has the additional meaning of feeling any particular need to have such a person. The Prophet denies having any need that he may put to anyone other than God.

Scholars say that the Prophet prohibited making his own grave or other graves places of worship, fearing that this would lead to exaggerated praise of himself. Such exaggeration may lead to unbelief, as happened among many past communities. What happened later was that the Prophet’s Companions and their successors needed to extend the Prophet’s mosque because of the increased number of Muslims. The homes of the Prophet’s wives were included in it, and this included [A’ishah’s home where the Prophet was buried, as were his two closest Companions, Abu Bakr and [Umar. His Companions, therefore, built high circular walls around it so that his grave would not be seen. This prevented ordinary people from praying towards the Prophet’s grave. They then built two walls starting from the two north corners of the grave and made them diagonal, extending them until they met. Thus, it became impossible for anyone to pray towards the Prophet’s grave. Hence, in hadith No. 984, [A’ishah said: ‘Had it not been

for this, his grave would have been kept visible, but it was feared that it would be made a place of worship'. But God better knows what is right.

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i. Related by al-Bukhari, 427 and 3873; al-Nasa'i, 703.
i. Related by al-Bukhari, 1330, 1390 and 4441.
i. Related by al-Bukhari, 437; Abu Dawud, 3227.
i. Related by al-Bukhari, 436, 3454, 4444 and 5816; al-Nasa'i, 702.

CHAPTER 4

THE IMPORTANCE OF BUILDING MOSQUES

[989–24]. (Dar al-Salam 1084) Harun ibn Sa[id al-Ayli and Ahmad ibn [Isa narrated to me:[i] both said: Ibn Wahb narrated; [Amr reported to me; that Bukayr narrated to him; that [Asim ibn [Umar ibn Qatadah narrated to him; that he heard [Ubaydullah al-Khawlani mentions that **he heard [Uthman ibn [Affan say when people criticized him after he rebuilt the Prophet's mosque: 'You have said too much. I heard God's Messenger (peace be upon him) say: "Whoever builds a mosque for the sake of God, the Exalted (Bukayr said: I thought he said: dedicating it purely for God), God will build a home for him in Heaven"**'.

In his narration, Ibn [Isa said: '**God will build him its like in Heaven**'.

حَدَّثَنِي هَارُونُ بْنُ سَعِيدٍ الأَيْلِيُّ وَأَحْمَدُ بْنُ عِيسَى، قَالا: حَدَّثَنَا ابْنُ وَهْبٍ، أَخْبَرَنِي عَمْرٌو، أَنَّ بُكَيْرًا حَدَّثَهُ، أَنَّ عَاصِمَ بْنَ عُمَرَ بْنِ قَتَادَةَ حَدَّثَهُ، أَنَّهُ سَمِعَ عُبَيْدَ اللهِ الْخَوْلاَنِيَّ يَذْكُرُ أَنَّهُ سَمِعَ عُثْمَانَ بْنَ عَفَّانَ، عِنْدَ قَوْلِ النَّاسِ فِيهِ حِينَ بَنَى مَسْجِدَ الرَّسُولِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ. إِنَّكُمْ قَدْ أَكْثَرْتُمْ وَإِنِّي سَمِعْتُ رَسُولَ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ يَقُولُ «مَنْ بَنَى مَسْجِدًا لِلَّهِ تَعَالَى - قَالَ بُكَيْرٌ: حَسِبْتُ أَنَّهُ قَالَ يَبْتَغِي بِهِ وَجْهَ اللهِ - بَنَى اللهُ لَهُ بَيْتًا فِي الْجَنَّةِ».

وَقَالَ ابْنُ عِيسَى فِي رِوَايَتِهِ: «مِثْلَهُ فِي الْجَنَّةِ».

[990–25]. (Dar al-Salam 1085) Zuhayr ibn Harb and Muhammad ibn al-Muthanna narrated:[i] (Ibn al-Muthanna's text). Both said: al-Dahhak ibn Makhlad narrated; [Abd al-Hamid ibn Ja[far reported; my father narrated to me; from Mahmud ibn Labid; that **[Uthman wanted to rebuild the mosque, but people disliked this. They preferred that he should leave it as it was. He said: 'I heard God's Messenger (peace be upon him) say: "Whoever builds a mosque for God's sake, God will build its like for him in Heaven"**'.

حَدَّثَنَا زُهَيْرُ بْنُ حَرْبٍ وَمُحَمَّدُ بْنُ الْـمُثَنّى (وَاللَّفْظَ لِابْنِ الْـمُثَنَّى)، قَالا: حَدَّثَنَا الضَّحَّاكُ بْنُ مَخْلَدٍ، أَخْبَرَنَا عَبْدُ الْحَمِيدِ بْنُ جَعْفَرٍ، حَدَّثَنِي أَبِي، عَنْ مَحْمُودِ بْنِ لَبِيدٍ، أَنَّ عُثْمَانَ بْنَ عَفَّانَ أَرَادَ بِنَاءَ الْـمَسْجِدِ، فَكَرِهَ النَّاسُ ذَلِكَ، فَأَحَبُّوا أَنْ يَدَعَهُ عَلَى هَيْئَتِهِ. فَقَالَ: سَمِعْتُ رَسُولَ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ يَقُولُ: «مَنْ بَنَى مَسْجِدًا لِلَّهِ بَنَى اللهُ لَهُ فِي الْجَنَّةِ مِثْلَهُ».

Text Explanation

The Prophet mentions that God will build a similar home in Heaven for the one who builds a mosque for His sake. This admits two interpretations. The first is that it means God will build for him a structure which will also be called a home, but as for its description and size it will be much better. It is well known that what is in Heaven is described by the Prophet as that which ‘no eye has seen, no ear has heard of and no person can ever imagine’. The other interpretation is that it is as superior to other homes in Heaven as a mosque is superior to ordinary homes in this life.

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i. Related by al-Bukhari, 450.
i. Related by al-Tirmidhi, 318; Ibn Majah, 736.

CHAPTER 5

PLACING ONE’S HANDS ON ONE’S KNEES DURING BOWING

[991–26]. (Dar al-Salam 1086) Muhammad ibn al-[Ala’ al-Hamdani Abu Kurayb narrated:[i] Abu Mu[awiyah narrated; from al-A[mash; from Ibrahim; from al-Aswad and [Alqamah: both said: ‘**We visited [Abdullah ibn Mas[ud at his home. He asked us: “Did those people you left behind pray?” We said: “No”. He said: “Get up, then, and pray”. He did not order us to say any *adhan* or *iqamah*. We wanted to stand behind him, but he took us by the hand and placed one of us to his right and the other to his left. When he bowed, we placed our hands on our knees. He slapped our hands and he put his palms together and placed his hands in between his thighs. When he finished prayer, he said: “You shall have rulers who will delay the prayer beyond its proper time, leaving it to the tightest of time. If you see them doing so, offer your prayers at their appropriate times and consider your prayer with them a voluntary one. When you are three, pray together, but if you are more than that, one of you should be the imam. When he bows, let him spread his arms on his thighs and bend, and put his palms together. I can almost look how the Prophet’s fingers were not tight together, and I can see them”**’.

حَدَّثَنَا مُحَمَّدُ بْنُ الْعَلاَءِ الْهَمْدَانِيُّ أَبُو كُرَيْبٍ، قَالَ حَدَّثَنَا أَبُو مُعَاوِيَةَ، عَنِ الأَعْمَشِ، عَنْ إِبْرَاهِيمَ، عَنِ الأَسْوَدِ وَعَلْقَمَةَ، قَالا: أَتَيْنَا عَبْدَ اللهِ بْنَ مَسْعُودٍ فِي دَارِهِ، فَقَالَ: “أَصَلَّى هَؤُلاَءِ خَلْفَكُمْ؟” فَقُلْنَا: “لا”. قَالَ: “فَقُومُوا فَصَلُّوا”. فَلَمْ يَأْمُرْنَا بِأَذَانٍ وَلاَ إِقَامَةٍ. قَالَ: “وَذَهَبْنَا لِنَقُومَ خَلْفَهُ فَأَخَذَ بِأَيْدِينَا فَجَعَلَ أَحَدَنَا عَنْ يَمِينِهِ وَالآخَرَ عَنْ شِمَالِهِ. قال: فَلَمَّا رَكَعَ وَضَعْنَا أَيْدِيَنَا عَلَى رُكَبِنَا. قَالَ: فَضَرَبَ أَيْدِيَنَا وَطَبَّقَ بَيْنَ كَفَّيْهِ ثُمَّ أَدْخَلَهُمَا بَيْنَ فَخِذَيْهِ. قال: فَلَمَّا صَلَّى قَالَ: إِنَّهُ سَتَكُونُ عَلَيْكُمْ أُمَرَاءُ يُؤَخِّرُونَ الصَّلاَةَ عَنْ مِيقَاتِهَا وَيَحْنُقُونَهَا إِلَى شَرَقِ الْمَوْتَى. فَإِذَا رَأَيْتُمُوهُمْ قَدْ فَعَلُوا ذَلِكَ فَصَلُّوا الصَّلاَةَ لِمِيقَاتِهَا، وَاجْعَلُوا صَلاَتَكُمْ مَعَهُمْ سُبْحَةً. وَإِذَا كُنْتُمْ ثَلاَثَةً فَصَلُّوا جَمِيعًا، وَإِذَا كُنْتُمْ أَكْثَرَ مِنْ ذَلِكَ فَلْيَؤُمَّكُمْ أَحَدُكُمْ. وَإِذَا رَكَعَ أَحَدُكُمْ فَلْيَفْرِشْ ذِرَاعَيْهِ عَلَى فَخِذَيْهِ، وَلْيَجْنَأْ،

وَلْيُطَبِّقْ بَيْنَ كَفَّيْهِ. فَلَكَأَنِّي أَنْظُرُ إِلَى اخْتِلاَفِ أَصَابِعِ رَسُولِ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ فَأَرَاهُمْ".

[992–27]. (Dar al-Salam 1087) Minjab ibn al-Harith al-Tamimi narrated: Ibn Mushir reported [H]. He said: and [Uthman ibn Abi Shaybah narrated; Jarir narrated [H]. Also, Muhammad ibn Rafi[narrated to me; Yahya ibn Adam narrated; Mufaddal narrated; all of them from al-A[mash; from Ibrahim; from [Alqamah and al-Aswad, that **they visited [Abdullah: the same meaning as Abu Mu[awiyah's narration. In Ibn Mushir's and Jarir's narrations: 'I can almost see how the Prophet's fingers were not tight together when he bowed'.**

وَحَدَّثَنَا مِنْجَابُ بْنُ الْحَارِثِ التَّمِيمِيُّ، أَخْبَرَنَا ابْنُ مُسْهِرٍ، ح. قَالَ: وَحَدَّثَنَا عُثْمَانُ بْنُ أَبِي شَيْبَةَ، حَدَّثَنَا جَرِيرٌ، ح. قَالَ: وَحَدَّثَنِي مُحَمَّدُ بْنُ رَافِعٍ، حَدَّثَنَا يَحْيَى بْنُ آدَمَ، حَدَّثَنَا مُفَضَّلٌ. كُلُّهُمْ عَنِ الأَعْمَشِ، عَنْ إِبْرَاهِيمَ، عَنْ عَلْقَمَةَ وَالأَسْوَدِ، أَنَّهُمَا دَخَلاَ عَلَى عَبْدِ اللهِ. بِمَعْنَى حَدِيثِ أَبِي مُعَاوِيَةَ. وَفِي حَدِيثِ ابْنِ مُسْهِرٍ وَجَرِيرٍ فَلَكَأَنِّي أَنْظُرُ إِلَى اخْتِلاَفِ أَصَابِعِ رَسُولِ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ وَهُوَ رَاكِعٌ.

[993–28]. (Dar al-Salam 1088) [Abdullah ibn [Abd al-Rahman al-Darimi narrated: [Ubaydullah ibn Musa reported; from Isra'il; from Mansur; from Ibrahim; from [Alqamah and al-Aswad; that **they visited [Abdullah. He said: 'Did those people you left behind pray?' They said: 'Yes'. He stood between them, placing one of them to his right and the other to his left. 'We then bowed, and we placed our hands on our knees. He slapped our hands, then he put his palms together and placed his hands between his thighs. When he finished praying, he said: "Thus did God's Messenger (peace be upon him)"**'.

حَدَّثَنَا عَبْدُ اللهِ بْنُ عَبْدِ الرَّحْمَنِ الدَّارِمِيُّ، أَخْبَرَنَا عُبَيْدُ اللهِ بْنُ مُوسَى، عَنْ إِسْرَائِيلَ، عَنْ مَنْصُورٍ، عَنْ إِبْرَاهِيمَ، عَنْ عَلْقَمَةَ وَالأَسْوَدِ، أَنَّهُمَا دَخَلاَ عَلَى عَبْدِ اللهِ، فَقَالَ: "أَصَلَّى مَنْ خَلْفَكُمْ؟" قَالا: "نَعَمْ". فَقَامَ بَيْنَهُمَا، وَجَعَلَ أَحَدَهُمَا عَنْ يَمِينِهِ وَالآخَرَ عَنْ شِمَالِهِ. ثُمَّ رَكَعْنَا فَوَضَعْنَا أَيْدِيَنَا عَلَى رُكَبِنَا، فَضَرَبَ أَيْدِيَنَا ثُمَّ طَبَّقَ بَيْنَ يَدَيْهِ، ثُمَّ جَعَلَهُمَا بَيْنَ فَخِذَيْهِ. فَلَمَّا صَلَّى قَالَ: "هَكَذَا فَعَلَ رَسُولُ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ".

[994–29]. (Dar al-Salam 1089) Qutaybah ibn Sa[id and Abu Kamil al-Jahdari narrated:[i] (Qutaybah's text) both said: Abu [Awanah narrated; from

Abu Ya[fur; from Mus[ab ibn Sa[d; he said: **‘I prayed next to my father and I placed my hands in between my knees. My father said to me: “Place your palms on your knees”. I did the same on another occasion, and he slapped my hands and said: “We have been prohibited to do this and commanded to place our hands on our knees”**’.

حَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ وَأَبُو كَامِلٍ الْجَحْدَرِيُّ (وَاللَّفْظُ لِقُتَيْبَةَ)، قَالاَ حَدَّثَنَا أَبُو عَوَانَةَ، عَنْ أَبِي يَعْفُورٍ، عَنْ مُصْعَبِ بْنِ سَعْدٍ قَالَ: “صَلَّيْتُ إِلَى جَنْبِ أَبِي، قَالَ: وَجَعَلْتُ يَدَىَّ بَيْنَ رُكْبَتَىَّ، فَقَالَ لِي أَبِي: اضْرِبْ بِكَفَّيْكَ عَلَى رُكْبَتَيْكَ. قَالَ: ثُمَّ فَعَلْتُ ذَلِكَ مَرَّةً أُخْرَى، فَضَرَبَ يَدَىَّ وَقَالَ: إِنَّا نُهِينَا عَنْ هَذَا، وَأُمِرْنَا أَنْ نَضْرِبَ بِالأَكُفِّ عَلَى الرُّكَبِ”.

[995–000]. (Dar al-Salam 1090) Khalaf ibn Hisham narrated: Abu al-Ahwas narrated [H]. Also, Ibn Abi [Umar narrated; Sufyan narrated; both from Abu Ya[fur; with the same chain of transmission: **the same text up to ‘we have been prohibited to do this’, but they did not mention the rest**.

حَدَّثَنَا خَلَفُ بْنُ هِشَامٍ، حَدَّثَنَا أَبُو الأَحْوَصِ، ح. قَالَ: وَحَدَّثَنَا ابْنُ أَبِي عُمَرَ، حَدَّثَنَا سُفْيَانُ، كِلاَهُمَا عَنْ أَبِي يَعْفُورٍ، بِهَذَا الإِسْنَادِ إِلَى قَوْلِهِ فَنُهِينَا عَنْهُ. وَلَمْ يَذْكُرَا مَا بَعْدَهُ.

[996–30]. (Dar al-Salam 1091) Abu Bakr ibn Abi Shaybah narrated: Waki[narrated; from Isma[il ibn Abi Khalid; from al-Zubayr ibn [Adi; from Mus[ab ibn Sa[d; he said: ‘**I bowed and placed my hands like this (meaning put his palms together and placed them in between his thighs). My father said: “We used to do this, then we were commanded to place them on our knees”**’.

حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ، حَدَّثَنَا وَكِيعٌ، عَنْ إِسْمَاعِيلَ بْنِ أَبِي خَالِدٍ، عَنِ الزُّبَيْرِ بْنِ عَدِيٍّ، عَنْ مُصْعَبِ بْنِ سَعْدٍ، قَالَ: “رَكَعْتُ فَقُلْتُ بِيَدَىَّ هَكَذَا: يَعْنِي طَبَّقَ بِهِمَا وَوَضَعَهُمَا بَيْنَ فَخِذَيْهِ. فَقَالَ أَبِي قَدْ كُنَّا نَفْعَلُ هَذَا ثُمَّ أُمِرْنَا بِالرُّكَبِ”.

[997–31]. (Dar al-Salam 1092) al-Hakam ibn Musa narrated to me: [Isa ibn Yunus narrated; Isma[il ibn Abi Khalid narrated; from al-Zubayr ibn [Adi; from Mus[ab ibn Sa[d ibn Abi Waqqas; he said: ‘**I prayed next to my father and when I bowed I crossed my fingers and placed them in between my knees. My father slapped my hand. When he finished, he**

said: “We used to do this, but then we were commanded to place them on our knees”’.

حَدَّثَنِي الْحَكَمُ بْنُ مُوسَى، حَدَّثَنَا عِيسَى بْنُ يُونُسَ، حَدَّثَنَا إِسْمَاعِيلُ بْنُ أَبِي خَالِدٍ، عَنِ الزُّبَيْرِ بْنِ عَدِيٍّ، عَنِ مُصْعَبِ بْنِ سَعْدِ بْنِ أَبِي وَقَّاصٍ، قَالَ: “صَلَّيْتُ إِلَى جَنْبِ أَبِي، فَلَـمَّا رَكَعْتُ شَبَّكْتُ أَصَابِعِي وَجَعَلْتُهُمَا بَيْنَ رُكْبَتَيَّ، فَضَرَبَ يَدَيَّ. فَلَـمَّا صَلَّى قَالَ: قَدْ كُنَّا نَفْعَلُ هَذَا ثُمَّ أُمِرْنَا أَنْ نَرْفَعَ إِلَى الرُّكَبِ”.

Text Explanation

The view of our school, as well as all scholars, is that during bowing, i.e. *ruk*u[, one puts one’s hands on one’s knees, discouraging the former method of putting one’s palms together and placing them in between one’s thighs. The only exception is the view of [Abdullah ibn Mas[ud and his two disciples, [Alqamah and al-Aswad. They say that the other form is the Sunnah, or recommended practice. This is because they were unaware of what abrogated this form, which is the hadith narrated by Sa[d ibn Abi Waqqas. The correct view is that of the majority; the clear abrogating hadith being confirmed as authentic.

In hadith No. 991, [Abdullah ibn Mas[ud asked his visitors: ‘Did these people pray?’ He was referring to the governor and his entourage, and he said this as an objection to their action of delaying the prayer. He told his visitors to join him in prayer. This makes clear that a congregational prayer is permissible to be held at home, but this does not replace the collective duty of holding it in the main mosque if we uphold this correct view that congregational prayer is a collective duty of the Muslim community.[i] The congregational prayer must be seen to be upheld. [Abdullah ibn Mas[ud offered it at home with his visitors because the collective duty is done when the governor and the majority of the people offer it, even though they might have delayed it to the end of its time range.

In the same hadith, [Abdullah did not order them to say the *adhan* or *iqamah*. This was Ibn Mas[ud’s view, shared by a number of the early scholars who learnt from him. It considers that neither the *adhan*, which is the call to prayer, nor the *iqamah*, which is the announcement to start the prayer, needs or should be said by a person who prays alone in a town or a village where an *adhan* is called and a general congregational prayer is held.

Those *adhan* and *iqamah* are sufficient. However, the majority of scholars of earlier and later generations consider that the *iqamah* is a Sunnah in such a person's case, and that the main congregation one is not sufficient for him. They differ with regard to the *adhan*, with some of them saying that is not required and others say that it may be done. Our correct view is that the *adhan* is appropriate for such a person if he has not heard the general *adhan*, but not if he heard it.

The same hadith, No. 991, includes: 'We wanted to stand behind him, but he took us by the hand and placed one of us to his right and the other to his left'. This is the view of Ibn Mas[ud and his two disciples. This is contrary to the view of all scholars from the time of the Prophet's Companions up to the present. They say that if there are two people with the imam, they form a row behind him. This is based on the long hadith narrated by Jabir and Jabbar ibn Sakhr and related by Muslim in his S*a*hih towards the end of the book. They are all in agreement that if there are three people, they stand in a row behind the imam. If there is only one person with the imam, he stands to the right of the imam, according to all scholars. Some say that this is unanimous. *Q*adi [Iyad reports that Ibn al-Musayyib was of the view that he stands to the left of the imam. I do not think that this is correctly attributed to Ibn al-Musayyib. If it is correct, then perhaps he was unaware of the hadith narrated by Ibn [Abbas. Whatever the case may be, scholars are now unanimous that if there is one person with the imam, that person stands to his right.

After finishing the prayer, Ibn Mas[ud said to his two disciples: 'You shall have rulers who will delay the prayer beyond its proper time, leaving it to the tightest of time'. He meant that they delay the prayer beyond its preferred time, not beyond its time range altogether. He advises them to continue to offer their prayers at the beginning of their time, then if they pray with the governors, their prayers will count as voluntary. Thus, they would have the benefit of praying at the beginning of the time and then the benefit of the congregational prayer. Thus, their early prayer would not isolate them from the community and there would be no dispute, as would be the case if such people stayed away when the main congregation was held. The hadith provides evidence that if a person offers an obligatory prayer twice, the first counts as the fulfilment of his obligation while the second is counted as a voluntary prayer. This is the correct view according to scholars of our Shafi[i School. However, some scholars say that the one

which is more perfect is counted as the fulfilment of the obligation, while others say that both count as its fulfilment, and others still say that one of them is unclear. This shows the benefit of disagreement about some well-known questions.

The hadith mentions that when we bow we should bend. Linguistically speaking, the word *ruk*u[means submission and humility. Indeed, this action in prayer is given this name because it symbolizes such humility and submission.

Transmission

The chains of transmission of hadith Nos 994 and 995 include a narrator referred to as Abu Ya[fur. His name is [Abd al-Rahman ibn [Ubayd ibn Nistas. This is Abu Ya[fur, the junior. The senior narrator with the same appellation is called Waqid, or may be Waqdan. We mentioned both in the Book of Faith, in connection with the hadith stating which actions were best.

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i. Related by al-Nasa'i, 718; 1028 and 1029.

i. Related by al-Bukhari with the same meaning, 790; Abu Dawud in similar wording, 867; al-Nasa'i, 1031 and 1032; al-Tirmidhi in a shorter version, 259; Ibn Majah in a shorter version and similar wording, 873.

i. This means that the Muslim community must ensure that prayers are offered in congregations in mosques.

CHAPTER 6

SQUATTING ON ONE'S HEELS

[998–32]. (Dar al-Salam 1093) Ishaq ibn Ibrahim narrated: Muhammad ibn Bakr reported [H]. Also, Hasan al-Hulwani narrated; [Abd al-Razzaq narrated (their texts are closely similar). Both said: Ibn Jurayj reported; Abu al-Zubayr reported to me; that he heard Tawus say: '**We mentioned to Ibn [Abbas [the case of] squatting on one's feet. He said: "It is the Sunnah". We said: "We see it as being hard on man". Ibn [Abbas said: "It is indeed your Prophet's recommended practice"**'.

حَدَّثَنَا إِسْحَاقُ بْنُ إِبْرَاهِيمَ، أَخْبَرَنَا مُحَمَّدُ بْنُ بَكْرٍ، ح. قَالَ وَحَدَّثَنَا حَسَنٌ الْحُلْوَانِيُّ، حَدَّثَنَا عَبْدُ الرَّزَّاقِ (وَتَقَارَبَا فِي اللَّفْظِ) قَالا جَمِيعًا: أَخْبَرَنَا ابْنُ جُرَيْجٍ، أَخْبَرَنِي أَبُو الزُّبَيْرِ أَنَّهُ سَمِعَ طَاوُسًا يَقُولُ: قُلْنَا لِابْنِ عَبَّاسٍ فِي الإِقْعَاءِ عَلَى الْقَدَمَيْنِ، فَقَالَ: هِيَ السُّنَّةُ. فَقُلْنَا لَهُ إِنَّا لَنَرَاهُ جَفَاءً بِالرَّجُلِ. فَقَالَ ابْنُ عَبَّاسٍ: "بَلْ هِيَ سُنَّةُ نَبِيِّكَ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ".

Text Explanation

Two hadiths speak about squatting. In this hadith it is described as a Sunnah, which means that it was practised by the Prophet and therefore it is recommended and encouraged. The other hadith disapproves of it: this is related by al-Tirmidhi on [Ali's authority, and related by Ibn Majah on Anas's authority. Ahmad ibn Hanbal also relates it on the authority of Samurah and Abu Hurayrah, while al-Bayhaqi relates it on the authority of Samurah and Anas. However, all these versions are graded as lacking in authenticity, on the basis of their chains of transmission.

Scholars differ as to the ruling that applies to squatting, and they differ greatly in describing its form, because of these hadiths. The correct thing to say, which must be stated, is that there are two types of squatting. One of them means placing one's buttocks on the floor and raising one's shins

vertically, while one's hands are stretched on the floor, like a dog does. This is how it is explained by Abu [Ubaydah Ma[mar ibn al-Muthanna and Abu [Ubayd al-Qnasim ibn Sallnam as well as other linguists. This is the type which is discouraged and the one meant when it is stated that squatting is reprehensible.

The other type is to place one's buttocks on one's heels in the sitting that is in between the two prostrations. This is the one Ibn [Abbas meant when he said that it is 'your Prophet's recommended practice'. Imam al-Shafi[i states that it is desirable in between the two prostrations. This is confirmed in *al-Mukhtasar* by Imam al-Buwayti, al-Shafi[i's closest disciple in Egypt. A good number of meticulous scholars, including al-Bayhaqi and *Q*adi [Iyad, explain Ibn [Abbas's hadith as referring to this type. *Q*adi [Iyad said: 'It is reported that a number of the Prophet's Companions and early scholars used to do it'. Ibn [Abbas is also quoted as explaining it: 'It is a Sunnah that your heels should touch your buttocks'. This is the proper explanation of the hadith narrated by Ibn [Abbas.

As we mentioned earlier, al-Shafi[i specifically says that it is desirable when sitting between the two prostrations. Another statement attributed to him mentions that the Sunnah is to place one's left foot horizontally under one's left buttock. This means that both forms are Sunnah, or desirable. Which is better? Two views are expressed on this point.

The recommended, i.e. Sunnah, form of sitting in the first *tashahhud* and the short sitting between the first or the last two *rak*[*ahs* is to sit on one's left foot, placed horizontally. In the last *tashahhud*, the Sunnah is to place one's left thigh and buttock on the floor, with one's left foot and shin moved towards one's right leg and under it. This is the view of the Shafi[i School, as we have already explained.

CHAPTER 7

NO ORDINARY SPEECH IN PRAYER

[999–33]. (Dar al-Salam 1094) Abu Ja[far Muhammad ibn al-Sabbah and Abu Bakr ibn Abi Shaybah narrated:[i] both said (giving closely similar wordings): Isma[il ibn Ibrahim narrated; from Hajjaj al-Sawwaf; from Yahya ibn Abi Kathir; from Hilal ibn Abi Maymunah; from [Ata' ibn Yasar; from Mu[awiyah ibn al-Hakam al-Sulami. He said: **'When I was praying with God's Messenger (peace be upon him) a man in the congregation sneezed. I said: "May God bestow mercy on you,"[ii] People [around me] looked at me. I said: "Woe is me! Why are you looking at me?" They struck their own thighs. Then I realized that they were silencing me … yet I said nothing. When God's Messenger finished the prayer, by God I have never seen before or after him an educator better at teaching. By God, he neither rebuked nor abused me physically or verbally. He only said: "In our prayer, nothing of ordinary speech is acceptable. It includes only glorifying God, extolling His praise and recitation of the Qur'an", or words to that effect.**

'I said: Messenger of God, I was an unbeliever until recently, and now God has given us Islam. Among us are people who go to fortune tellers. He said: "Do not go to them". I said: And among us are people who believe in omens. He said: "That is something they find in their breasts. Let them not be deterred by it. (Ibn al-Sabbah said: Let it not deter you.) I said: And some of our men draw lines. He said: "An earlier prophet used to draw lines. Whatever coincides with what is drawn just happens".

'The man said: "I had a maid who used to take my sheep for grazing near Uhud and al-Jawwaniyyah. I went over one day and discovered that a wolf had taken away one of the sheep. I am only human, and I get upset like other people. I slapped her once. I went to see God's Messenger (peace be upon him) and he said that it was a very grievous matter. I said: Messenger of God, should I set her free? He said: "Bring her to me". I took her to him and he asked her: "Where is

God?” She said: “In Heaven”. He asked: “Who am I?” She said: “You are God’s Messenger”. He said to me: “Set her free. She is a believer”’.

حَدَّثَنَا أَبُو جَعْفَرٍ، مُحَمَّدُ بْنُ الصَّبَّاحِ وَأَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ (وَتَقَارَبَا فِي لَفْظِ الْحَدِيثِ) قَالا: حَدَّثَنَا إِسْمَاعِيلُ بْنُ إِبْرَاهِيمَ، عَنْ حَجَّاجٍ الصَّوَّافِ، عَنْ يَحْيَى بْنِ أَبِي كَثِيرٍ، عَنْ هِلاَلِ بْنِ أَبِي مَيْمُونَةَ، عَنْ عَطَاءِ بْنِ يَسَارٍ، عَنْ مُعَاوِيَةَ بْنِ الْحَكَمِ السُّلَمِيِّ قَالَ: “بَيْنَا أَنَا أُصَلِّي مَعَ رَسُولِ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ إِذْ عَطَسَ رَجُلٌ مِنَ الْقَوْمِ، فَقُلْتُ: يَرْحَمُكَ اللهُ. فَرَمَانِي الْقَوْمُ بِأَبْصَارِهِمْ، فَقُلْتُ: وَاثُكْلَ أُمِّيَاهْ، مَا شَأْنُكُمْ تَنْظُرُونَ إِلَيَّ؟ فَجَعَلُوا يَضْرِبُونَ بِأَيْدِيهِمْ عَلَى أَفْخَاذِهِمْ. فَلَمَّا رَأَيْتُهُمْ يُصَمِّتُونَنِي، لَكِنِّي سَكَتُّ. فَلَمَّا صَلَّى رَسُولُ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ، فَبِأَبِي هُوَ وَأُمِّي! مَا رَأَيْتُ مُعَلِّمًا قَبْلَهُ وَلاَ بَعْدَهُ أَحْسَنَ تَعْلِيمًا مِنْهُ. فَوَاللهِ مَا كَهَرَنِي، وَلاَ ضَرَبَنِي، وَلاَ شَتَمَنِي”. قَالَ: “إِنَّ هَذِهِ الصَّلاَةَ لاَ يَصْلُحُ فِيهَا شَيْءٌ مِنْ كَلاَمِ النَّاسِ. إِنَّمَا هُوَ التَّسْبِيحُ وَالتَّكْبِيرُ وَقِرَاءَةُ الْقُرْآنِ”. أَوْ كَمَا قَالَ رَسُولُ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ.

قُلْتُ: “يَا رَسُولَ اللهِ إِنِّي حَدِيثُ عَهْدٍ بِجَاهِلِيَّةٍ، وَقَدْ جَاءَ اللهُ بِالإِسْلاَمِ. وَإِنَّ مِنَّا رِجَالاً يَأْتُونَ الْكُهَّانَ”. قَالَ: “فَلاَ تَأْتِهِمْ”. قَالَ: “وَمِنَّا رِجَالٌ يَتَطَيَّرُونَ”. قَالَ: “ذَاكَ شَيْءٌ يَجِدُونَهُ فِي صُدُورِهِمْ فَلاَ يَصُدَّنَّهُمْ”. قَالَ ابْنُ الصَّبَّاحِ: “فَلاَ يَصُدَّنَّكُمْ”. قَالَ: قُلْتُ: “وَمِنَّا رِجَالٌ يَخُطُّونَ”. قَالَ: “كَانَ نَبِيٌّ مِنَ الأَنْبِيَاءِ يَخُطُّ، فَمَنْ وَافَقَ خَطَّهُ فَذَاكَ».

قَالَ: “وَكَانَتْ لِي جَارِيَةٌ تَرْعَى غَنَمًا لِي قِبَلَ أُحُدٍ وَالْجَوَّانِيَّةِ، فَاطَّلَعْتُ ذَاتَ يَوْمٍ فَإِذَا الذِّيبُ قَدْ ذَهَبَ بِشَاةٍ مِنْ غَنَمِهَا، وَأَنَا رَجُلٌ مِنْ بَنِي آدَمَ، آسَفُ كَمَا يَأْسَفُونَ، لَكِنِّي صَكَكْتُهَا صَكَّةً. فَأَتَيْتُ رَسُولَ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ، فَعَظَّمَ ذَلِكَ عَلَيَّ. قُلْتُ: يَا رَسُولَ اللهِ، أَفَلاَ أُعْتِقُهَا؟” قَالَ: «ائْتِنِي بِهَا». فَأَتَيْتُهُ بِهَا، فَقَالَ لَهَا: «أَيْنَ اللهُ»؟ قَالَتْ: فِي السَّمَاءِ. قَالَ: “مَنْ أَنَا؟” قَالَتْ: “أَنْتَ رَسُولُ اللهِ”. قَالَ: “أَعْتِقْهَا فَإِنَّهَا مُؤْمِنَةٌ”.

[000–000]. (Dar al-Salam 1095) Ishaq ibn Ibrahim narrated: [Isa ibn Yunus reported; al-Awza[i narrated; from Yahya ibn Abi Kathir, with the same chain of transmission: **a similar text**.

حَدَّثَنَا إِسْحَاقُ بْنُ إِبْرَاهِيمَ، أَخْبَرَنَا عِيسَى بْنُ يُونُسَ، حَدَّثَنَا الأَوْزَاعِيُّ، عَنْ يَحْيَى بْنِ أَبِي كَثِيرٍ، بِهَذَا الإِسْنَادِ: نَحْوَهُ.

[1000–34]. (Dar al-Salam 1096) Abu Bakr ibn Abi Shaybah, Zuhayr ibn Harb, Ibn Numayr and Abu Sa[id al-Ashajj narrated:[i] (with closely similar wordings). They said: Ibn Fudayl narrated; al-A[mash narrated; from

Ibrahim; from [Alqamah; from [Abdullah. He said: ‘**We used to greet God’s Messenger when he was praying and he would reply to our greeting. When we came back from Negus’s land, we greeted him but he did not reply. We said: “Messenger of God, we used to greet you as you were praying and you would reply to us”. He said: “Prayer requires concentration”**’.

حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَزُهَيْرُ بْنُ حَرْبٍ وَابْنُ نُمَيْرٍ وَأَبُو سَعِيدٍ الأَشَجّ (وَأَلْفَاظُهُمْ مُتَقَارِبَةٌ) قَالُوا: حَدَّثَنَا ابْنُ فُضَيْلٍ، حَدَّثَنَا الأَعْمَشُ، عَنْ إِبْرَاهِيمَ، عَنْ عَلْقَمَةَ، عَنْ عَبْدِ اللهِ قَالَ: “كُنَّا نُسَلِّمُ عَلَى رَسُولِ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ وَهُوَ فِي الصَّلاَةِ، فَيَرُدُّ عَلَيْنَا. فَلَمَّا رَجَعْنَا مِنْ عِنْدِ النَّجَاشِي سَلَّمْنَا عَلَيْهِ، فَلَمْ يَرُدَّ عَلَيْنَا. فَقُلْنَا: يَا رَسُولَ اللهِ كُنَّا نُسَلِّمُ عَلَيْكَ فِي الصَّلاَةِ فَتَرُدُّ عَلَيْنَا. فَقَالَ: «إِنَّ فِي الصَّلاَةِ شُغُلاً».

[000–000]. (Dar al-Salam 1097) Ibn Numayr narrated to me: Ishaq ibn Mansur al-Saluli narrated to me; Huraym ibn Sufyan narrated; from al-A[mash; with the same chain of transmission: **a similar text**.

حَدَّثَنِي ابْنُ نُمَيْرٍ، حَدَّثَنِي إِسْحَاقُ بْنُ مَنْصُورٍ السَّلُولِيُّ، حَدَّثَنَا هُرَيْمُ بْنُ سُفْيَانَ، عَنِ الأَعْمَشِ، بِهَذَا الإِسْنَادِ: نَحْوَهُ.

[1001–35]. (Dar al-Salam 1098) Yahya ibn Yahya narrated:[i] Hushaym reported; from Isma[il ibn Abi Khalid; from al-Harith ibn Shubayl; from Abu [Amr al-Shaybani; from Zayd ibn Arqam. He said: ‘**We used to speak during prayer: a man may speak to his friend who is praying next to him, until a verse was revealed stating: “*And stand up before God in devout obedience*”. (2: 238) We were commanded to remain silent and forbidden to speak**’.

حَدَّثَنَا يَحْيَى بْنُ يَحْيَى، أَخْبَرَنَا هُشَيْمٌ، عَنْ إِسْمَاعِيلَ بْنِ أَبِي خَالِدٍ، عَنِ الْحَارِثِ بْنِ شُبَيْلٍ، عَنْ أَبِي عَمْرٍو الشَّيْبَانِيِّ، عَنْ زَيْدِ بْنِ أَرْقَمَ قَالَ: “كُنَّا نَتَكَلَّمُ فِي الصَّلاَةِ، يُكَلِّمُ الرَّجُلُ صَاحِبَهُ وَهُوَ إِلَى جَنْبِهِ فِي الصَّلاَةِ، حَتَّى نَزَلَتْ: {وَقُومُوا للهِ قَانِتِينَ}، فَأُمِرْنَا بِالسُّكُوتِ وَنُهِينَا عَنِ الْكَلاَمِ.

[000–000]. (Dar al-Salam 1099) Abu Bakr ibn Abi Shaybah narrated: [Abdullah ibn Numayr and Waki[narrated [H]. Also, Ishaq ibn Ibrahim narrated: [Isa ibn Yunus reported; all from Isma[il ibn Abi Khalid; with the same chain of transmission: **a similar text**.

حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ، حَدَّثَنَا عَبْدُ اللهِ بْنُ نُمَيْرٍ وَوَكِيعٌ، ح. قَالَ وَحَدَّثَنَا إِسْحَاقُ بْنُ إِبْرَاهِيمَ، أَخْبَرَنَا عِيسَى بْنُ يُونُسَ، كُلُّهُمْ عَنْ إِسْمَاعِيلَ بْنِ أَبِي خَالِدٍ، بِهَذَا الإِسْنَادِ: نَحْوَهُ.

[1002–36]. (Dar al-Salam 1100) Qutaybah ibn Sa[id narrated:[i] Layth narrated [H]. Also, Muhammad ibn Rumh narrated; al-Layth reported; from Abu al-Zubayr; from Jabir; that he said: '**God's Messenger (peace be upon him) sent me on some errand, and later I caught up with him as he was travelling (Qutaybah said: he was praying). I greeted him, but he signalled me. When he finished, he called me and said: "You greeted me a short while ago, but I was praying". At that time, he was facing east**'.

حَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ، حَدَّثَنَا لَيْثٌ، ح. وَحَدَّثَنَا مُحَمَّدُ بْنُ رُمْحٍ، أَخْبَرَنَا اللَّيْثُ، عَنْ أَبِي الزُّبَيْرِ، عَنْ جَابِرٍ أَنَّهُ قَالَ: إِنَّ رَسُولَ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ بَعَثَنِي لِحَاجَةٍ ثُمَّ أَدْرَكْتُهُ وَهُوَ يَسِيرُ (قَالَ: قُتَيْبَةُ يُصَلِّي) فَسَلَّمْتُ عَلَيْهِ، فَأَشَارَ إِلَيَّ. فَلَمَّا فَرَغَ دَعَانِي فَقَالَ: «إِنَّكَ سَلَّمْتَ آنِفًا، وَأَنَا أُصَلِّي». وَهُوَ مُوَجِّهٌ حِينَئِذٍ قِبَلَ الْمَشْرِقِ.

[1003–37]. (Dar al-Salam 1101) Ahmad ibn Yunus narrated:[ii] Zuhayr narrated; Abu al-Zubayr narrated to me; from Jabir. He said: **'God's Messenger sent me [on an errand] as he was marching towards al-Mustalaq tribe. I joined him as he was praying on his camel. I spoke to him, and he signalled me with his hand like this (Zuhayr made a signal with his hand). I then spoke to him, but he signalled me with his hand like this (Zuhayr signalled again with his hand pointing to the ground), and I heard him reciting, and signalling with his head. When he finished, he said: "What have you done concerning the errand I sent you on? Nothing prevented me from talking to you except that I was praying"'.**

Zuhayr said: Abu al-Zubayr was seated facing the Ka[bah. Abu al-Zubayr pointed with his hand in the direction of al-Mustalaq. He pointed with his hand to a different direction from that of the Ka[bah.

حَدَّثَنَا أَحْمَدُ بْنُ يُونُسَ، حَدَّثَنَا زُهَيْرٌ، حَدَّثَنِي أَبُو الزُّبَيْرِ، عَنْ جَابِرٍ قَالَ: أَرْسَلَنِي رَسُولُ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ وَهُوَ مُنْطَلِقٌ إِلَى بَنِي الْمُصْطَلِقِ، فَأَتَيْتُهُ وَهُوَ يُصَلِّي عَلَى بَعِيرِهِ، فَكَلَّمْتُهُ، فَقَالَ لِي بِيَدِهِ هَكَذَا (وَأَوْمَأَ زُهَيْرٌ بِيَدِهِ)، ثُمَّ كَلَّمْتُهُ، فَقَالَ لِي هَكَذَا (فَأَوْمَأَ زُهَيْرٌ أَيْضًا بِيَدِهِ نَحْوَ الأَرْضِ) وَأَنَا أَسْمَعُهُ يَقْرَأُ، يُومِئُ

بِرَأْسِهِ. فَلَـمَّا فَرَغَ قَالَ: «مَا فَعَلْتَ فِي الَّذِي أَرْسَلْتُكَ لَهُ، فَإِنَّهُ لَمْ يَمْنَعْنِي أَنْ أُكَلِّمَكَ إِلاَّ أَنِّي كُنْتُ أُصَلِّي»؟

قَالَ زُهَيْرٌ وَأَبُو الزُّبَيْرِ جَالِسٌ مُسْتَقْبِلَ الْكَعْبَةِ، فَقَالَ بِيَدِهِ أَبُو الزُّبَيْرِ إِلَى بَنِي الْـمُصْطَلِقِ، فَـ قَالَ بِيَدِهِ إِلَى غَيْرِ الْكَعْبَةِ.

[1004–38]. (Dar al-Salam 1102) Abu Kamil al-Jahdari narrated:[i] Hammad ibn Zayd narrated; from Kathir; from [Ata’; from Jabir. He said: ‘**We were with the Prophet (peace be upon him) and he sent me on an errand. I came back and found him praying on his shecamel, with his face towards a direction other than the *qiblah*. I greeted him, but he did not reply to me. When he finished, he said: “Nothing prevented me from replying to you except that I was praying”**’.

حَدَّثَنَا أَبُو كَامِلٍ الْجَحْدَرِيُّ، حَدَّثَنَا حَمَّادُ بْنُ زَيْدٍ، عَنْ كَثِيرٍ، عَنْ عَطَاءٍ، عَنْ جَابِرٍ قَالَ: “كُنَّا مَعَ النَّبِيِّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ، فَبَعَثَنِي فِي حَاجَةٍ، فَرَجَعْتُ وَهُوَ يُصَلِّي عَلَى رَاحِلَتِهِ، وَوَجْهُهُ عَلَى غَيْرِ الْقِبْلَةِ. فَسَلَّمْتُ عَلَيْهِ، فَلَمْ يَرُدَّ عَلَيَّ”. فَلَـمَّا انْصَرَفَ قَالَ: “إِنَّهُ لَمْ يَمْنَعْنِي أَنْ أَرُدَّ عَلَيْكَ إِلاَّ أَنِّي كُنْتُ أُصَلِّي”.

[000–000]. (Dar al-Salam 1103) Muhammad ibn Hatim narrated to me: Mu[alla ibn Mansur narrated; [Abd al-Warith ibn Sa[id narrated; Kathir ibn Shinzir narrated; from [Ata’; from Jabir. He said: ‘**God’s Messenger (peace be upon him) sent me on an errand … giving the same meaning as Hammad’s hadith**’.

وَحَدَّثَنِي مُحَمَّدُ بْنُ حَاتِمٍ، حَدَّثَنَا مُعَلَّى بْنُ مَنْصُورٍ، حَدَّثَنَا عَبْدُ الْوَارِثِ بْنُ سَعِيدٍ، حَدَّثَنَا كَثِيرُ بْنُ شِنْظِيرٍ، عَنْ عَطَاءٍ، عَنْ جَابِرٍ قَالَ: بَعَثَنِي رَسُولُ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ فِي حَاجَةٍ. بِمَعْنَى حَدِيثِ حَمَّادٍ.

Text Explanation

In the first hadith in this chapter, No. 999, the man at the centre of the story, Mu[awiyah ibn al-Hakam, says when he noticed the response of the Prophet’s Companions to his talking during the prayer, ‘Woe is me’. This is meant as equivalent to his remark, *wa thukl*a *ummiya*h. Literally speaking, the Arabic expression means ‘my mother has lost her son’, but it is never

meant as such. It is simply a remark realizing that one has made some grievous mistake. He then mentions that people in the congregation struck their thighs with their hands, trying to silence him. This is understood to have been before the legislation that while praying, a worshipper may only alert others by saying *sub*h*an Allah*, meaning ‘all glory belongs to God’. It also shows that a little action during prayer is permissible and does not invalidate it. If it is for some purpose, it is perfectly acceptable, and not even discouraged.

The narrator praises the Prophet’s method of instruction, saying that he never saw a better educator before or after God’s Messenger (peace be upon him). This reflects the fact that the Prophet had a sublime character, as God Himself mentions in the Qur’an. He was very kind and compassionate towards his community and was especially gentle when educating those who had no knowledge. He put matters to them in a way that they could easily understand. The narrator mentions that the Prophet did not even say a word of rebuke to him. He simply taught him, saying: ‘In our prayer, nothing of ordinary speech is acceptable. It includes only glorifying God, extolling His praise and recitation of the Qur’an’.

This makes clear that ordinary speech is forbidden during prayer, whether there is need for it or not, and whether it relates to prayer or not. If during the prayer a person needs to alert someone, a man does this by saying *sub*h*an Allah*, and a woman does it by clapping. This is the view of the Shafi[i, Maliki and Hanafi Schools as well as the majority of scholars of earlier and later generations. A number of scholars, including al-Awza[i, say that it is permissible if it is related to prayer, citing the hadith involving the Prophet’s Companion known as Dhul-Yadayn. We shall explain this at its appropriate place, God willing.

This applies to someone who knows the rule and is speaking deliberately. A person who forgets and speaks does not invalidate his prayer if he says only a few words. This is the view of our school and it is shared by Malik, Ahmad and the majority of scholars, while Abu Hanifah and the Kufi scholars say that even this invalidates prayer. Our evidence is the hadith of Dhul-Yadayn. If someone forgets and speaks much, his situation takes two well-known views expressed by our scholars, but the more correct view is that his prayer is invalidated by his speech, because this is rare. Speech by someone who does not know, such as a newcomer to Islam, takes the same ruling as that of one who forgets. This means that little speech

does not invalidate prayer. The evidence is the hadith we are discussing now, narrated by Mu[awiyah ibn al-Hakam. The Prophet taught him that speech is not allowed in prayer, but did not order him to repeat his prayer in which he spoke.

The Prophet taught his Companion that prayer ‘includes only glorifying God, extolling His praise and recitation of the Qur’an’. This means that it includes these and what is similar to it. The declaration of God’s oneness and Muhammad (peace be upon him) being God’s Messenger, all supplications and *assal*a*mu* [*alaykum* at the end are all part of the prayer, and other glorifications and praises of God are said during prayer. Hence, the Prophet’s statement means that no ordinary speech and no general conversation are permitted during prayer, but only God’s glorification and what is similar to it, such as remembrance of Him and supplication, as well as words to that effect. Thus, the hadith provides evidence that a person who swears that he will not speak, then glorifies God or recites the Qur’an does not forswear himself. This is the correct and well-known view of our school. The hadith also provides evidence in support of the view of the Shafi[i School and the majority of scholars that the first *takb*ir, i.e. *All*a*hu akbar*, with which the prayer is started, is one of the essential duties of prayer and constitutes a part of it. Abu Hanifah, however, said that it does not form part of the prayer, but is rather a condition for the validity of prayer and precedes it.

The hadith also means that it is not permissible to bless a person who sneezes during prayer, because this is ordinary speech that will invalidate prayer if said deliberately by one who knows the ruling. Our scholars say that the one who says the blessing phrase, *yar*h*amuk All*a*h*, using the second-person pronoun, indicated in Arabic by the suffix -k, renders his own prayer invalid. If he uses the third-person pronoun his prayer is not invalidated, because his words do not constitute an address to a particular person. It is desirable for the one who sneezes during prayer to say *al*-h*amd lill*a*h* silently. This is the view of our school, and it is shared by Malik and other scholars. Ibn [Umar, al-Nakha[i and Ahmad say that such a person may say it aloud, but the first view is more likely, because it is part of the remembrance of God and the Sunnah is to say all such phrases of remembrance and glorification of Him silently, apart from the ones that are excepted.

The narrator mentioned to the Prophet that he was a newcomer to Islam and told him that some of their people went to fortune tellers. The Prophet said to him: ‘Do not go to them’. Scholars say that fortune tellers speak about things for which there is no clear evidence. Some of what they say may coincide with reality, and this leads to people being impressed by them. They do not stop at this, however, but will confuse people about much of what pertains to faith and religion. Several hadiths confirm the prohibition of going to fortune tellers or believing what they say. These hadiths also forbid giving them any money or fee, which is forbidden according to the unanimous view of the Muslim community. A number of scholars confirm this unanimity, including al-Husayn ibn Mas[ud al-Baghawi, who said: ‘All scholars agree that the fee given to a fortune teller for whatever he says is forbidden, because the very work of fortune telling is an exercise of falsehood. Hence, no fee may be charged for it’. In his book *al-Ahkam al-Sultaniyyah*, al-Mawardi said: ‘The Controller must stop people earning money through fortune telling and gaming, and may punish both the one who charges such fees and the one who pays it’. Al-Khattabi said:

> A fortune teller’s fee for what he tells is forbidden, and his action is false. Also, a clairvoyant’s fee is forbidden to take … . The difference between a fortune teller and a clairvoyant is that a fortune teller speaks about future events and alleges that he knows secrets, while a clairvoyant claims to know where stolen goods or lost articles are to be found, etc.

Al-Khattabi adds in a comment on the hadith that says: ‘Whoever goes to a fortune teller and believes what he says disbelieves in what God has revealed to Muhammad (peace be upon him)’:

> There were many fortune tellers among the Arabs, and they claimed to know many things. Some of them claimed that they had comrades who are jinnees, giving them such news. Others alleged that they can divine such matters through a special faculty they had been favoured with. Some are called clairvoyants, and these allege to know things through some indications and preludes showing them who stole which article and who has consorted with a particular woman, and similar matters. Some people call an astrologist a

> fortune teller … . The hadith prohibits going to any of these, seeking their advice or believing anything they say.

What al-Khattabi says is certainly true and beautifully sums up the problem with such people.

The narrator then puts another scenario to the Prophet. He said that some people believed in omens. The Prophet's answer is very clear: 'That is something they find in their breasts. Let them not be deterred by it'. A different version reads: 'Let it not deter you'. This means that omens are simply things that people may experience, but not something they intentionally do. Therefore, they are not accountable for it. However, it should not prevent them from attending to their affairs, they are responsible for such affairs and you need to attend to them. Thus, the Prophet prohibits acting on the basis of omens and abandoning things because of them. Several hadiths prohibit giving in to omens. These are understood to prohibit acting on the basis of omens and believing in them, not on the feelings themselves. We shall, God willing, speak about this in detail at the appropriate place, where Muslim enters the relevant hadiths.

The hadith adds: 'I said: And some of our men draw lines. He said: "An earlier prophet used to draw lines. Whatever coincides with what is drawn just happens".'

Scholars give different opinions about the meaning of this. The correct view is that doing this is permissible for a person who draws lines that are confirmed by reality, but we have no means of certainty about such agreement. Therefore, it cannot be permissible. The import of this is that it is forbidden, because its permissibility is conditional on the certainty of agreement with reality and no such certainty can be achieved. The Prophet (peace be upon him) only said: 'Whatever coincides with what is drawn just happens'. He did not say that it is forbidden, without allowing a provision for the confirmation of what is being learnt through drawing by reality. He makes such a provision so that no one can imagine that what that prophet referred to entailed committing a sin. Thus, the Prophet ensured the high status of the previous prophet who used to draw lines and at the same time informed us that such action is now forbidden. The sum of this is that no prohibition is attached to that prophet who used to draw lines, and this applies to others provided they know for certain that it agrees with reality, but no such certainty is available to anyone else. Al-Khattabi said: 'The

hadith suggests a prohibition of this action if it means that drawing lines was a proof of the truth of that particular prophet. Since prophethood has come to an end, we are forbidden from doing it'. *Q*adi [Iyad said: 'The view of choice is that when what is drawn coincides with reality, you find it happening. This bears no suggestion that it is permissible for anyone to do … . On the other hand, it may suggest that Islam abrogated an earlier permissibility of it'. These statements of scholars reflect their agreement that it is now forbidden.

The hadith continues: 'The man said: 'I had a maid who used to take my sheep for grazing near Uhud and al-Jawwaniyyah' (al-Jawwaniyyah is a place near Uhud, in the north of Madinah). This statement may be taken as evidence that it is permissible that a master may employ his maid as a shepherd to tend his sheep, even though she may be alone in the grazing field. Islam prohibits a woman from travelling alone because when she is away from her home environment she may find herself in a situation where she is targeted and there is no one to defend her. This is different from the situation of a woman working as a shepherd. Nevertheless, if it is feared that her work may lead to some undesirable result, a woman should not be required to work as a shepherd; this is regardless of her social status as a free woman or not, as it becomes similar to her situation during travel, which is forbidden for a woman on her own. If she is with a close relative whom she is forbidden to marry, such as her father, brother or son then there is no prohibition. This is the same as her travel with any such relative or with her husband, but God knows best.

The narrator, Mu[awiyah ibn al-Hakam, then mentions how a wolf got away with a sheep the maid was supposed to be tending. He slapped her and then regretted his action. When he thought of freeing her, the Prophet told him to bring her to him. The Prophet asked her: 'Where is God?' She said: 'In Heaven'. He asked: 'Who am I?' She said: 'You are God's Messenger'. The Prophet then said to Mu[awiyah: 'Set her free. She is a believer'.

This hadith belongs to the group of hadiths that speak of God's attributes. Two views are advanced on such matters, and we have mentioned these more than once in the Book of Faith. The first is that we believe in these attributes without discussing what they exactly mean, believing all the time that nothing is comparable to God and that the features of created beings do not apply to Him. The second view is to interpret these as they may be suitable to God alone. Those who subscribe to this second view say

that she was tested to prove if she believed in God's oneness and that He is the Creator who controls all affairs in the universe, and that when a person supplicates to Him, he raises his hands to the sky, just like we face the Ka[bah when we pray. The worshipper knows that God is not limited to the sky or to the direction of the Ka[bah, but we face these because the sky is the *qiblah* of people who supplicate and the Ka[bah is the *qiblah* of people when they pray. When the maid said that God is in Heaven, she showed herself to be a believer in God's oneness and that she did not worship any idols. *Q*adi [Iyad said:

> There is no disagreement among all Muslims, including Fiqh and Hadith scholars, theologians, rationalists and their followers that the statements that mention that God is in Heaven are not to be taken literally. These are statements like the Qur'anic verse: '*Do you feel secure that He who is in Heaven will not cause the earth to swallow you up when it quakes?*' (67: 16) They bear some interpretation according to them. Scholars of jurisprudence, Hadith and theology who say that it refers to the direction above, without defining direction or form, interpret 'in Heaven' as meaning 'over Heaven'. Other rationalists and theologists who negate the applicability of any limit or direction to God give different interpretations as suitable to different attributes … .
>
> It is remarkable that the Sunni people and followers of the truth are all in agreement that they must not go into any discussion about the nature of God, as they have been ordered. They do not delve into this issue because it leads them to utter confusion. They agree that they are forbidden to imagine any shape or form for God, and this is part of refraining from speaking about the nature of God, but they have no doubt about Him and His existence. This does not detract from their belief in God's oneness; it is indeed part of its essence. Some of them, however, allow defining a direction, but they remain hesitant about it. Yet, is there much difference between giving shape and form on the one hand and defining a direction? However, taking the verses speaking of God in their general meaning, such as '*He alone holds sway over His servants*', (6: 61) and '*He is established on the throne*', (7: 54) while totally adhering to the comprehensive and only logically acceptable statement, '*there is nothing that bears*

the slightest comparability to Him' (42: 11) keeps us on the safe side.

The hadith shows that freeing a slave who is a believer is better than freeing one who is not a believer. Scholars are all agreed that it is permissible to free slaves who are unbelievers for any reason other than atoning for some sin or act of disobedience. They are also agreed that freeing an unbeliever slave is unacceptable as atonement for accidental killing, as stated in the Qur'an. They hold different views regarding atonement for other things, such as z*ihar* (i.e. declaring one's wife unlawful to one), broken oaths, or having sexual intercourse during the day in Ramadan. Al-Shafi[i, Malik and the majority of scholars say that only freeing a slave who is a believer is acceptable, making the general statement of atonement for accidental killing applicable to the limited ones covering these cases. Abu Hanifah and Kufi scholars say that even if the freed slave is a non-believer it is acceptable, because the term 'slave' applies.

In this hadith, the Prophet asked the maid: 'Where is God?' She said: 'In Heaven'. He asked: 'Who am I?' She said: 'You are God's Messenger'. The Prophet then said to Mu[awiyah: 'Set her free. She is a believer'. This provides clear evidence that an unbeliever does not become a believer unless he or she believes in God's oneness and in the Prophet's message. It further provides evidence that whoever states the declaration firmly believing in its two parts meets the requirements of true belief and joins the people of the *qiblah* who are also the people of Heaven. Such a person is not required to provide further evidence and proof of that, nor is he required to know such evidence. This is the correct view accepted by the majority of scholars. We explained this question at the beginning of the Book of Faith, together with all that applies to it.

In hadith No. 1000, [Abdullah ibn Mas[ud reports: 'We used to greet God's Messenger when he was praying and he would reply to our greeting. When we came back from Negus's land, we greeted him but he did not reply. We said: "Messenger of God, we used to greet you as you were praying and you would reply to us". He said: "Prayer requires concentration".' And in hadith No. 1001, Zayd ibn Arqam said: 'We used to speak during prayer: a man may speak to his friend who is praying next to him, until a verse was revealed stating: "*And stand up before God in devout obedience*". (2: 238) We were commanded to remain silent and forbidden to

speak'. Further, in hadith No. 1002, Jabir mentions: 'God's Messenger (peace be upon him) sent me on some errand, and later I caught up with him as he was praying. I greeted him, but he signaled me. When he finished, he called me and said: "You greeted me a short while ago, but I was praying".'

These hadiths give us very useful points. One of these is that ordinary talk is forbidden in prayer, whether it relates to the prayer or not. It is also forbidden to reply to a greeting of *sal*a*m* verbally, but a response by signal is allowed and desirable. All this is agreed by al-Shafi[i and the majority of scholars. *Q*adi [Iyad said that a number of scholars say that it is permissible to reply to the *sal*a*m* greeting verbally, including Abu Hurayrah, Jabir, al-Hasan, Sa[id ibn al-Masayyib, Qatadah and Ishaq. Some said that the worshipper replies silently, while [Ata', al-Nakha[i and al-Thawri said: he replies to the greeting after he finishes the prayer. Abu Hanifah said: He may not reply to the greeting either verbally or by signal in any case. [Umar ibn [Abd al-[Aziz, Malik and his disciples, as well as a number of scholars, said: the worshipper replies by signal, but not verbally. Whoever says that a verbal reply is acceptable appears to be unaware of the relevant hadiths forbidding this. As for offering a greeting to one who is praying, al-Shafi[i School maintains that this should not be done. If one offers a greeting to someone engaged in prayer, he does not deserve a reply. This view is shared by a number of scholars. Two rulings are attributed to Malik: one says that to offer a greeting to one who is praying is *makr*u*h*, or reprehensible, and the other is that it is permissible.

In hadith No. 1000, the Prophet says: 'Prayer requires concentration'. This means that when a person is engaged in prayer, his task is to concentrate on his prayer and think about what he is saying without attending to anything else, not even replying to a greeting.

In the next hadith, No. 1001, a Qur'anic order is quoted: '*And stand up before God in devout obedience*'. (2: 238) It is also said that it means 'in silence'. The hadith adds: 'We were commanded to remain silent and forbidden to speak'. This gives evidence that all types of ordinary speech are forbidden in prayer. Scholars are unanimous that to deliberately speak in prayer when one is fully aware of its prohibition, and not in relation to the prayer or to ensure its validity, will render the prayer invalid. If speaking is related to the prayer and for its benefit, it also invalidates the prayer according to al-Shafi[i, Malik, Abu Hanifah, Ahmad and the majority of scholars. Al-Awza[i, some Maliki scholars and a small group consider it

permissible. Speech by someone who forgets does not invalidate the prayer if such speech remains short. Abu Hanifah and the Kufi scholars say that it also invalidates the prayer. This has already been explained.

In hadith No. 1002, we note that a greeting may be replied to by signal. It shows that such a signal and similar small movements do not invalidate the prayer. The hadith also shows that a person who is offered a greeting and is prevented from replying to the greeting should later apologize to the one who offered him the greeting and explain what prevented him from replying.

The hadith mentions that the Prophet was moving on his shecamel towards the east. This shows that it is perfectly permissible to pray a Sunnah prayer during travel, on one's means of transport, in whatever direction it is moving. This is unanimously agreed upon.

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i. Related by Abu Dawud, 930, 3282 and 3909; al-Nasa'i, 1217.
ii. This is the standard Islamic blessing when a person sneezes.
i. Related by al-Bukhari, 1199 and 3875; Abu Dawud, 923.
i. Related by al-Bukhari, 1200 and 4534; Abu Dawud, 949; al-Tirmidhi, 405 and in a shorter version 2986; al-Nasa'i, 1218.
i. Related by al-Nasa'i, 1188; Ibn Majah, 1018.
ii. Related by Abu Dawud, 926.
i. Related by al-Bukhari, 1217.

CHAPTER 8

CURSING SATAN IN PRAYER

[1006–39]. (Dar al-Salam 1104) Ishaq ibn Ibrahim and Ishaq ibn Mansur narrated:[i] both said: al-Nadr ibn Shumayl reported; Shu[bah reported; Muhammad (who is Ibn Ziyad) narrated; he said: I heard Abu Hurayrah say: ‘**God’s Messenger (peace be upon him) said: “An afreet of the jinn tried to surprise me last night to disrupt my prayer. God enabled me to overpower him and I strangled him. I was about to tie him up to the side of a pillar in the mosque so that you all would be able to see him in the morning, but then I remembered my brother Solomon’s words: ‘My Lord, forgive me my sins, and bestow upon me such power as shall belong to no one after me’. God sent him back in total misery”**’.

Ibn Mansur said: Shu[bah from Muhammad ibn Ziyad.

حَدَّثَنَا إِسْحَاقُ بْنُ إِبْرَاهِيمَ وَإِسْحَاقُ بْنُ مَنْصُورٍ، قَالا أَخْبَرَنَا النَّضْرُ بْنُ شُمَيْلٍ، أَخْبَرَنَا شُعْبَةُ، حَدَّثَنَا مُحَمَّدٌ (وَهُوَ ابْنُ زِيَادٍ) قَالَ سَمِعْتُ أَبَا هُرَيْرَةَ يَقُولُ: قَالَ رَسُولُ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ: «إِنَّ عِفْرِيتًا مِنَ الْجِنِّ جَعَلَ يَفْتِكُ عَلَيَّ الْبَارِحَةَ لِيَقْطَعَ عَلَيَّ الصَّلاَةَ، وَإِنَّ اللَّهَ أَمْكَنَنِي مِنْهُ فَذَعَتُّهُ، فَلَقَدْ هَمَمْتُ أَنْ أَرْبِطَهُ إِلَى جَنْبِ سَارِيَةٍ مِنْ سَوَارِي الْمَسْجِدِ، حَتَّى تُصْبِحُوا تَنْظُرُونَ إِلَيْهِ أَجْمَعُونَ - أَوْ كُلُّكُمْ. ثُمَّ ذَكَرْتُ قَوْلَ أَخِي سُلَيْمَانَ: {رَبِّ اغْفِرْ لِي وَهَبْ لِي مُلْكًا لاَ يَنْبَغِي لأَحَدٍ مِنْ بَعْدِي}، فَرَدَّهُ اللهُ خَاسِئًا”.

وَقَالَ ابْنُ مَنْصُورٍ شُعْبَةُ عَنْ مُحَمَّدِ بْنِ زِيَادٍ

[1007–000]. (Dar al-Salam 1105) Muhammad ibn Bashshar narrated: Muhammad (who is Ibn Ja[far) narrated [H]. Also, Abu Bakr ibn Abi Shaybah narrated; Shababah narrated; both from Shu[bah, with the same chain of transmission. ‘**In Ibn Ja[far’s narration, the word meaning “and I strangled him” does not occur, while in Ibn Abi Shaybah’s narration this word is replaced by “and I pushed him hard”**’.

حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ، حَدَّثَنَا مُحَمَّدٌ (هُوَ ابْنُ جَعْفَرٍ) ح. قَالَ: وَحَدَّثَنَاهُ أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ، حَدَّثَنَا شَبَابَةُ، كِلاَهُمَا عَنْ شُعْبَةَ، فِي هَذَا الإِسْنَادِ. وَلَيْسَ فِي حَدِيثِ ابْنِ جَعْفَرٍ قَوْلُهُ: فَذَعَتُّهُ. وَأَمَّا ابْنُ أَبِي شَيْبَةَ فَقَالَ فِي رِوَايَتِهِ: فَدَعَتُّهُ

[1008–40]. (Dar al-Salam 1106) Muhammad ibn Salamah al-Muradi narrated:[i] [Abdullah ibn Wahb narrated; from Mu[awiyah ibn Salih; Rabi[ah ibn Yazid narrated to me: from Abu Idris al-Khawlani; from Abu al-Darda'. He said: '**God's Messenger (peace be upon him) stood up praying. We heard him say: "I seek refuge with God from you". He then said: "I curse you with God's curse". He repeated it three times and he stretched his hand as if to take something. When he finished his prayer, we said: "Messenger of God, we heard you say in prayer something we never heard you say before this time, and we saw you stretching your hand." He said: "Iblis, God's enemy brought a flame of fire to put it in my face, and I said, 'I seek refuge from you' three times. I then said: 'I curse you with God's complete curse' three times, but he did not retreat. Then I wanted to hold him. By God, had it not been for the supplication of our brother Solomon, he would have been this morning tied up and the children of Madinah would have had something to play with"**'.

حَدَّثَنَا مُحَمَّدُ بْنُ سَلَمَةَ الْمُرَادِيُّ، حَدَّثَنَا عَبْدُ اللهِ بْنُ وَهْبٍ، عَنْ مُعَاوِيَةَ بْنِ صَالِحٍ، يَقُولُ حَدَّثَنِي رَبِيعَةُ بْنُ يَزِيدَ، عَنْ أَبِي إِدْرِيسَ الْخَوْلاَنِيِّ، عَنْ أَبِي الدَّرْدَاءِ قَالَ: "قَامَ رَسُولُ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ، فَسَمِعْنَاهُ يَقُولُ: «أَعُوذُ بِاللهِ مِنْكَ». ثُمَّ قَالَ: «أَلْعَنُكَ بِلَعْنَةِ اللهِ». ثَلاَثًا. وَبَسَطَ يَدَهُ كَأَنَّهُ يَتَنَاوَلُ شَيْئًا، فَلَمَّا فَرَغَ مِنَ الصَّلاَةِ قُلْنَا: "يَا رَسُولَ اللهِ قَدْ سَمِعْنَاكَ تَقُولُ فِي الصَّلاَةِ شَيْئًا لَمْ نَسْمَعْكَ تَقُولُهُ قَبْلَ ذَلِكَ، وَرَأَيْنَاكَ بَسَطْتَ يَدَكَ". قَالَ: "إِنَّ عَدُوَّ اللهِ إِبْلِيسَ جَاءَ بِشِهَابٍ مِنْ نَارٍ لِيَجْعَلَهُ فِي وَجْهِي، فَقُلْتُ أَعُوذُ بِاللهِ مِنْكَ. ثَلاَثَ مَرَّاتٍ. ثُمَّ قُلْتُ: أَلْعَنُكَ بِلَعْنَةِ اللهِ التَّامَّةِ فَلَمْ يَسْتَأْخِرْ، ثَلاَثَ مَرَّاتٍ. ثُمَّ أَرَدْتُ أَخْذَهُ. وَاللهِ لَوْلاَ دَعْوَةُ أَخِينَا سُلَيْمَانَ، لأَصْبَحَ مُوثَقًا يَلْعَبُ بِهِ وِلْدَانُ أَهْلِ الْمَدِينَةِ".

Text Explanation

The hadith, in its two versions, gives evidence that it is permissible to do some light action in prayer. The Prophet said to his Companions: 'I was about to tie him up to the side of a pillar in the mosque so that you all would

be able to see him in the morning'. This serves as evidence that the jinn exist and that some humans may see them. However, in reference to them, God says: '*Surely, he and his tribe watch you from where you cannot perceive them*'. (7: 27) This is understood to mean in the majority of cases. Had seeing them been impossible, the Prophet would not have spoken about seeing Satan, and that he wanted to tie him up so that they all would see him and the children would make him a plaything. *Q*adi [Iyad said: 'Some scholars say that the jinn cannot be seen in their original form, because of the apparent meaning of the quoted verse, except by prophets and other individuals given special privilege. Humans may see the jinn in shapes other than their original shapes, as mentioned in reports'. To my mind, this is merely a claim that requires some supporting evidence. Otherwise, it cannot be accepted. Imam Abu [Abdullah Muhammad ibn [Ali al-Mazari said: 'The jinn have spiritual entities. It is probable that this jinnee took a form that is possible to tie up and be prevented from going back to its original form so as to make it like a toy. If the natural form is overridden, other possibilities may take place'.

The Prophet mentions that he remembered how Prophet Solomon prayed to be granted special privileges that would not be given to anyone else. *Q*adi [Iyad said: 'This means that Prophet Solomon had this special power, and our Prophet then refrained from tying the jinnee up, either because he could not do it, or because when he remembered the supplication he did not attempt to tie the jinnee thinking that he would not be able to do it, or out of humility'. The Prophet adds that God sent the jinnee 'back in total misery', which means that he was cast away, totally humiliated.

In hadith No. 1008 the Prophet says to Iblis: 'I curse you with God's complete curse'. *Q*adi [Iyad said:

> Describing it as complete may mean that it is complete and suffers no deficiency. It may also mean the curse that he has incurred and is due to him, or the one which ensures that he suffers everlasting torment … .
>
> The Prophet said: 'I curse you with God's curse and I seek refuge with God from you'. This shows that it is permissible to pray for or against someone else in the form of an address, or second-person pronoun. This is contrary to the view expressed by Ibn Sha[ban, a disciple of Malik, who says that this invalidates the prayer.

The same view is maintained by our scholars: prayer is invalidated if one supplicates for someone else in the address form, such as saying to someone who sneezes *yar*h*amuka Allah*, or *ra*h*imaka Allah*, or saying to someone who offered a greeting *wa* [*alayka al-sal*a*m*, or similar phrases. The hadiths mentioned in the previous chapter speaking of offering greetings to someone who is engaged in prayer confirm what our scholars say. Therefore, this hadith should be taken as having been said before the prohibition of ordinary speech during prayer.

The Prophet said: 'By God, had it not been for the supplication of our brother Solomon, he would have been this morning tied up and the children of Madinah would have something to play with'. This shows that it is permissible to say an oath without being required to do it, in order to add importance to whatever a person is stating, or to confirm its truth. There are many hadiths confirming this.

Transmission

At the end of hadith No. 1006, Muslim adds: 'Ibn Mansur said: Shu[bah from Muhammad ibn Ziyad'. This means that in his narration of this hadith, Ishaq ibn Mansur said: 'al-Nadr narrated, Shu[bah reported, from Muhammad ibn Ziyad'. This means that his narration differed from that of his colleague Ishaq ibn Ibrahim in two points: the first is that he said 'Shu[bah from Muhammad ibn Ziyad' while Ibn Ibrahim said that Shu[bah said: 'Muhammad reported'. The second point of difference is that he said 'Muhammad ibn Ziyad' while in Ibn Ibrahim's narration: 'Muhammad (who is Ibn Ziyad)'.

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i. Related by al-Bukhari, 461, 1210, 3423, 4808 and in a shorter version 3284;.
i. Related by al-Nasa'i, 1214.

CHAPTER 9

CARRYING A CHILD WHILE PRAYING

[1009–41]. (Dar al-Salam 1107) [Abdullah ibn Maslamah ibn Qa[nab and Qutaybah ibn Sa[id narrated:[i] both said: Malik narrated; from [Amir ibn [Abdullah ibn al-Zubayr [H]. Also, Yahya ibn Yahya narrated: He said: **I said to Malik: Did [Amir ibn [Abdullah ibn al-Zubayr narrate to you; from [Amr ibn Sulaym al-Zuraqi; from Abu Qatadah that 'God's Messenger (peace be upon him) prayed carrying Umamah bint Zaynab, God's Messenger's daughter, [who is] the daughter of Abu al-[As ibn al-Rabi[. When he stood up, he carried her, and when he prostrated himself he put her down? Yahya said: Malik said: Yes'**.

حَدَّثَنَا عَبْدُ اللهِ بْنُ مَسْلَمَةَ بْنِ قَعْنَبٍ وَقُتَيْبَةُ بْنُ سَعِيدٍ، قَالا: حَدَّثَنَا مَالِكٌ، عَنْ عَامِرِ بْنِ عَبْدِ اللهِ بْنِ الزُّبَيْرِ، ح. وَحَدَّثَنَا يَحْيَى بْنُ يَحْيَى قَالَ: قُلْتُ لِمَالِكٍ: حَدَّثَكَ عَامِرُ بْنُ عَبْدِ اللهِ بْنِ الزُّبَيْرِ، عَنْ عَمْرِو بْنِ سُلَيْمٍ الزُّرَقِيِّ، عَنْ أَبِي قَتَادَةَ، أَنَّ رَسُولَ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ كَانَ يُصَلِّي وَهُوَ حَامِلٌ أُمَامَةَ بِنْتَ زَيْنَبَ بِنْتِ رَسُولِ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ وَلأَبِي الْعَاصِ بْنِ الرَّبِيعِ، فَإِذَا قَامَ حَمَلَهَا وَإِذَا سَجَدَ وَضَعَهَا؟ قَالَ يَحْيَى: قَالَ مَالِكٌ: "نَعَمْ".

[1010–42]. (Dar al-Salam 1108) Muhammad ibn Abi [Umar narrated: Sufyan narrated; from [Uthman ibn Abi Sulayman and Ibn [Ajlan. Both heard [Amir ibn [Abdullah ibn al-Zubayr narrating; from [Amr ibn Sulaym al-Zuraqi; from Abu Qatadah al-Ansari. He said: '**I saw the Prophet leading the prayer carrying Umamah bint Abi al-[As – and she is the daughter of Zaynab the Prophet's daughter – on his shoulder. When he bowed, he placed her down, and when he rose from prostration, he carried her again**'.

حَدَّثَنَا مُحَمَّدُ بْنُ أَبِي عُمَرَ، حَدَّثَنَا سُفْيَانُ، عَنْ عُثْمَانَ بْنِ أَبِي سُلَيْمَانَ وَابْنِ عَجْلاَنَ، سَمِعَا عَامِرَ بْنَ عَبْدِ اللهِ بْنِ الزُّبَيْرِ، يُحَدِّثُ عَنْ عَمْرِو بْنِ سُلَيْمٍ

الزَّرَقِيِّ، عَنْ أَبِي قَتَادَةَ الأَنْصَارِيِّ قَالَ: رَأَيْتُ النَّبِيَّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ يَؤُمَّ النَّاسَ، وَأُمَامَةُ بِنْتُ أَبِي الْعَاصِ وَهْىَ ابْنَةُ زَيْنَبَ بِنْتِ النَّبِيِّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ عَلَى عَاتِقِهِ، فَإِذَا رَكَعَ وَضَعَهَا وَإِذَا رَفَعَ مِنَ السُّجُودِ أَعَادَهَا.

[1011–43]. (Dar al-Salam 1109) Abu al-Tahir narrated to me: Ibn Wahb reported; from Makhramah ibn Bukayr [H]. Also, Harun ibn Sa[id al-Ayli narrated: Makhramah reported to me; from his father; from [Amr ibn Sulaym al-Zuraqi; he said: I heard Abu Qatadah al-Ansari say: '**I saw God's Messenger (peace be upon him) leading the prayer carrying Umamah bint Abi al-[As on his shoulder. When he prostrated, he put her down'.**

حَدَّثَنِي أَبُو الطَّاهِرِ، أَخْبَرَنَا ابْنُ وَهْبٍ، عَنْ مَخْرَمَةَ بْنِ بُكَيْرٍ، ح. قَالَ: وَحَدَّثَنَا هَارُونُ بْنُ سَعِيدٍ الأَيْلِيُّ، حَدَّثَنَا ابْنُ وَهْبٍ، أَخْبَرَنِي مَخْرَمَةُ، عَنْ أَبِيهِ، عَنْ عَمْرِو بْنِ سُلَيْمٍ الزُّرَقِيِّ، قَالَ سَمِعْتُ أَبَا قَتَادَةَ الأَنْصَارِيَّ يَقُولُ: رَأَيْتُ رَسُولَ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ يُصَلِّي لِلنَّاسِ وَأُمَامَةُ بِنْتُ أَبِي الْعَاصِ عَلَى عُنُقِهِ فَإِذَا سَجَدَ وَضَعَهَا.

[1012–000]. (Dar al-Salam 1110) Qutaybah ibn Sa[id narrated: Layth narrated [H]. Also, Muhammad ibn al-Muthanna narrated; Abu Bakr al-Hanafi narrated; [Abd al-Hamid ibn Ja[far narrated; all from Sa[id al-Maqburi; from [Amr ibn Sulaym al-Zuraqi; that he heard Abu Qatadah say: **'As we were sitting in the mosque, God's Messenger came out to join us … '. He mentioned a hadith similar to theirs, but he did not mention that the Prophet led that prayer.**

حَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ، حَدَّثَنَا لَيْثٌ، ح. قَالَ: وَحَدَّثَنَا مُحَمَّدُ بْنُ الْمُثَنَّى، حَدَّثَنَا أَبُو بَكْرٍ الْحَنَفِيُّ، حَدَّثَنَا عَبْدُ الْحَمِيدِ بْنُ جَعْفَرٍ، جَمِيعًا عَنْ سَعِيدٍ الْمَقْبُرِيِّ، عَنْ عَمْرِو بْنِ سُلَيْمٍ الزُّرَقِيِّ، سَمِعَ أَبَا قَتَادَةَ يَقُولُ: بَيْنَا نَحْنُ فِي الْمَسْجِدِ جُلُوسٌ، خَرَجَ عَلَيْنَا رَسُولُ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ، بِنَحْوِ حَدِيثِهِمْ. غَيْرَ أَنَّهُ لَمْ يَذْكُرْ أَنَّهُ أَمَّ النَّاسَ فِي تِلْكَ الصَّلاَةِ.

Text Explanation

This chapter mentions the hadith that speaks of the Prophet carrying Umamah during the prayer. This provides evidence in support of the view

that prayer is valid if one carries a human being or a clean animal, such as a lamb or a bird. The hadith also shows that the clothes and bodies of children are clean unless we ascertain that they have been contaminated with some impurity. The hadith confirms that minor action does not invalidate prayer, nor is prayer invalidated by doing several actions separately, not in succession. The hadith gives another example of the Prophet's kindness towards and gentle treatment of children and all weaker elements in society.

In hadith No. 1010, the narrator mentions that he saw the Prophet leading the prayer carrying Umamah on his shoulder. This provides evidence in support of the view of al-Shafi[i and scholars who agree with him that it is perfectly permissible to carry a child, whether boy or girl, or an impurity-free animal while offering obligatory or voluntary prayers. This is permissible if one is an imam leading the prayer, or one in the congregation, or a person praying on his own. Malik's disciples interpret the hadith as permitting this in voluntary prayer, saying that it is not permissible in obligatory prayer. This, however, is wrong, because the narrator clearly says that the Prophet was 'leading the prayer', which makes it clear that this was an obligatory prayer. Some Maliki scholars claim that this permissibility was subsequently abrogated, while others claim that it was permissible for the Prophet only, and others still claim that it was due to a particular necessity. All these claims are groundless and unacceptable. They are without basis and there is no need for any of them. The hadith is authentic and clearly implies this permissibility. Nothing in it contradicts Islamic rules and laws. A human being is impurity-free, and any impurity inside the human body is overlooked because it is inside. Children's clothes and bodies are judged to be impurity-free, and there is plenty of evidence confirming this. Action and movement in prayer does not invalidate it, if it is little and separate. The Prophet did this to show that it is permissible and to indicate the rules I have just outlined.

This refutes the claims of Imam Abu Sulayman Hamad ibn Muhammad al-Khattabi, who said that 'the Prophet's action appears to be unintended. He carried the girl in prayer because she clinged to him and he did not wish to push her aside. Hence, when he stood up she stayed with him … . It cannot be thought that he carried her and put her down time after time, because that would be too much action and a cause for distraction. If some cloth distracted the Prophet in prayer [as mentioned in a different hadith], how could he not be distracted by such attention to a young girl?'

Imam al-Khattabi's view is insupportable. It is refuted by what the hadith related by Muslim [No. 1009] says: 'when he stood up, he carried her' and [in hadith No. 1010] 'when he rose from prostration, he carried her again'. In the versions related by other Hadith scholars: 'He came out to us carrying Umamah and he prayed', mentioning the rest of the hadith. As for the case of the cloth, it causes some distraction and gives no benefit. We do not agree that carrying Umamah also causes distraction, but even if it did, there are benefits resulting from it and rules illustrated, as we have mentioned. Thus, the distraction is tolerated in order to provide these benefits. As such, the right view that cannot be contradicted is that the case was to show that this action is permissible and to give us these benefits. It is perfectly permissible and this permissibility is valid for all Muslims until the Day of Judgement, but God knows best.

Hadith No. 1009 mentions that 'God's Messenger (peace be upon him) prayed carrying Umamah bint Zaynab, the Prophet's daughter, and the daughter of Abu al-[As ibn al- Rabi['. This means that Umamah was the daughter of Zaynab and her husband Abu al-[As ibn al-Rabi[. His appellation is Abu al-[As, but his name is Laqit, but it is also said that his name is Mihsham, and other names are also suggested. His ancestry goes as follows: Abu al-[As ibn al-Rabi[ibn [Abd al-[Uzza ibn [Abd Shams ibn [Abd Manaf, but God knows best.

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i. Related by al-Bukhari 516 and in a shorter version, 5996; Abu Dawud, 917, 918, 919 and 920; al-Nasa'i, 826, 710, 1203 and 1204.

CHAPTER 10

MOVING ONE OR TWO STEPS DURING PRAYER

[1013–44]. (Dar al-Salam 1111) Yahya ibn Yahya and Qutaybah bin Sa[id narrated:[i] both from [Abd al-[Aziz. Yahya said: [Abd al-[Aziz ibn Abi Hazim reported; from his father; that **some people came to see Sahl ibn Sa[d. They were in dispute about the platform [i.e. the *minbar*]: of which type of wood it was. He said: 'By God, I know which type of wood it was made of, and who made it. I saw God's Messenger (peace be upon him) when he sat on it for the first time'. I said to him: 'Abu [Abbas, then tell us'. He said: 'God's Messenger (peace be upon him) sent a message to a woman (Abu Hazim said: he named her at the time): "Tell your lad, the carpenter, to make me some boards so that I can address people on them". He made these three steps. God's Messenger (peace be upon him) then ordered that it be placed in this place. It is made of tamarisk tree from al-Ghabah. I saw God's Messenger (peace be upon him) standing on it, and he said *Allahu akbar* and the people said the same after him, He was still on the platform. Then he lifted [after bowing]; then he came down backwards, and prostrated himself at the foot of the platform. He then returned and continued until he finished his prayer. He then turned to the people and said: "People, I did this so that you would take my lead and learn how I pray"'.**

حَدَّثَنَا يَحْيَى بْنُ يَحْيَى وَقُتَيْبَةُ بْنُ سَعِيدٍ، كِلاَهُمَا عَنْ عَبْدِ الْعَزِيزِ، قَالَ يَحْيَى: أَخْبَرَنَا عَبْدُ الْعَزِيزِ بْنُ أَبِي حَازِمٍ، عَنْ أَبِيهِ، أَنَّ نَفَرًا جَاءُوا إِلَى سَهْلِ بْنِ سَعْدٍ قَدْ تَمَارَوْا فِي الْمِنْبَرِ مِنْ أَيِّ عُودٍ هُوَ؟ فَقَالَ: "أَمَا وَاللهِ إِنِّي لأَعْرِفُ مِنْ أَيِّ عُودٍ هُوَ، وَمَنْ عَمِلَهُ. وَرَأَيْتُ رَسُولَ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ أَوَّلَ يَوْمٍ جَلَسَ عَلَيْهِ". قَالَ: فَقُلْتُ لَهُ: "يَا أَبَا عَبَّاسٍ فَحَدِّثْنَا". قَالَ: "أَرْسَلَ رَسُولُ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ إِلَى امْرَأَةٍ(قَالَ أَبُو حَازِمٍ إِنَّهُ لَيُسَمِّيهَا يَوْمَئِذٍ): انْظُرِي غُلاَمَكِ النَّجَّارَ يَعْمَلْ لِي أَعْوَادًا أُكَلِّمُ النَّاسَ عَلَيْهَا». فَعَمِلَ هَذِهِ الثَّلاَثَ دَرَجَاتٍ. ثُمَّ أَمَرَ

بِهَا رَسُولُ اللهِ صَلّى الله عَلَيْهِ وَسَلّمَ فَوُضِعَتْ هَذَا الْـمَوْضِعَ فَهْيَ مِنْ طَرْفَاءِ الْغَابَةِ. وَلَقَدْ رَأَيْتُ رَسُولَ اللهِ صَلّى اللهُ عَلَيْهِ وَسَلّمَ قَامَ عَلَيْهِ فَكَبَّرَ، وَكَبَّرَ النَّاسُ وَرَاءَهُ وَهُوَ عَلَى الْـمِنْبَرِ. ثُمَّ رَفَعَ فَنَزَلَ الْقَهْقَرَى، حَتَّى سَجَدَ فِي أَصْلِ الْـمِنْبَرِ. ثُمَّ عَادَ حَتَّى فَرَغَ مِنْ آخِرِ صَلاَتِهِ، ثُمَّ أَقْبَلَ عَلَى النَّاسِ فَقَالَ: «يَا أَيُّهَا النَّاسُ إِنِّي صَنَعْتُ هَذَا لِتَأْتَمُّوا بِي وَلِتَعَلَّمُوا صَلاَتِي».

[1014–45]. (Dar al-Salam 1112) Qutaybah ibn Sa[id narrated:[i] Ya[qub ibn [Abd al-Rahman ibn Muhammad ibn [Abdullah ibn [Abd al-Qari al-Qurashi narrated; Abu Hazim narrated to me; that a group of people came to Sahl ibn Sa[d [H]. Also Abu Bakr ibn Abi Shaybah, Zuhayr ibn Harb and Ibn Abi [Umar narrated; they said: Sufyan ibn [Uyaynah narrated; from Abu Hazim. He said: **‘They came to Sahl ibn Sa[d and asked him: what was the Prophet’s platform made of … ?’ They narrated the hadith in similar wording as the text narrated by Ibn Abi Hazim**.

حَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ، حَدَّثَنَا يَعْقُوبُ بْنُ عَبْدِ الرَّحْمَنِ بْنِ مُحَمَّدِ بْنِ عَبْدِ اللهِ بْنِ عَبْدِ الْقَارِيُّ الْقُرَشِيُّ، حَدَّثَنِي أَبُو حَازِمٍ أَنَّ رِجَالاً أَتَوْا سَهْلَ بْنَ سَعْدٍ ح. قَالَ: وَحَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَزُهَيْرُ بْنُ حَرْبٍ وَابْنُ أَبِي عُمَرَ، قَالُوا: حَدَّثَنَا سُفْيَانُ بْنُ عُيَيْنَةَ، عَنْ أَبِي حَازِمٍ قَالَ: “أَتَوْا سَهْلَ بْنَ سَعْدٍ فَسَأَلُوهُ: مِنْ أَيِّ شَيْءٍ مِنْبَرُ النَّبِيِّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ؟” وَسَاقُوا الْحَدِيثَ نَحْوَ حَدِيثِ ابْنِ أَبِي حَازِمٍ.

Text Explanation

The hadith in this chapter describes how the Prophet prayed on the platform [i.e. *minbar*] and came down, descending backwards, prostrated himself at the bottom of the platform and returned until he finished his prayer. Scholars say that the platform was three steps, as clearly stated by Muslim in the hadith he relates. This means that the Prophet made two steps to descend to the root of the platform and prostrated next to it. There are several useful points in this hadith. One of these is the desirability to have a platform, and that the imam who delivers the *khutbah*, or sermon, stands on a high point such as a platform. Another point is that little action is permissible during prayer, and that making two steps does not invalidate prayer, but it is preferable not to do this except for some need. If there is a

need, then there is no discouragement, as was done by the Prophet (peace be upon him).

The hadith also shows that much action, such as steps and other movements, does not invalidate prayer if done at intervals. The Prophet came down from the platform and went up more than once. In total, these times represent much action, but it was done at intervals which meant there was little of it at each time. The hadith further indicates that it is permissible for the imam to pray at a place that is higher than the place of the congregation, but it is discouraged for either the imam or the people behind him to be higher than the other for no need. If it is for a particular need, such as if the imam wants to teach people how to pray, then his being on a higher point is desirable. The same applies if one in the congregation needs to inform others that the imam is offering the prayer and he needs to be seen for this purpose. We also understand from the hadith that it is perfectly acceptable for the imam to teach people what to do in prayer, and this does not detract from his prayer in any way. This is useful, just like the imam raising his voice when he says *Allahu akbar* to enable people to hear him.

As narrated by Sahl ibn Sa[d, the hadith mentions that the Prophet sent a message to a woman asking her to tell her servant, who was a carpenter, to make him a sort of platform to stand on when he addressed the people. Al-Bukhari and others relate the hadith as narrated by Jabir, and in that narration it is the woman that said to the Prophet: ‘Messenger of God, shall I make you something to sit on? I have a lad who is a carpenter’. He said: ‘If you please’. She made the platform for him. This report appears to contradict Sahl’s version. However, the two can be reconciled by assuming that the woman first made the offer to the Prophet, and the Prophet sent her a message later requesting her to do what she offered.

The hadith mentions that the Prophet’s *minbar* or platform consisted of three steps and that it was made from the wood of the tamarisk tree, which in Arabic is called T*arf*a*’*, or *Athl* as named in al-Bukhari’s version; the two are very similar. And it was brought from al-Ghabah, a place near Madinah.

The hadith mentions that the Prophet remained on the platform until he lifted himself after completing his bowing, then came down moving backwards. He did so in order to remain facing the *qiblah*. The Prophet also told the people that he offered the prayer on the platform so that the people could see him and learn how he prayed. Thus they could see all he did.

When he prayed on the floor, only those who were close to him could see him.

Transmission

The chain of transmission of hadith No. 1014 includes Ya[qub ibn [Abd al-Rahman al-Qari. He belonged to the well-known tribe called al-Qarah, and as such he is called al-Qari.

After mentioning the chain of transmission of hadith No. 1014 and the first sentence, Muslim says: ‘They narrated the hadith in similar wording as the text narrated by Ibn Abi Hazim’. He uses the plural pronoun ‘they’, but in Arabic he should have used the dual pronoun which would have appeared in translation as ‘both narrated’. What he is referring to is the narration of Ya[qub ibn [Abd al-Rahman and Sufyan ibn [Uyaynah from Abu Hazim. These two joined Ibn Abu Hazim in reporting from Abu Hazim. Muslim might have used the plural pronoun in reference to two people, which is undoubtedly admissible in Arabic. Yet is this true or figurative? Scholars differ widely on this point, with the majority saying that it is figurative. It is also possible that Muslim used the plural pronoun in reference to those who narrated from Ya[qub and Sufyan, and these were many, but God knows best.

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i. Related by al-Bukhari in a shorter version, 448.

i. The hadith narrated by Abu Bakr ibn Abi Shaybah is related by al-Bukhari, 377; Ibn Majah, 1416. The hadith narrated by Qutaybah ibn Sa[id is related al-Bukhari, 917; Abu Dawud, 1080; al-Nasa’i, 738.

CHAPTER 11

WHERE NOT TO PLACE ONE'S HANDS DURING PRAYER

[1015–46]. (Dar al-Salam 1113) Al-Hakam ibn Musa al-Qantari narrated to me:[i] [Abdullah ibn al-Mubarak narrated [H]. Also, Abu Bakr ibn Abi Shaybah narrated; Abu Khalid and Abu Usamah narrated; all from Hisham; from Muhammad; from Abu Hurayrah; from the Prophet (peace be upon him) that '**He prohibited placing one's hands sideways on one's waist during prayer'. And in his narration, Abu Bakr said: 'God's Messenger (peace be upon him) prohibited …** '.

وَحَدَّثَنِي الْحَكَمُ بْنُ مُوسَى الْقَنْطَرِيُّ، حَدَّثَنَا عَبْدُ اللهِ بْنُ الْـمُبَارَكِ، ح. قَالَ وَحَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ، حَدَّثَنَا أَبُو خَالِدٍ وَأَبُو أُسَامَةَ، جَمِيعًا عَنْ هِشَامٍ، عَنْ مُحَمَّدٍ، عَنْ أَبِي هُرَيْرَةَ، عَنِ النَّبِيِّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ أَنَّهُ نَهَى أَنْ يُصَلِّيَ الرَّجُلُ مُخْتَصِرًا. وَفِي رِوَايَةِ أَبِي بَكْرٍ قَالَ نَهَى رَسُولُ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ.

Text Explanation

[Note: This hadith is very short and uses the word *mukhtasir*, while in al-Bukhari's version it uses the word *khasr*. Both are derived from the same root. The root gives many derivations including *kha*s*irah*, which means the side part of a man's abdomen, to the right or the left, and *ikhta*s*ara*, which means to summarize or to use a short part. This explains the following commentary by Imam al-Nawawi].

Scholars differ as to the meaning of this hadith. The correct meaning, which is agreed by meticulous scholars and the majority of linguists and Hadith scholars, and shared by our scholars in their books, is that a *mukhta*s*ir* is one who places one's hands on the side of one's abdomen in prayer. Al-Harawi said: 'He is one who holds a stick to lean on'. Some

scholars say that it refers to one who recites only one or two verses at the end of a surah, to keep his recitation short. Others say that it refers to one who keeps the prayer short without properly doing its various parts, such as standing up, bowing or prostration. The correct view is the first.

It is said that this is prohibited because it is done by the Jews, and it is also suggested that it is done by Satan. Others suggest that when Iblis fell from Heaven he did this; and it is further said that this is done by arrogant people.

Transmission

Al-Hakam ibn Musa al-Qantari is affiliated to a district in Baghdad known as Qantarat al-Baradan [or al-Bar'u'an, as it is wrongly spelt in printed copies]. Many are those who are affiliated to this district and called al-Qantari, as is this scholar, al-Hakam. Many others are called al-Qantari, but are actually affiliated to a district in Naysabur called Ra's al-Qantarah. Both groups are clearly distinguished by the eminent Hadith scholar Abu al-Fadl Muhammad ibn Tahir al-Maqdisi.

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i. As narrated by al-Hakam, the hadith is related by al-Nasa'i, 889; and Abu Usamah's narration is related by al-Tirmidhi, 383.

CHAPTER 12

DISCOURAGED ACTIONS DURING PRAYER

[1016–47]. (Dar al-Salam 1114) Abu Bakr ibn Abi Shaybah narrated: Waki[narrated; Hisham al-Dastawa'i narrated; from Yahya ibn Abi Kathir; from Abu Salamah; from Mu[ayqib. He said: '**The Prophet (peace be upon him) mentioned wiping in the mosque, meaning [wiping] the pebbles, and said: "If you must do it, then once only"**'.

حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ، حَدَّثَنَا وَكِيعٌ، حَدَّثَنَا هِشَامٌ الدَّسْتَوَائِيُّ، عَنْ يَحْيَى بْنِ أَبِي كَثِيرٍ، عَنْ أَبِي سَلَمَةَ، عَنْ مُعَيْقِيبٍ قَالَ: ذَكَرَ النَّبِيُّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ الْمَسْحَ فِي الْمَسْجِدِ، يَعْنِي: الْحَصَى. قَالَ: «إِنْ كُنْتَ لاَ بُدَّ فَاعِلاً فَوَاحِدَةً».

[1017–48]. (Dar al-Salam 1115) Muhammad ibn al-Muthanna narrated: Yahya ibn Sa[id narrated; from Hisham. He said: Ibn Abi Kathir narrated to me; from Abu Salamah; from Mu[ayqib, that '**They asked the Prophet (peace be upon him) about wiping during prayer. He said: "Once only"**'.

Also, [Ubaydullah ibn [Umar al-Qawariri narrated it to me: Khalid (meaning Ibn al-Harith) narrated; Hisham narrated, with the same chain of transmission, and said in it: Mu[ayqib narrated to me [H].

حَدَّثَنَا مُحَمَّدُ بْنُ الْمُثَنَّى، حَدَّثَنَا يَحْيَى بْنُ سَعِيدٍ، عَنْ هِشَامٍ، قَالَ: حَدَّثَنِي ابْنُ أَبِي كَثِيرٍ، عَنْ أَبِي سَلَمَةَ، عَنْ مُعَيْقِيبٍ، أَنَّهُمْ سَأَلُوا النَّبِيَّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ عَنِ الْمَسْحِ فِي الصَّلاَةِ، فَقَالَ: «وَاحِدَةٌ».

وَحَدَّثَنِيهِ عُبَيْدُ اللهِ بْنُ عُمَرَ الْقَوَارِيرِيُّ، حَدَّثَنَا خَالِدٌ (يَعْنِي ابْنَ الْحَارِثِ)، حَدَّثَنَا هِشَامٌ، بِهَذَا الإِسْنَادِ. وَقَالَ فِيهِ حَدَّثَنِي مُعَيْقِيبٌ.

[1018–49]. (Dar al-Salam 0) Abu Bakr ibn Abi Shaybah narrated: al-Hasan ibn Musa narrated; Shayban narrated; from Yahya; from Abu Salamah. He

said: Mu[ayqib narrated to me that '**God's Messenger (peace be upon him) said about a person who smoothes the dust where he prostrates himself: "If you have to do it, then once only"**'.

وَحَدَّثَنَاهُ أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ، حَدَّثَنَا الْحَسَنُ بْنُ مُوسَى، حَدَّثَنَا شَيْبَانُ، عَنْ يَحْيَى، عَنْ أَبِي سَلَمَةَ، قَالَ حَدَّثَنِي مُعَيْقِيبٌ، أَنَّ رَسُولَ اللهِ صَلَّى الله عَلَيْهِ وَسَلَّمَ قَالَ فِي الرَّجُلِ يُسَوِّي التُّرَابَ حَيْثُ يَسْجُدُ، قَالَ: «إِنْ كُنْتَ فَاعِلاً فَوَاحِدَةً».

Text Explanation

The Prophet answers his Companions' question by saying, 'If you must do it, then once only'. This means: do not do it, but if you must, then once only and no more. This is an order of discouragement. Scholars agree that it is discouraged to smoothe the earth where one is placing one's forehead because it is contrary to humility and because it distracts the worshipper. *Q*adi [Iyad said that early scholars discouraged the wiping of one's forehead during prayer and before leaving the mosque to remove any dust.

CHAPTER 13

NO SPITTING IN THE MOSQUE OR DURING PRAYER

[1019–50]. (Dar al-Salam 1116) Yahya ibn Yahya al-Tamimi narrated:[i] he said: I read out to Malik; from Nafi[; from [Abdullah ibn [Umar; that '**God's Messenger (peace be upon him) saw some spitting on the wall closest to the *qiblah*. He rubbed it off, then he turned to the people and said: "When any of you prays, he must not spit in front of him, because he faces God when praying"**'.

حَدَّثَنَا يَحْيَى بْنُ يَحْيَى التَّمِيمِيُّ، قَالَ: قَرَأْتُ عَلَى مَالِكٍ عَنْ نَافِعٍ، عَنْ عَبْدِ اللهِ بْنِ عُمَرَ، أَنَّ رَسُولَ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ رَأَى بُصَاقًا فِي جِدَارِ الْقِبْلَةِ فَحَكَّهُ، ثُمَّ أَقْبَلَ عَلَى النَّاسِ فَقَالَ: «إِذَا كَانَ أَحَدُكُمْ يُصَلِّي فَلَا يَبْصُقْ قِبَلَ وَجْهِهِ، فَإِنَّ اللَّهَ قِبَلَ وَجْهِهِ إِذَا صَلَّى».

[1020–51]. (Dar al-Salam 1117) Abu Bakr ibn Abi Shaybah narrated:[ii] [Abdullah ibn Numayr and Abu Usamah narrated [H]. Also, Ibn Numayr narrated; my father narrated; all from [Ubaydullah [H]. And, Qutaybah and Muhammad ibn Rumh narrated; from al-Layth ibn Sa[d [H]. Also, Zuhayr ibn Harb narrated to me; Isma[il (meaning Ibn [Ulayyah) narrated; from Ayyub [H]. And, Ibn Rafi[narrated; Ibn Abi Fudayk narrated; al-Dahhak (meaning Ibn [Uthman) reported [H]. And, Harun ibn [Abdullah narrated; Hajjaj ibn Muhammad narrated; Ibn Jurayj said; Musa ibn [Uqbah reported to me. All from Nafi[; from Ibn [Umar; from the Prophet (peace be upon him) that '**He saw phlegm on the mosque's wall closest to the *qiblah*, except al-Dahhak who said in his narration "a spit in the *qiblah*" … with the same meaning as Malik's hadith**'.

حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ، حَدَّثَنَا عَبْدُ اللهِ بْنُ نُمَيْرٍ وَأَبُو أُسَامَةَ ح. وَحَدَّثَنَا ابْنُ نُمَيْرٍ، حَدَّثَنَا أَبِي، جَمِيعًا عَنْ عُبَيْدِ اللهِ، ح. وَحَدَّثَنَا قُتَيْبَةُ وَمُحَمَّدُ بْنُ رُمْحٍ، عَنِ اللَّيْثِ بْنِ سَعْدٍ، ح. وَحَدَّثَنِي زُهَيْرُ بْنُ حَرْبٍ، حَدَّثَنَا إِسْمَاعِيلُ (يَعْنِي ابْنَ عُلَيَّةَ) عَنْ أَيُّوبَ، ح. وَحَدَّثَنَا ابْنُ رَافِعٍ، حَدَّثَنَا ابْنُ أَبِي فُدَيْكٍ، أَخْبَرَنَا الضَّحَّاكُ (يَعْنِي ابْنَ

عُثْمَانَ) ح. وَحَدَّثَنِي هَارُونُ بْنُ عَبْدِاللهِ، حَدَّثَنَا حَجَّاجُ بْنُ مُحَمَّدٍ، قَالَ: قَالَ ابْنُ جُرَيْجٍ: أَخْبَرَنِي مُوسَى بْنُ عُقْبَةَ، كُلُّهُمْ عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ، عَنِ النَّبِيِّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ: أَنَّهُ رَأَى نُخَامَةً فِي قِبْلَةِ الْمَسْجِدِ. إِلاَّ الضَّحَّاكَ فَإِنَّ فِي حَدِيثِهِ نُخَامَةً فِي الْقِبْلَةِ. بِمَعْنَى حَدِيثِ مَالِكٍ.

[1021–52]. (Dar al-Salam 1118) Yahya ibn Yahya, Abu Bakr ibn Abi Shaybah and [Amr al-Naqid narrated:[9] all from Sufyan. Yahya said: Sufyan ibn [Uyaynah reported; from al-Zuhri; from Humayd ibn [Abd al-Rahman; from Abu Sa[id al-Khudri that '**The Prophet (peace be upon him) saw phlegm on the mosque's wall closest to the *qiblah*. He rubbed it off with a pebble. He then prohibited anyone from spitting to his right or front, but that it could be done to his left, or under his left foot**'.

حَدَّثَنَا يَحْيَى بْنُ يَحْيَى وَأَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَعَمْرٌو النَّاقِدُ، جَمِيعًا عَنْ سُفْيَانَ، قَالَ يَحْيَى: أَخْبَرَنَا سُفْيَانُ بْنُ عُيَيْنَةَ، عَنِ الزُّهْرِيِّ، عَنْ حُمَيْدِ بْنِ عَبْدِ الرَّحْمَنِ، عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ، أَنَّ النَّبِيَّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ رَأَى نُخَامَةً فِي قِبْلَةِ الْمَسْجِدِ فَحَكَّهَا بِحَصَاةٍ، ثُمَّ نَهَى أَنْ يَبْزُقَ الرَّجُلُ عَنْ يَمِينِهِ أَوْ أَمَامَهُ، وَلَكِنْ يَبْزُقُ عَنْ يَسَارِهِ أَوْ تَحْتَ قَدَمِهِ الْيُسْرَى.

[1022–000]. (Dar al-Salam 1119) Abu al-Tahir and Harmalah narrated to me: both said: Ibn Wahb narrated; from Yunus [H]. Also, Zuhayr ibn Harb narrated to me; Ya[qub ibn Ibrahim narrated; my father narrated; from Ibn Shihab; from Humayd ibn [Abd al-Rahman; that Abu Hurayrah and Abu Sa[id reported to him; that **'God's Messenger (peace be upon him) saw phlegm …' the same as Ibn [Uyaynah's text**.

حَدَّثَنِي أَبُو الطَّاهِرِ وَحَرْمَلَةُ، قَالا: حَدَّثَنَا ابْنُ وَهْبٍ، عَنْ يُونُسَ، ح. قَالَ: وَحَدَّثَنِي زُهَيْرُ بْنُ حَرْبٍ، حَدَّثَنَا يَعْقُوبُ بْنُ إِبْرَاهِيمَ، حَدَّثَنَا أَبِي، كِلاَهُمَا عَنِ ابْنِ شِهَابٍ، عَنْ حُمَيْدِ بْنِ عَبْدِ الرَّحْمَنِ، أَنَّ أَبَا هُرَيْرَةَ وَأَبَا سَعِيدٍ أَخْبَرَاهُ أَنَّ رَسُولَ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ رَأَى نُخَامَةً. بِمِثْلِ حَدِيثِ ابْنِ عُيَيْنَةَ.

[1023–000]. (Dar al-Salam 1120) Qutaybah ibn Sa[id narrated:[i] from Malik ibn Anas as part of what was read out to him; from Hisham ibn [Urwah; from his father; from [A'ishah; that '**The Prophet (peace be upon him) saw spitting, or phlegm or sputum on the wall closest to the *qiblah*, and he scratched it off**'.

وَحَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ، عَنْ مَالِكِ بْنِ أَنَسٍ، فِيمَا قُرِئَ عَلَيْهِ عَنْ هِشَامِ بْنِ عُرْوَةَ، عَنْ أَبِيهِ، عَنْ عَائِشَةَ، أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ رَأَى بُصَاقًا فِي جِدَارِ الْقِبْلَةِ، أَوْ مُخَاطًا أَوْ نُخَامَةً، فَحَكَّهُ.

[1024–53]. (Dar al-Salam 1121) Abu Bakr ibn Abi Shaybah and Zuhayr ibn Harb narrated:[i] both from Ibn [Ulayyah. Zuhayr said: Ibn [Ulayyah narrated; from al-Qasim ibn Mihran; from Abu Rafi[; from Abu Hurayrah that '**God's Messenger (peace be upon him) saw phlegm on the mosque's wall closest to the *qiblah*. He turned to the people and said: "How come any of you stands in front of his Lord and spits in front of Him? Do any of you like to be met by someone and for that person to spit in front of you? If any of you spits, let him spit to his left, under his foot. If he cannot, he should do like this". Al-Qasim described [the Prophet's action] spitting in his robe and then rubbing one part of it over another**'.

حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَزُهَيْرُ بْنُ حَرْبٍ، جَمِيعًا عَنِ ابْنِ عُلَيَّةَ، قَالَ زُهَيْرٌ: حَدَّثَنَا ابْنُ عُلَيَّةَ، عَنِ الْقَاسِمِ بْنِ مِهْرَانَ، عَنْ أَبِي رَافِعٍ، عَنْ أَبِي هُرَيْرَةَ، أَنَّ رَسُولَ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ رَأَى نُخَامَةً فِي قِبْلَةِ الْمَسْجِدِ، فَأَقْبَلَ عَلَى النَّاسِ فَقَالَ: «مَا بَالُ أَحَدِكُمْ يَقُومُ مُسْتَقْبِلَ رَبِّهِ فَيَتَنَخَّعُ أَمَامَهُ؟ أَيُحِبُّ أَحَدُكُمْ أَنْ يُسْتَقْبَلَ فَيُتَنَخَّعَ فِي وَجْهِهِ؟ فَإِذَا تَنَخَّعَ أَحَدُكُمْ، فَلْيَتَنَخَّعْ عَنْ يَسَارِهِ، تَحْتَ قَدَمِهِ، فَإِنْ لَمْ يَجِدْ فَلْيَقُلْ هَكَذَا». وَوَصَفَ الْقَاسِمُ فَتَفَلَ فِي ثَوْبِهِ، ثُمَّ مَسَحَ بَعْضَهُ عَلَى بَعْضٍ.

[1025–000]. (Dar al-Salam 1122) Shayban ibn Farrukh narrated: [Abd al-Warith narrated [H]. Also, Yahya ibn Yahya narrated; Hushaym reported [H]. And, Muhammad ibn al-Muthanna narrated; Muhammad ibn Ja[far narrated; Shu[bah narrated; all of them from al-Qasim ibn Mihran; from Abu Rafi[; from Abu Hurayrah; from the Prophet: similar to Ibn [Ulayyah's hadith, but added in Hushaym's narration: Abu Hurayrah said: '**I can almost see God's Messenger (peace be upon him) folding one part of his robe over another**'.

وَحَدَّثَنَا شَيْبَانُ بْنُ فَرُّوخَ، حَدَّثَنَا عَبْدُ الْوَارِثِ، ح. قَالَ: وَحَدَّثَنَا يَحْيَى بْنُ يَحْيَى، أَخْبَرَنَا هُشَيْمٌ، ح. قَالَ: وَحَدَّثَنَا مُحَمَّدُ بْنُ الْمُثَنَّى، حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ، حَدَّثَنَا شُعْبَةُ، كُلُّهُمْ عَنِ الْقَاسِمِ بْنِ مِهْرَانَ، عَنْ أَبِي رَافِعٍ، عَنْ أَبِي هُرَيْرَةَ، عَنِ النَّبِيِّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ. نَحْوَ حَدِيثِ ابْنِ عُلَيَّةَ، وَزَادَ فِي حَدِيثِ هُشَيْمٍ قَالَ أَبُو هُرَيْرَةَ: "كَأَنِّي أَنْظُرُ إِلَى رَسُولِ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ يَرُدُّ ثَوْبَهُ بَعْضَهُ عَلَى بَعْضٍ".

[1026–54]. (Dar al-Salam 1123) Muhammad ibn al-Muthanna and Ibn Bashshar narrated:[i] Ibn al-Muthanna said: Muhammad ibn Ja[far narrated; Shu[bah narrated; he said: I heard Qatadah narrating from Anas ibn Malik: God's Messenger (peace be upon him) said: '**When any of you is praying, he is addressing his Lord. Let him not spit in front of him or to his right, but to his left under his foot**'.

حَدَّثَنَا مُحَمَّدُ بْنُ الْـمُثَنَّى وَابْنُ بَشَّارٍ، قَالَ ابْنُ الْـمُثَنَّى: حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ، حَدَّثَنَا شُعْبَةُ، قَالَ: سَمِعْتُ قَتَادَةَ، يُحَدِّثُ عَنْ أَنَسِ بْنِ مَالِكٍ، قَالَ: قَالَ رَسُولُ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ: «إِذَا كَانَ أَحَدُكُمْ فِي الصَّلَاةِ فَإِنَّهُ يُنَاجِي رَبَّهُ، فَلَا يَبْزُقَنَّ بَيْنَ يَدَيْهِ، وَلَا عَنْ يَمِينِهِ، وَلَكِنْ عَنْ شِمَالِهِ، تَحْتَ قَدَمِهِ».

[1027–55]. (Dar al-Salam 1124) Yahya ibn Yahya and Qutaybah ibn Sa[id narrated:[ii] Abu [Awanah (Yahya said: 'reported' and Qutaybah said: 'narrated'); from Qatadah; from Anas ibn Malik: '**God's Messenger (peace be upon him) said: "Spitting in the mosque is forbidden, and its atonement is to bury it"**'.

وَحَدَّثَنَا يَحْيَى بْنُ يَحْيَى وَقُتَيْبَةُ بْنُ سَعِيدٍ، قَالَ يَحْيَى أَخْبَرَنَا وَقَالَ قُتَيْبَةُ حَدَّثَنَا أَبُو عَوَانَةَ، عَنْ قَتَادَةَ، عَنْ أَنَسِ بْنِ مَالِكٍ قَالَ: قَالَ رَسُولُ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ: «الْبُزَاقُ فِي الْـمَسْجِدِ خَطِيئَةٌ وَكَفَّارَتُهَا دَفْنُهَا».

[1028–56]. (Dar al-Salam 1125) Yahya ibn Habib al-Harithi narrated:[i] Khalid (meaning Ibn al-Harith) narrated; Shu[bah narrated; he said: I asked Qatadah about spitting in the mosque, and he said: I heard Anas ibn Malik say: **I heard God's Messenger (peace be upon him) say: 'Spitting in the mosque is forbidden, and its atonement is to bury it'**.

حَدَّثَنَا يَحْيَى بْنُ حَبِيبٍ الْحَارِثِيُّ، حَدَّثَنَا خَالِدٌ (يَعْنِي ابْنَ الْحَارِثِ)، حَدَّثَنَا شُعْبَةُ، قَالَ: «سَأَلْتُ قَتَادَةَ عَنِ التَّفْلِ فِي الْـمَسْجِدِ، فَقَالَ: سَمِعْتُ أَنَسَ بْنَ مَالِكٍ يَقُولُ: سَمِعْتُ رَسُولَ اللهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ: التَّفْلُ فِي الْـمَسْجِدِ خَطِيئَةٌ وَكَفَّارَتُهَا دَفْنُهَا».

[1029–57]. (Dar al-Salam 1126) [Abdullah ibn Muhammad ibn Asma' al-Duba[i and Shayban ibn Farrukh narrated: both said: Mahdi ibn Maymun narrated; Wasil, Abu [Uyaynah's *mawl*a, narrated; from Yahya ibn [Uqayl; from Yahya ibn Ya[mar; from Abu al-Aswad al-Dili; from Abu Dharr; from the Prophet (peace be upon him). He said: '**My community's actions, good**

and bad, were shown to me. I found among their good deeds the removal of harmful objects from the road, and I found among their bad deeds mucous found in the mosque and not buried’.

حَدَّثَنَا عَبْدُ اللهِ بْنُ مُحَمَّدِ بْنِ أَسْمَاءَ الضُّبَعِيُّ وَشَيْبَانُ بْنُ فَرُّوخَ، قَالا: حَدَّثَنَا مَهْدِيُّ بْنُ مَيْمُونٍ، حَدَّثَنَا وَاصِلٌ مَوْلَى أَبِي عُيَيْنَةَ، عَنْ يَحْيَى بْنِ عُقَيْلٍ، عَنْ يَحْيَى بْنِ يَعْمَرَ، عَنْ أَبِي الأَسْوَدِ الدِّيلِيِّ، عَنْ أَبِي ذَرٍّ، عَنِ النَّبِيِّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ قَالَ: «عُرِضَتْ عَلَيَّ أَعْمَالُ أُمَّتِي، حَسَنُهَا وَسَيِّئُهَا. فَوَجَدْتُ فِي مَحَاسِنِ أَعْمَالِهَا الأَذَى يُمَاطُ عَنِ الطَّرِيقِ، وَوَجَدْتُ فِي مَسَاوِي أَعْمَالِهَا النُّخَاعَةَ تَكُونُ فِي الْمَسْجِدِ لاَ تُدْفَنُ».

[1030–58]. (Dar al-Salam 1127) [Ubaydullah ibn Mu[adh al-[Anbari narrated:[i] my father narrated; Kahmas narrated; from Yazid ibn [Abdullah ibn al-Shikhkhir; from his father. He said: ‘**I prayed with God’s Messenger (peace be upon him) and I saw him spitting and he rubbed it with his sandal**’.

حَدَّثَنَا عُبَيْدُ اللهِ بْنُ مُعَاذٍ الْعَنْبَرِيُّ، حَدَّثَنَا أَبِي، حَدَّثَنَا كَهْمَسٌ، عَنْ يَزِيدَ بْنِ عَبْدِ اللهِ بْنِ الشِّخِّيرِ، عَنْ أَبِيهِ قَالَ: صَلَّيْتُ مَعَ رَسُولِ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ، فَرَأَيْتُهُ تَنَخَّعَ فَدَلَكَهَا بِنَعْلِهِ.

[1031–59]. (Dar al-Salam 1128) Yahya ibn Yahya narrated to me: Yazid ibn Zuray[reported; from al-Jurayfi; from Abu al-[Ala’ Yazid ibn [Abdullah ibn al-Shikhkhir; from his father; that ‘**He prayed with the Prophet (peace be upon him) and he spat and rubbed it with his left sandal**’.

وَحَدَّثَنِي يَحْيَى بْنُ يَحْيَى، أَخْبَرَنَا يَزِيدُ بْنُ زُرَيْعٍ، عَنِ الْجُرَيْرِيِّ، عَنْ أَبِي الْعَلاَءِ يَزِيدَ بْنِ عَبْدِ اللهِ بْنِ الشِّخِّيرِ، عَنْ أَبِيهِ، أَنَّهُ صَلَّى مَعَ النَّبِيِّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ. قَالَ: “فَتَنَخَّعَ فَدَلَكَهَا بِنَعْلِهِ الْيُسْرَى”.

Text Explanation

In the first hadith, No. 1019, the Prophet says that a person ‘faces God when he prays’. Scholars say that this means the direction God has honoured, and others said that it means that God is facing him. Another suggestion, among others, is that it means God’s reward is in front of him. Therefore, he should not face that direction with spitting or phlegm, because spitting indicates a

lack of respect and humiliating whatever is in that direction. The hadiths variously use the words spitting, phlegm, mucus and sputum. Linguists differentiate these as emanating from the mouth, nose or chest.

The hadiths make clear that when a person has to spit he should not do so to his right side or in front of him, but to his left or under his left foot. This is a clear order to a worshipper not to do so, and this is a general order that applies in mosques and elsewhere. The Prophet tells everyone that spitting should be 'on one's left and under one's foot', but this applies when one is not praying in a mosque. If one is praying in a mosque, he may not spit except into his own clothes, because the Prophet says: 'Spitting in a mosque is forbidden'. If so, how could he allow it? The fact that he ordered that spitting may not be done to one's right is stated by way of showing that this side should be given special status. In al-Bukhari's version of the hadith: 'Let him not spit in front of him or to his right, because an angel is positioned to his right'. *Q*adi [Iyad said: 'The order not to spit to one's right applies if it is possible for one to spit in a different direction, but if this is not possible – as when there is another worshipper to one's left – then one may spit to one's right. However, it is better to keep the right side clean of all this.

In hadith No. 1021, the Prophet is said to have seen 'phlegm on the wall closest to the *qiblah* and he rubbed it off'. This makes clear that all dirt should be removed from mosques.

In hadith No. 1024, 'If any of you spits, let him spit to his left, under his foot. If he cannot, he should do like this. Al-Qasim described [the Prophet's action] spitting in his robe and then rubbing one part of it over another'. This clearly shows that it is permissible to take some action during prayer, and that spit, phlegm and mucus are not impure. This is agreed upon by all Muslims, but al-Khattabi reports that Ibrahim al-Nakha[i said that spit is impure, but I do not think that this is correctly attributed to al-Nakha[i. The hadith also shows that spitting does not invalidate prayer. The same applies to a discharge from the chest coupled with a throat noise, provided that it does not clearly utter two letters or that it is involuntary.

In hadith No. 1026, the Prophet says that when one is praying, 'he is addressing his Lord'. This refers to the need to concentrate on prayer and focus on glorifying God and reciting and contemplating His Book.

In hadith Nos 1027 and 1028 the Prophet says that spitting in the mosque is forbidden. It must be known that spitting in the mosque is forbidden in all cases, whether it is needed or not. If one needs to spit, one should do so into

one's clothes.[i] If a person spits in the mosque, he commits a forbidden action and he must atone for it by burying his spit. This is the correct thing to say, as God's Messenger clearly stated. Some scholars and *Q*adi [Iyad said something wrong on this point, which may be summed up as that spitting is not forbidden, except for one who does not bury it, i.e. it is not forbidden if one intends to bury it. He cited some false evidence, and what he said is wrong as it runs contrary to the text of the hadith and what scholars have said. I am only mentioning this so that people do not take it as correct.

The Prophet makes clear that the atonement for the prohibited act of spitting in the mosque is to bury the spit. This means that if one commits this sin, he must atone for it. This is the same as saying that fornication, drinking intoxicants and killing game when one is in a state of consecration are forbidden. Whoever commits any of these incurs its punishment. Scholars differ as to what is meant by burying it. The majority say that it means burying it in the earth, sand or pebbles of the mosque if its floor is of these types. Otherwise, he must take it outside. Al-Ruwayyani, who belonged to the Shafi[i School, said that it means taking it outside in all cases, but God knows best.

In hadith No. 1029, the Prophet says that one of the bad deeds of his community is that mucus may be in the mosque and it is not buried. The apparent meaning here is that the bad action does not apply only to the one who discharged it, but it includes everyone who saw it and left it there, without removing, burying or rubbing it off.

Transmission

The chain of transmission of hadith No. 1027 mentions Qatadah reporting 'from Anas ibn Malik', and in the next hadith, Shu[bah said that he asked Qatadah, who answered saying: 'I heard Anas ibn Malik say'. This is stated to confirm that Qatadah actually heard this from Anas. Qatadah is graded as 'a misleading narrator', and when such a narrator uses the expression narrating 'from his teacher', this is not taken as a continuous chain of transmission. There must be some corroborating evidence. Hence, the second chain of transmission confirms this continuity, as Qatadah gives his answer to Shu[bah stating that he heard it from Anas. We mentioned this rule in the Notes in our Introduction, and on several other occasions.

Hadith No. 1029 includes in its chain of transmission Abu al-Aswad al-Dili. We mentioned in the Book of Faith the differences in reporting his name.

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i. Related by al-Bukhari, 406; al-Nasa'i, 723.
ii. The narrations by Abu Bakr ibn Abi Shaybah, Ibn Numayr and ibn Rafi[are related only by Muslim, but the narration of Qutaybah is related by al-Bukhari, 753; Ibn Majah, 763. The narration by Zuhayr ibn Harb is related by al-Bukhari, 1213; Abu Dawud, 479. The narration by Harun ibn [Abdullah is related by al-Bukhari, 753.
i. Related by al-Bukhari, 408, 409, 410 and 411; al-Nasa'i, 724; Ibn Majah, 761.
i. Related by al-Bukhari, 407.
i. Related by al-Nasa'i, 308; Ibn Majah, 1022.
i. Related by al-Bukhari, 412, 413 and 1214.
ii. Related by Abu Dawud, 475; al-Tirmidhi, 572; al-Nasa'i, 722.
i. Related by al-Bukhari, 415; Abu Dawud, 474.
i. Related by Abu Dawud, 483.
i. It should be noted that the Prophet's Mosque had no carpets or mats during the Prophet's time, and people prayed on barren ground. Hence, the Prophet makes clear that spitting in the mosque is forbidden and that if one spits, one must bury it to atone for the wrong he did. He advised people that if they needed to spit during prayer, to do it on their clothes, but nowadays, one may use a tissue paper or a handkerchief.

CHAPTER 14

WEARING SHOES DURING PRAYER

[1032–60]. (Dar al-Salam 1129) Yahya ibn Yahya narrated:[i] Bishr ibn al-Mufaddal reported; from Abu Maslamah Sa[id ibn Yazid; he said: I said to Anas ibn Malik: **‘Did God’s Messenger (peace be upon him) pray wearing shoes?’ He said: ‘Yes’.**

حَدَّثَنَا يَحْيَى بْنُ يَحْيَى، أَخْبَرَنَا بِشْرُ بْنُ الْـمُفَضَّلِ، عَنْ أَبِي مَسْلَمَةَ، سَعِيدِ بْنِ يَزِيدَ قَالَ: قُلْتُ لأَنَسِ بْنِ مَالِكٍ: ”أَكَانَ رَسُولُ اللَهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ يُصَلِّي فِي النَّعْلَيْنِ؟“ قَالَ: ”نَعَمْ“.

[000–000]. (Dar al-Salam 1130) Abu al-Rabi[al-Zahrani narrated: [Abbad ibn al-[Awwam narrated; Sa[id ibn Yazid Abu Maslamah narrated; he said: I asked Anas: **the same text**.

حَدَّثَنَا أَبُو الرَّبِيعِ الزَّهْرَانِيُّ، حَدَّثَنَا عَبَّادُ بْنُ الْعَوَّامِ، حَدَّثَنَا سَعِيدُ بْنُ يَزِيدَ أَبُو مَسْلَمَةَ، قَالَ سَأَلْتُ أَنَسًا بِمِثْلِهِ

Text Explanation

The hadith makes clear that it is perfectly permissible to offer one’s prayers wearing shoes or other footwear, unless it is certain that they are contaminated with impurity. A question arises concerning impurity attached to the bottom of someone’s shoes and the sole of the shoe is rubbed on the ground: is that prayer valid if a person continues to wear such footwear during prayer? Scholars give different answers. Both views are reported to have been expressed by al-Shafi[i, but the more correct view is that the prayer is invalid.

i. Related by 386 and 5850; al-Tirmidhi, 400; al-Nasa’i, 774.

CHAPTER 15

THE UNDESIRABILITY OF WEARING PATTERNED CLOTHING IN PRAYER

[1033–61]. (Dar al-Salam 1131) [Amr al-Naqid and Zuhayr ibn Harb narrated to me[i] [H]. Also, Abu Bakr ibn Abi Shaybah narrated to me (Zuhayr's text). They said: Sufyan ibn [Uaynah narrated; from al-Zuhri; from [Urwah; from [A'ishah that '**the Prophet (peace be upon him) prayed wearing a patterned woollen garment. He then said: "The pattern on this garment distracted me. Take it to Abu Jahm and bring me a plain garment"**'.

حَدَّثَنِي عَمْرٌو النَّاقِدُ وَزُهَيْرُ بْنُ حَرْبٍ، ح. قَالَ: وَحَدَّثَنِي أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ (وَاللَّفْظُ لِزُهَيْرٍ)، قَالُوا حَدَّثَنَا سُفْيَانُ بْنُ عُيَيْنَةَ، عَنِ الزُّهْرِيِّ، عَنْ عُرْوَةَ، عَنْ عَائِشَةَ، أَنَّ النَّبِيَّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ صَلَّى فِي خَمِيصَةٍ لَهَا أَعْلاَمٌ وَقَالَ: «شَغَلَتْنِي أَعْلاَمُ هَذِهِ فَاذْهَبُوا بِهَا إِلَى أَبِي جَهْمٍ وَائْتُونِي بِأَنْبِجَانِيِّهِ».

[1034–62]. (Dar al-Salam 1132) Harmalah ibn Yahya narrated: Ibn Wahb reported; Yunus reported to me; from Ibn Shihab; he said: [Urwah ibn al-Zubayr reported to me; from [A'ishah; she said: '**God's Messenger stood praying wearing a woollen garment with patterns. He looked at its pattern. When he finished his prayer, he said: "Take this garment to Abu Jahm ibn Hudhayfah and bring me a plain garment. It has distracted me during my prayer"**'.

حَدَّثَنَا حَرْمَلَةُ بْنُ يَحْيَى، أَخْبَرَنَا ابْنُ وَهْبٍ، أَخْبَرَنِي يُونُسُ، عَنِ ابْنِ شِهَابٍ، قَالَ أَخْبَرَنِي عُرْوَةُ بْنُ الزُّبَيْرِ، عَنْ عَائِشَةَ قَالَتْ: قَامَ رَسُولُ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ يُصَلِّي فِي خَمِيصَةٍ ذَاتِ أَعْلاَمٍ، فَنَظَرَ إِلَى عَلَمِهَا. فَلَمَّا قَضَى صَلاَتَهُ قَالَ: «اذْهَبُوا بِهَذِهِ الْخَمِيصَةِ إِلَى أَبِي جَهْمِ بْنِ حُذَيْفَةَ وَائْتُونِي بِأَنْبِجَانِيِّهِ فَإِنَّهَا أَلْهَتْنِي آنِفًا فِي صَلاَتِي».

[1035–63]. (Dar al-Salam 1133) Abu Bakr ibn Abi Shaybah narrated: Waki[narrated; from Hisham; from his father; from [A'ishah; that '**The Prophet**

had a woollen garment with a pattern. It distracted him in prayer. Therefore, he gave it to Abu Jahm and took a plain garment from him’.

حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ، حَدَّثَنَا وَكِيعٌ، عَنْ هِشَامٍ، عَنْ أَبِيهِ، عَنْ عَائِشَةَ، أَنَّ النَّبِيَّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ كَانَتْ لَهُ خَمِيصَةٌ لَهَا عَلَمٌ، فَكَانَ يَتَشَاغَلُ بِهَا فِي الصَّلاَةِ، فَأَعْطَاهَا أَبَا جَهْمٍ وَأَخَذَ كِسَاءً لَهُ أَنْبِجَانِيًّا.

Text Explanation

The Prophet asked his people to replace his patterned garment with a plain one. The hadiths refer to the latter as ‘*anbij*a*niyyah*’. There are different descriptions of this garment, and what the word means, but they agree that it is plain with no pattern on it. The Prophet said that the patterns on his garment distracted him during prayer, which means that he looked at the patterns and was not as attentive as usual to his worship. The hadiths in this chapter urge us to concentrate on our prayer and reflect on the meanings of what we say of glorifications of God. They further encourage us not to look at what may distract us from our prayer. They thus suggest that it is undesirable to decorate or draw patterns or calligraphy around the *mi*h*rab*, where the imam stands, or the walls of the mosque, or to place anything that is likely to distract worshippers. The Prophet (peace be upon him) returned the patterned garment to Abu Jahm because of the distraction it caused. However, the hadiths make clear that even though distractions occur in prayer, and when distracted one may think of things that are totally unrelated to prayer, the prayer nonetheless remains valid. This is the view of all scholars. Certain things have been reported to have been said by some early scholars and devouts, but these cannot be correctly attributed to any scholar of recognized standing. Our scholars say that it is preferable that a person looks at the place where he puts his forehead in prostration. Some have said that it is discouraged to close one’s eyes during prayer, but I maintain that this is not discouraged, unless one fears one may come to some harm.

The hadiths show that wearing a patterned garment in prayer does not detract from the validity of the prayer, even though a plain garment is preferable. That the Prophet sent the patterned garment to Abu Jahm and

requested a plain one is due to the fact that the Prophet was well aware that Abu Jahm would be pleased with this,[i] but God knows best.

Abu Jahm's name is [Amir ibn Hudhayfah ibn Ghanim, and he was from the [Adi branch of the Quraysh. It is also suggested that his name is [Ubayd ibn Hudhayfah.

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i. Related by al-Bukhari, 752; Abu Dawud, 914 and 4053; al-Nasa'i, 770; Ibn Majah, 3550.

i. Other reports mention that the patterned garment was a gift from Abu Jahm to the Prophet, and the Prophet was aware that Abu Jahm had a plain garment. He, therefore, sent him the more valuable garment, taking the one that was cheaper. Abu Jahm would be pleased to wear a garment that had been used by the Prophet.

CHAPTER 16

THE UNDESIRABILITY OF PRAYING WHEN FOOD IS SERVED

[1036–64]. (Dar al-Salam 1134) [Amr al-Naqid, Zuhayr ibn Harb and Abu Bakr ibn Abi Shaybah reported to me:[i] they said: Sufyan ibn [Uyaynah narrated; from al-Zuhri; from Anas ibn Malik; from the Prophet (peace be upon him). He said: '**If dinner is served and the prayer is announced [i.e. *iqamah*], start with the dinner**'.

أَخْبَرَنِي عَمْرٌو النَّاقِدُ وَزُهَيْرُ بْنُ حَرْبٍ وَأَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ، قَالُوا: حَدَّثَنَا سُفْيَانُ بْنُ عُيَيْنَةَ، عَنِ الزُّهْرِيِّ، عَنْ أَنَسِ بْنِ مَالِكٍ، عَنِ النَّبِيِّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ قَالَ: «إِذَا حَضَرَ الْعَشَاءُ وَأُقِيمَتِ الصَّلَاةُ فَابْدَؤُوا بِالْعَشَاءِ».

[1037–000]. (Dar al-Salam 1135) Harun ibn Sa[id al-Ayli narrated: Ibn Wahb narrated; [Amr reported to me; from Ibn Shihab; he said: Anas ibn Malik narrated to me; that God's Messenger (peace be upon him) said: '**If dinner is placed and the prayer is due, start with it before you offer Maghrib Prayer. Do not hasten your dinner**'.

حَدَّثَنَا هَارُونُ بْنُ سَعِيدٍ الأَيْلِيُّ، حَدَّثَنَا ابْنُ وَهْبٍ، أَخْبَرَنِي عَمْرٌو، عَنِ ابْنِ شِهَابٍ، قَالَ حَدَّثَنِي أَنَسُ بْنُ مَالِكٍ، أَنَّ رَسُولَ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ قَالَ: «إِذَا قُرِّبَ الْعَشَاءُ وَحَضَرَتِ الصَّلَاةُ، فَابْدَءُوا بِهِ قَبْلَ أَنْ تُصَلُّوا صَلَاةَ الْمَغْرِبِ، وَلَا تَعْجَلُوا عَنْ عَشَائِكُمْ».

[000–65]. (Dar al-Salam 1136) Abu Bakr ibn Abi Shaybah narrated:[i] Ibn Numayr, Hafs and Waki[narrated; from Hisham; from his father; from [A'ishah; from the Prophet (peace be upon him): the same as Ibn [Uyaynah's narration, from al-Zuhri, from Anas.

حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ، حَدَّثَنَا ابْنُ نُمَيْرٍ وَحَفْصٌ وَوَكِيعٌ، عَنْ هِشَامٍ، عَنْ أَبِيهِ، عَنْ عَائِشَةَ، عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ بِمِثْلِ حَدِيثِ ابْنِ عُيَيْنَةَ عَنِ الزُّهْرِيِّ عَنْ أَنَسٍ.

[1038–66]. (Dar al-Salam 1137) Ibn Numayr narrated:[ii] my father narrated [H]. Also, Abu Bakr ibn Abi Shaybah narrated (his text); Abu Usamah narrated; both said: [Ubaydullah ibn Nafi[narrated; from Ibn [Umar: ‘**God’s Messenger (peace be upon him) said: “If anyone’s dinner is placed and the prayer is announced, start with the dinner. Let him not hasten, but wait until he finishes [his dinner]”**’.

حَدَّثَنَا ابْنُ نُمَيْرٍ، حَدَّثَنَا أَبِي ح. قَالَ: وَحَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ (وَاللَّفْظُ لَهُ)، حَدَّثَنَا أَبُو أُسَامَةَ، قَالاَ حَدَّثَنَا عُبَيْدُ اللهِ، عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ قَالَ: قَالَ رَسُولُ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ: «إِذَا وُضِعَ عَشَاءُ أَحَدِكُمْ وَأُقِيمَتِ الصَّلاَةُ فَابْدَؤُوا بِالْعَشَاءِ وَلاَ يَعْجَلَنَّ حَتَّى يَفْرُغَ مِنْهُ».

[000–000]. (Dar al-Salam 1138) Muhammad ibn Ishaq al-Musayyabi narrated:[iii] Anas (meaning Ibn [Iyad); from Musa ibn [Uqbah [H]. Also, Harun ibn [Abdullah narrated; Hammad ibn Mas[adah narrated; from Ibn Jurayj [H]. And al-Salt ibn Mas[ud narrated; Sufyan ibn Musa narrated; from Ayyub; all of them from Nafi[; from Ibn [Umar; from the Prophet (peace be upon him): **a similar text**.

وَحَدَّثَنَا مُحَمَّدُ بْنُ إِسْحَاقَ الْمُسَيَّبِيُّ، حَدَّثَنِي أَنَسٌ (يَعْنِي ابْنَ عِيَاضٍ)، عَنْ مُوسَى بْنِ عُقْبَةَ، ح. وَحَدَّثَنَا هَارُونُ بْنُ عَبْدِ اللهِ، حَدَّثَنَا حَمَّادُ بْنُ مَسْعَدَةَ، عَنِ ابْنِ جُرَيْجٍ، ح. قَالَ: وَحَدَّثَنَا الصَّلْتُ بْنُ مَسْعُودٍ، حَدَّثَنَا سُفْيَانُ بْنُ مُوسَى، عَنْ أَيُّوبَ، كُلُّهُمْ عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ، عَنِ النَّبِيِّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ بِنَحْوِهِ.

[1039–67]. (Dar al-Salam 1139) Muhammad ibn [Abbad narrated:[i] Hatim (who is Ibn Isma[il) narrated; from Ya[qub ibn Mujahid; from Ibn Abi [Atiq; he said: ‘**Al-Qasim and I discussed some hadith at [A’ishah’s (may God be pleased with her). Al-Qasim was prone to language mistakes, and he was the son of a mother-of-child.**[ii] **[A’ishah said to him: “Why can’t you talk like this nephew of mine talks? He was educated by his mother and you were educated by your mother”. Al-Qasim felt aggrieved and was angry with her. When he saw [A’ishah’s table being spread, he stood up. She said: “Where are you going?” He said: “I want to pray”. She said: “Sit down”. He said: “I want to pray”. She said: “Sit down, treacherous one. I heard God’s Messenger (peace be upon him) say: ‘No prayer may be offered when food is present, nor when one is pressed for either of the two foul discharges’”**.’

حَدَّثَنَا مُحَمَّدُ بْنُ عَبَّادٍ، حَدَّثَنَا حَاتِمٌ (هُوَ ابْنُ إِسْمَاعِيلَ)، عَنْ يَعْقُوبَ بْنِ مُجَاهِدٍ، عَنِ ابْنِ أَبِي عَتِيقٍ، قَالَ: "تَحَدَّثْتُ أَنَا وَالْقَاسِمُ، عِنْدَ عَائِشَةَ - رضى الله عنها – حَدِيثًا، وَكَانَ الْقَاسِمُ رَجُلاً لَحَّانَةً، وَكَانَ لأُمِّ وَلَدٍ". فَقَالَتْ لَهُ عَائِشَةُ: "مَا لَكَ لاَ تَحَدَّثُ كَمَا يَتَحَدَّثُ ابْنُ أَخِي هَذَا؟ أَمَا إِنِّي قَدْ عَلِمْتُ مِنْ أَيْنَ أُتِيتَ. هَذَا أَدَّبَتْهُ أُمُّهُ وَأَنْتَ أَدَّبْتَكَ أُمُّكَ". قَالَ: "فَغَضِبَ الْقَاسِمُ، وَأَضَبَّ عَلَيْهَا. فَلَمَّا رَأَى مَائِدَةَ عَائِشَةَ قَدْ أُتِيَ بِهَا قَامَ". قَالَتْ: "أَيْنَ؟" قَالَ: "أُصَلِّي". قَالَتِ: "اجْلِسْ". قَالَ: "إِنِّي أُصَلِّي". قَالَتِ: «اجْلِسْ، عُذْرُ! إِنِّي سَمِعْتُ رَسُولَ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ يَقُولُ: لاَ صَلاَةَ بِحَضْرَةِ الطَّعَامِ، وَلاَ وَهُوَ يُدَافِعُهُ الأَخْبَثَانِ».

[1040–000]. (Dar al-Salam 1140) Yahya ibn Ayyub, Qutaybah ibn Sa[id and Ibn Hujr narrated: they said: Isma[il (who is Ibn Ja[far) narrated; Abu Hazrah al-Qass reported to me; from [Abdullah ibn Abi [Atiq; from [A'ishah; from the Prophet: the same; but did not mention al-Qasim's part in the narration.

حَدَّثَنَا يَحْيَى بْنُ أَيُّوبَ وَقُتَيْبَةُ بْنُ سَعِيدٍ وَابْنُ حُجْرٍ، قَالُوا: حَدَّثَنَا إِسْمَاعِيلُ (وَهُوَ ابْنُ جَعْفَرٍ)، أَخْبَرَنِي أَبُو حَزْرَةَ الْقَاصُّ، عَنْ عَبْدِ اللَّهِ بْنِ أَبِي عَتِيقٍ، عَنْ عَائِشَةَ، عَنِ النَّبِيِّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ بِمِثْلِهِ. وَلَمْ يَذْكُرْ فِي الْحَدِيثِ قِصَّةَ الْقَاسِمِ.

Text Explanation

These hadiths make clear that it is undesirable to offer prayers when food is served: if one wants to eat, one will think about eating and so cannot concentrate on prayer. It is also discouraged to pray when one feels an urgent need to go to the toilet for either discharge. We may add to these two situations whatever is similar in distracting a person and prevents proper attention to prayer and concentration on it. According to the majority of our scholars and others, this discouragement applies if one prays in such a condition when there is plenty of time for prayer. If the prayer time is short such that its time will lapse if one eats or goes to the toilet and has a fresh ablution first, then one should pray in whatever condition one is in, to ensure praying on time and not delaying it beyond its time range. Abu Sa[d [Abd al-Rahman al-Mutawalli, the Shafi[i scholar, reports a view of some of our scholars that such a person does not pray in the condition he is in. He should eat or go to the toilet and perform the ablution, even if this means

that the prayer time lapses before he can pray. The purpose of prayer is to be in full attention to it and this should not be missed.

If there is plenty of time for the prayer, but a person nevertheless prays in his condition, his prayer is valid according to our school and the majority of scholars, but it is preferable, not obligatory, for that person to repeat his prayer. *Q*adi [Iyad quotes some scholars of the Zahiri School who say that the prayer of such a person in his condition is invalid.

Hadith No. 1037 provides evidence that the time range of Maghrib is extended. This is subject to controversy among scholars, and within our school. We shall explain this when we discuss the time range of each of the five prayers, God willing.

In hadith No. 1038, the Prophet says: ‘Let him not hasten, but wait until he finishes’. This confirms that in this situation one eats a full meal. This is the right thing. Some of our scholars interpret the hadith as meaning that one should eat a few bites to stop feeling hungry, but this is not correct. Indeed, this hadith clearly shows that it is not right.

Transmission

In the chain of transmission of the numberless hadith that follows No. 1038, we have ‘al-Salt ibn Mas[ud narrated from Sufyan ibn Musa’. Sufyan was from Basrah and he is well-known and graded as ‘reliable’. Al-Daraqutni said of him: ‘He is reliable and honest’, and Abu [Ali al-Husayn ibn Muhammad al-Ghassani said: ‘He is reliable’. They criticize those who claim that he was unknown.

The chain of transmission of hadith No. 1039 features Ibn Abi [Atiq and the hadith mentions al-Qasim. Ibn Abi [Atiq’s name is [Abdullah ibn Muhammad ibn [Abd al-Rahman ibn Abu Bakr al-Siddiq, while al-Qasim was Ibn Muhammad ibn Abu Bakr. When al-Qasim was angry, [A’ishah ordered him to sit down and called him treacherous. She did so because he was commanded to show her great respect, as she was the Mother of the Believers, and also his own paternal aunt. As such, he should look up to her for advice, and tolerate whatever she might say to him.

Abu Hazrah features in the chain of transmission of the last hadith in this chapter, No. 1040. His name is Ya[qub ibn Mujahid, and he is mentioned by this name in the chain of transmission of hadith No. 1039. It

is also said that his appellation is Abu Yusuf, while Abu Hazrah was his nickname, but God knows best.

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i. Related by al-Tirmidhi, 353; al-Nasa'i, 852; Ibn Majah, 933.
i. The narration by Waki' is related by Ibn Majah, 935.
ii. The narration by Abu Bakr ibn Abi Shaybah is related by al-Bukhari, 673.
iii. The narration by Muhammad ibn Ishaq is related by al-Bukhari, 673; the narration by al-Salt is related by al-Bukhari, 5463; Ibn Majah, 934.
i. Related by Abu Dawud in a shorter version, 89.
ii. 'Mother-of-child' is the expression that describes a slave woman who gives birth to a child and the father is her master. When she gave birth, she acquired this status which meant that she could no longer be sold. On the death of her master, she was automatically a free woman, considered to be set free by her child.

CHAPTER 17

TYPES OF FOOD THAT PREVENT ONE FROM GOING TO THE MOSQUE

[1041–68]. (Dar al-Salam 1141) Muhammad ibn al-Muthanna and Zuhayr ibn Harb narrated:[i] both said: Yahya (meaning al-Qattan) narrated; from [Ubaydullah; he said: Nafi[reported to me; from Ibn [Umar; that **God's Messenger (peace be upon him) said at the time of the Battle of Khaybar: 'Whover has eaten of this plant**[ii] **(meaning garlic) should not come near to mosques'**.

Zuhayr said '**at the time of a battle**' but did not mention Khaybar**.**

حَدَّثَنَا مُحَمَّدُ بْنُ الْـمُثَنَّى وَزُهَيْرُ بْنُ حَرْبٍ، قَالا: حَدَّثَنَا يَحْيَى (وَهُوَ الْقَطَّانُ) عَنْ عُبَيْدِ اللهِ، قَالَ أَخ ْبَرَنِي نَافِعٌ، عَنِ ابْنِ عُمَرَ، أَنَّ رَسُولَ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ قَالَ فِي غَزْوَةِ خَيْبَرَ: «مَنْ أَكَلَ مِنْ هَذِهِ الشَّجَرَةِ (يَعْنِي الثُّومَ) فَلا يَأْتِيَنَّ الْـمَسَاجِدَ».

قَالَ زُهَيْرٌ فِـي غَزْوَةٍ. وَلَمْ يَذْكُرْ خَيْبَرَ.

[1042–69]. (Dar al-Salam 1142) Abu Bakr ibn Abi Shaybah narrated: Ibn Numayr narrated [H]. Also, Muhammad ibn [Abdullah ibn Numayr narrated (his text); my father narrated; [Ubaydullah narrated; from Nafi[; from Ibn [Umar; that '**God's Messenger (peace be upon him) said: "Whoever eats of this plant should not come near to our mosques until its smell has gone". He meant garlic**'.

حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ، حَدَّثَنَا ابْنُ نُمَيْرٍ، ح. قَالَ: وَحَدَّثَنَا مُحَمَّدُ بْنُ عَبْدِ اللهِ بْنِ نُمَيْرٍ (وَاللَّفْظُ لَهُ)، حَدَّثَنَا أَبِي قَالَ، حَدَّثَنَا عُبَيْدُ اللهِ، عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ، أَنَّ رَسُولَ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ قَالَ: «مَنْ أَكَلَ مِنْ هَذِهِ الْبَقْلَةِ فَلاَ يَقْرَبَنَّ مَسَاجِدَنَا حَتَّى يَذْهَبَ رِيحُهَا». يَعْنِي الثُّومَ.

[1043–70]. (Dar al-Salam 1143) Zuhayr ibn Harb narrated to me: Isma[il (meaning Ibn [Ulayyah) narrated; from [Abd al-[Aziz (who is Ibn Suhayb);

he said: ‘**Anas was asked about garlic. He answered that God’s Messenger (peace be upon him) said: “Whoever eats of this plant should not come near us and should not pray with us”**’.

وَحَدَّثَنِي زُهَيْرُ بْنُ حَرْبٍ، حَدَّثَنَا إِسْمَاعِيلُ (يَعْنِي ابْنَ عُلَيَّةَ)، عَنْ عَبْدِ الْعَزِيزِ (وَهُوَ ابْنُ صُهَيب) قَالَ: سُئِلَ أَنَسٌ عَنِ الثُّومِ، فَقَالَ: قَالَ رَسُولُ اللهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: «مَنْ أَكَلَ مِنْ هَذِهِ الشَّجَرَةِ فَلاَ يَقْرَبَنَّا وَلاَ يُصَلِّي مَعَنَا».

[1044–71]. (Dar al-Salam 1144) Muhammad ibn Rafi[and [Abd ibn Humayd narrated to me: [Abd al-Razzaq ([Abd said: ‘reported’ while Ibn Rafi[said: ‘narrated’); Ma[mar reported; from al-Zuhri; from Ibn al-Musayyib; from Abu Hurayrah; **God’s Messenger (peace be upon him) said: ‘Whoever eats of this plant should not come near our mosque and should not irritate us with the smell of garlic’**.

وَحَدَّثَنِي مُحَمَّدُ بْنُ رَافِعٍ وَعَبْدُ بْنُ حُمَيْدٍ، قَالَ عَبْدٌ أَخْبَرَنَا وَقَالَ ابْنُ رَافِعٍ حَدَّثَنَا عَبْدُ الرَّزَّاقِ، أَخْبَرَنَا مَعْمَرٌ، عَنِ الزُّهْرِيِّ، عَنِ ابْنِ الْمُسَيَّبِ، عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ: «مَنْ أَكَلَ مِنْ هَذِهِ الشَّجَرَةِ فَلاَ يَقْرَبَنَّ مَسْجِدَنَا وَلاَ يُؤْذِيَنَّا بِرِيحِ الثُّومِ».

[1045–72]. (Dar al-Salam 1145) Abu Bakr ibn Abi Shaybah narrated: Kathir ibn Hisham narrated; from Hisham al-Dastawa’i; from Abu al-Zubayr; from Jabir. He said: ‘**God’s Messenger (peace be upon him) ordered us not to eat onions or leeks, but then we were hard pressed and we ate of them. The Prophet said: “Whoever has eaten of those smelly plants should not come near our mosque. The angels are irritated by what irritates human beings”**’.

حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ، حَدَّثَنَا كَثِيرُ بْنُ هِشَامٍ، عَنْ هِشَامٍ الدَّسْتَوَائِيِّ، عَنْ أَبِي الزُّبَيْرِ، عَنْ جَابِرٍ، قَالَ نَهَى رَسُولُ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ عَنْ أَكْلِ الْبَصَلِ وَالْكُرَّاثِ. فَغَلَبَتْنَا الْحَاجَةُ فَأَكَلْنَا مِنْهَا، فَقَالَ: «مَنْ أَكَلَ مِنْ هَذِهِ الشَّجَرَةِ الْمُنْتِنَةِ فَلاَ يَقْرَبَنَّ مَسْجِدَنَا، فَإِنَّ الْمَلاَئِكَةَ تَأَذَّى مِمَّا يَتَأَذَّى مِنْهُ الإِنْسُ».

[1046–73]. (Dar al-Salam 1146) Abu al-Tahir and Harmalah narrated to me:[i] both said: Ibn Wahb reported; Yunus reported to me; from Ibn Shihab; [Ata’ ibn Abi Rabah narrated to me; that Jabir ibn [Abdullah said (in Harmalah’s narration ‘claimed’) that **God’s Messenger (peace be upon him) said:**

‘Whoever eats garlic or onion should stay away from us, or from our mosque, and sit in his home’. He was also brought a saucepan in which there were vegetables and legumes, and he found that it had a smell. He asked and was informed of what these legumes comprised. He said: ‘Place it before this’ pointing to one of his Companions. When he saw him, he did not wish to eat of it. The Prophet said: ‘Eat. I speak to those whom you do not speak to’.

وَحَدَّثَنِي أَبُو الطَّاهِرِ وَحَرْمَلَةُ، قَالا: أَخْبَرَنَا ابْنُ وَهْبٍ، أَخْبَرَنِي يُونُسُ، عَنِ ابْنِ شِهَابٍ، قَالَ حَدَّثَنِي عَطَاءُ بْنُ أَبِي رَبَاحٍ، أَنَّ جَابِرَ بْنَ عَبْدِ اللهِ، قَالَ: (وَفِي رِوَايَةِ حَرْمَلَةَ: زَعَمَ) أَنَّ رَسُولَ اللهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ:«مَنْ أَكَلَ ثُومًا أَوْ بَصَلاً فَلْيَعْتَزِلْنَا أَوْ لِيَعْتَزِلْ مَسْجِدَنَا وَلْيَقْعُدْ فِي بَيْتِهِ». وَأَنَّهُ أُتِيَ بِقِدْرٍ فِيهِ خَضِرَاتٌ مِنْ بُقُولٍ فَوَجَدَ لَهَا رِيحًا، فَسَأَلَ فَأُخْبِرَ بِمَا فِيهَا مِنَ الْبُقُولِ فَقَالَ: «قَرِّبُوهَا»، إِلَى بَعْضِ أَصْحَابِهِ. فَلَمَّا رَآهُ كَرِهَ أَكْلَهَا قَالَ: « كُلْ، فَإِنِّي أُنَاجِي مَنْ لاَ تُنَاجِي».

[1047–74]. (Dar al-Salam 1147) Muhammad ibn Hatim narrated to me:[i] Yahya ibn Sa[id narrated; from Ibn Jurayj; [Ata’ reported to me; from Jabir ibn [Abdullah; from the Prophet (peace be upon him); he said: ‘**Whoever eats of this plant, garlic (and at one time he said: whoever eats onions, garlic or leeks) should not come near our mosque. The angels are irritated by what irritates human beings**’.

وَحَدَّثَنِي مُحَمَّدُ بْنُ حَاتِمٍ، حَدَّثَنَا يَحْيَى بْنُ سَعِيدٍ، عَنِ ابْنِ جُرَيْجٍ، قَالَ أَخْبَرَنِي عَطَاءٌ، عَنْ جَابِرِ بْنِ عَبْدِ اللهِ، عَنِ النَّبِيِّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ قَالَ: «مَنْ أَكَلَ مِنْ هَذِهِ الْبَقْلَةِ، الثُّومِ - وَقَالَ مَرَّةً مَنْ أَكَلَ الْبَصَلَ وَالثُّومَ وَالْكُرَّاثَ - فَلاَ يَقْرَبَنَّ مَسْجِدَنَا، فَإِنَّ الْـمَلاَئِكَةَ تَتَأَذَّى مِمَّا يَتَأَذَّى مِنْهُ بَنُو آدَمَ».

[1048–75]. (Dar al-Salam 1148) Ishaq ibn Ibrahim narrated: Muhammad ibn Bakr reported [H]. Also, Muhammad ibn Rafi[narrated to me; [Abd al-Razzaq narrated; both said: Ibn Jurayj reported, with the same chain of transmission: **‘Whoever eats of this plant (meaning garlic) should not come to us in our mosque’. He did not mention onion or leek.**

وَحَدَّثَنَا إِسْحَاقُ بْنُ إِبْرَاهِيمَ، أَخْبَرَنَا مُحَمَّدُ بْنُ بَكْرٍ، ح. قَالَ: وَحَدَّثَنِي مُحَمَّدُ بْنُ رَافِعٍ، حَدَّثَنَا عَبْدُ الرَّزَّاقِ، قَالا جَمِيعًا: أَخْبَرَنَا ابْنُ جُرَيْجٍ، بِهَذَا الإِسْنَادِ: «مَنْ أَكَلَ مِنْ هَذِهِ الشَّجَرَةِ (يُرِيدُ الثومَ) فَلاَ يَغْشَنَا فِي مَسْجِدِنَا». وَلَمْ يَذْكُرِ الْبَصَلَ وَالْكُرَّاثَ.

[1049–76]. (Dar al-Salam 1149) [Amr al-Naqid narrated to me: Isma[il ibn [Ulayyah narrated; from al-Jurayri; from Abu Nadrah; from Abu Sa[id; he said: '**It was soon after the Conquest of Khaybar that we, the Prophet's Companions, came across that plant, garlic, and people were hungry. We ate much of it, and then we went to the mosque. God's Messenger (peace be upon him) noted its smell. He said: "Whoever ate of this foul plant should not come near us in the mosque". People said: "It has been forbidden. It has been forbidden". The Prophet was informed and he said: "People, I have no authority to forbid what God has made lawful to me, but it is only a plant with a smell that I dislike"**'.

وَحَدَّثَنِي عَمْرٌو النَّاقِدُ، حَدَّثَنَا إِسْمَاعِيلُ ابْنُ عُلَيَّةَ، عَنِ الْجُرَيْرِيِّ، عَنْ أَبِي نَضْرَةَ،عَنْ أَبِي سَعِيدٍ، قَالَ: لَمْ نَعْدُ أَنْ فُتِحَتْ خَيْبَرُ، فَوَقَعْنَا أَصْحَابَ رَسُولِ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ فِي تِلْكَ الْبَقْلَةِ، الثُّومِ، وَالنَّاسُ جِيَاعٌ. فَأَكَلْنَا مِنْهَا أَكْلاً شَدِيدًا، ثُمَّ رُحْنَا إِلَى الْـمَسْجِدِ فَوَجَدَ رَسُولُ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ الرِّيحَ. فَقَالَ: «مَنْ أَكَلَ مِنْ هَذِهِ الشَّـجَرَةِ الْخَبِيثَةِ شَيْئًا فَلاَ يَقْرَبَنَّا فِي الْـمَسْجِدِ». فَقَالَ النَّاسُ: «حُرِّمَتْ، حُرِّمَتْ». فَبَلَغَ ذَاكَ النَّبِيَّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ فَقَالَ: «أَيُّهَا النَّاسُ إِنَّهُ لَيْسَ بِي تَحْرِيمُ مَا أَحَلَّ الله لِي، وَلَكِنَّهَا شَجَرَةٌ أَكْرَهُ رِيحَهَا».

[1050–77]. (Dar al-Salam 1150) Harun ibn Sa[id al-Ayli and Ahmad ibn [Isa narrated: both said: Ibn Wahb narrated; [Amr reported to me; from Bukayr ibn al-Ashajj; from Ibn Khabbab; from Abu Sa[id al-Khudri; that '**God's Messenger (peace be upon him) and his Companions passed by an area planted with onions. A group of them went down and ate of them, while others did not. We went to him. He called the ones who did not eat onions and placed the others at a distance until its smell vanished**'.

حَدَّثَنَا هَارُونُ بْنُ سَعِيدٍ الأَيْلِيُّ وَأَحْمَدُ بْنُ عِيسَى، قَالا: حَدَّثَنَا ابْنُ وَهْبٍ، أَخْبَرَنِي عَمْرٌو، عَنْ بُكَيْرِ بْنِ الأَشَجِّ، عَنِ ابْنِ خَبَّابٍ، عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ، أَنَّ رَسُولَ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ مَرَّ عَلَى زَرَّاعَةِ بَصَلٍ هُوَ وَأَصْحَابُهُ، فَنَزَلَ نَاسٌ مِنْهُمْ فَأَكَلُوا مِنْهُ، وَلَمْ يَأْكُلْ آخَرُونَ. فَرُحْنَا إِلَيْهِ، فَدَعَا الَّذِينَ لَمْ يَأْكُلُوا الْبَصَلَ، وَأَخَّرَ الآخَرِينَ حَتَّى ذَهَبَ رِيحُهَا.

[1051–78]. (Dar al-Salam 1151) Muhammad ibn al-Muthanna narrated:[i] Yahya ibn Sa[id narrated; Hisham narrated; Qatadah narrated; from Salim ibn Abi al-Ja[d; from Ma[dan ibn Abi Talhah; that **[Umar ibn al-Khattab gave the *khutbah* [i.e. sermon] on Friday, and he mentioned the Prophet (peace be upon him) and mentioned Abu Bakr. He then said: 'I saw in a**

dream as if a rooster poked me three times, and I feel that this means nothing other than the approach of my death. Some people are urging me to name my successor. God will certainly not allow His faith, the succession or what He sent His Prophet with to be lost. If death overtakes me soon, then the succession is through consultation between these six, with whom God's Messenger (peace be upon him) was pleased when he passed away. I know that some people are criticizing this. I have forced them with my hand to submit. If they do that, they [prove themselves to be] God's enemies, errant unbelievers.

'Nothing I leave behind troubles me more than the case of the *kalalah*. I never spoke to God's Messenger (peace be upon him) about anything as much as I spoke to him about the *kalalah*, and he never reproached me about anything more than he did about it, and he once poked me in my chest with his finger and said: "Are you, [Umar, not satisfied with the verse revealed in the summer which is at the end of Surah Women?" If I live, I will give a ruling concerning it to be implemented by anyone who reads the Qur'an and anyone who does not read the Qur'an.

He then said: 'My Lord, I appeal to You as a witness against the governors of provinces. I have appointed them so that they rule in justice, and to teach people their faith and the Prophet's sunnah, and to distribute their gains among them, and to put to me whatever they are unsure about of people's affairs.

'And you, people, eat of two plants which I find foul, onion and garlic. I saw God's Messenger (peace be upon him), when he smelled their smell from someone in the mosque, he ordered him to be removed to al-Baqi[. Whoever eats of them, let him cook them hard'.

حَدَّثَنَا مُحَمَّدُ بْنُ الْمُثَنَّى، حَدَّثَنَا يَحْيَى بْنُ سَعِيدٍ، حَدَّثَنَا هِشَامٌ، حَدَّثَنَا قَتَادَةُ، عَنْ سَالِمِ بْنِ أَبِي الْجَعْدِ، عَنْ مَعْدَانَ بْنِ أَبِي طَلْحَةَ، أَنَّ عُمَرَ بْنَ الْخَطَّابِ، خَطَبَ يَوْمَ الْجُمُعَةِ فَذَكَرَ نَبِيَّ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ، وَذَكَرَ أَبَا بَكْرٍ. قَالَ: "إِنِّي رَأَيْتُ كَأَنَّ دِيكًا نَقَرَنِي ثَلاَثَ نَقَرَاتٍ، وَإِنِّي لاَ أُرَاهُ إِلاَّ حُضُورَ أَجَلِي. وَإِنَّ أَقْوَامًا يَأْمُرُونَنِي أَنْ أَسْتَخْلِفَ. وَإِنَّ اللَّهَ لَمْ يَكُنْ لِيُضَيِّعَ دِينَهُ وَلاَ خِلاَفَتَهُ، وَلاَ الَّذِي بَعَثَ بِهِ نَبِيَّهُ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ. فَإِنْ عَجِلَ بِي أَمْرٌ، فَالْخِلاَفَةُ شُورَى بَيْنَ هَؤُلاَءِ السَّتَّةِ الَّذِينَ تُوُفِّيَ رَسُولُ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ وَهُوَ عَنْهُمْ رَاضٍ. وَإِنِّي قَدْ عَلِمْتُ أَنَّ أَقْوَامًا يَطْعَنُونَ فِي هَذَا الأَمْرِ، أَنَا ضَرَبْتُهُمْ بِيَدِي هَذِهِ عَلَى الإِسْلاَمِ. فَإِنْ فَعَلُوا ذَلِكَ فَأُولَئِكَ أَعْدَاءُ اللهِ الْكَفَرَةُ الضُّلاَّلُ.

ثُمَّ إِنِّي لاَ أَدَعُ بَعْدِي شَيْئًا أَهَمَّ عِنْدِي مِنَ الْكَلاَلَةِ. مَا رَاجَعْتُ رَسُولَ اللهِ صَلّى اللهُ عَلَيْهِ وَسَلَّمَ فِي شَىْءٍ مَا رَاجَعْتُهُ فِي الْكَلاَلَةِ، وَمَا أَغْلَظَ لِي فِي شَىْءٍ مَا أَغْلَظَ لِي فِيهِ، حَتَّى طَعَنَ بِإِصْبَعِهِ فِي صَدْرِي، فَقَالَ: «يَا عُمَرُ، أَلاَ تَكْفِيكَ آيَةُ الصَّيْفِ الَّتِي فِي آخِرِ سُورَةِ النِّسَاءِ»؟ وَإِنِّي إِنْ أَعِشْ أَقْضِ فِيهَا بِقَضِيَّةٍ يَقْضِي بِهَا مَنْ يَقْرَأُ الْقُرْآنَ وَمَنْ لاَ يَقْرَأُ الْقُرْآنَ.

ثُمّ قَالَ اللَّهُمَّ إِنِّي أُشْهِدُكَ عَلَى أُمَرَاءِ الأَمْصَارِ، وَإِنِّي إِنَّمَا بَعَثْتُهُمْ عَلَيْهِمْ لِيَعْدِلُوا عَلَيْهِمْ، وَلِيُعَلِّمُوا النَّاسَ دِينَهُمْ وَسُنَّةَ نَبِيِّهِمْ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ، وَيَقْسِمُوا فِيهِمْ فَيْئَهُمْ، وَيَرْفَعُوا إِلَىَّ مَا أَشْكَلَ عَلَيْهِمْ مِنْ أَمْرِهِمْ.

ثُمَّ إِنَّكُمْ أَيُّهَا النَّاسُ تَأْكُلُونَ شَجَرَتَيْنِ لاَ أَرَاهُمَا إِلاَّ خَبِيثَتَيْنِ: هَذَا الْبَصَلَ وَالثُّومَ. لَقَدْ رَأَيْتُ رَسُولَ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ إِذَا وَجَدَ رِيحَهُمَا مِنَ الرَّجُلِ فِي الْمَسْجِدِ، أَمَرَ بِهِ فَأُخْرِجَ إِلَى الْبَقِيعِ. فَمَنْ أَكَلَهُمَا فَلْيُمِتْهُمَا طَبْخًا”.

[000–000]. (Dar al-Salam 1152) Abu Bakr ibn Abi Shaybah narrated: Isma[il ibn [Ulayyah narrated; from Sa[id ibn Abi [Arubah [H]. Also, Zuhayr ibn Harb and Ishaq ibn Ibrahim narrated; both from Shababah ibn Sawwar; Shu[bah narrated; all from Qatadah; with the same chain of transmission: **the same text**.

حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ، حَدَّثَنَا إِسْمَاعِيلُ ابْنُ عُلَيَّةَ، عَنْ سَعِيدِ بْنِ أَبِي عَرُوبَةَ، ح. قَالَ: وَحَدَّثَنَا زُهَيْرُ بْنُ حَرْبٍ وَإِسْحَاقُ بْنُ إِبْرَاهِيمَ، كِلاَهُمَا عَنْ شَبَابَةَ بْنِ سَوَّارٍ، قَالَ حَدَّثَنَا شُعْبَةُ، جَمِيعًا عَنْ قَتَادَةَ، فِي هَذَا الإِسْنَادِ، مِثْلَهُ.

Text Explanation

The first hadith in this chapter, No. 1041, says: ‘Whover has eaten of this plant (meaning garlic) should not come near to mosques’. This gives a clear message that a person who eats garlic or similar food should not enter any mosque. This is the view of all scholars, except for what *Q*adi [Iyad reported of some scholars saying that this is limited to the Prophet’s Mosque, as some hadiths related by Muslim quote the Prophet as saying: ‘should not come near to our mosque’. The evidence cited by the majority of scholars is this hadith, saying ‘should not come near to mosques’. Moreover, the prohibition pertains to visiting a mosque, not to eating garlic, onion or the like. These are permissible to eat, according to all scholars who are considered when

unanimity is sought. *Q*adi [Iyad quotes Zahiri scholars who consider eating these to be forbidden, because it prevents a person from joining congregational prayers, which according to them are obligatory for all people.

In support of their view that eating garlic, onion and the like is permissible, the majority of scholars cite the Prophet's order to one of his Companions in hadith No. 1046: 'Eat. I speak to those whom you do not speak to'. They also cite the hadith No. 1049 in which the Prophet says: 'People, I have no authority to forbid what God has made lawful to me, but it is only a plant with a smell that I dislike'. Scholars say that added to garlic, onion and leek is everything that gives off a foul smell, whether food or not. *Q*adi [Iyad said: 'Added is whoever eats radishes and burps'. And Ibn al-Murabit adds a person who has a foul mouth smell, or one who has a smelly wound … . Scholars add places of public worship other than mosques, such as the place where the Eid Prayer is offered, or funeral prayers, and worship and study meetings, as well as group dinners and meetings, etc. but not market places and the like.

In these hadiths, garlic is referred to as a tree, plant or legume. Arabic linguists say that the word *buq*u*l*, which means legumes, refer to every plant that grows on earth. Hadith No. 1043 says: 'Whoever eats of this plant should not come near us and should not pray with us'. This is an order to whoever eats garlic or similar bad-smelling food not to attend congregational prayers, even if the prayer is not held in a mosque. As we mentioned earlier it applies to every place where people offer worship together. Hadith No. 1045 mentions that angels are irritated by what irritates human beings. Scholars say that this hadith provides evidence that a person who has eaten garlic should be prevented entry to the mosque even when the mosque is empty, because it is a place of angels, and the hadiths in general support such prevention.

In hadith No. 1046, the Prophet is said to have been brought 'a saucepan in which there were vegetables and legumes'. As related by al-Bukhari, Abu Dawud and others, he was brought 'a plate of vegetables and legumes'. Scholars say that this is more accurate. The words used for 'saucepan' and 'plate' in this hadith are closely similar in the way they are written, but not in how they are pronounced.

In hadith No. 1049, the Prophet says: 'Whoever ate of this foul plant should not come near to us in the mosque'. He called it a 'foul plant'

because of its bad smell. Linguists say: ‘In Arabic the description *khabith*, or foul, is attached to whatever is disliked of word, action, property, food, drink or person. When the Prophet was told that people suggested that it was made forbidden he said: ‘People, I have no authority to forbid what God has made lawful to me, but it is only a plant with a smell that I dislike’. It is clearly evident that garlic is not forbidden. As we mentioned earlier, this is unanimously agreed upon by all scholars whose views are considered.

Our scholars differ in their views on whether garlic was forbidden to God’s Messenger (peace be upon him) or if he only left it out from personal preference. The surface meaning of the hadith is that it was not forbidden to him. Scholars who say that it was forbidden to him interpret his words as meaning: ‘It is not up to me to forbid my community what God has made lawful to it’.

In hadith No. 1051, [Umar said: ‘Some people are urging me to name my successor. God will certainly not allow His faith, the succession or what He sent His Prophet with to be lost’. This means that he would be doing right whether he appointed a successor or not. The Prophet did not appoint a successor, because God will not allow His religion to be lost. He will ensure that some people will continue to uphold it.

[Umar then said: ‘If death overtakes me soon, then the succession is through consultation between these six’. This means that they would discuss the matter between themselves and select one of the six to take over. The six were [Uthman ibn [Affan; [Ali ibn Abi Talib, Talhah ibn [Ubaydullah, al-Zubayr ibn al-[Awwam, Sa[d ibn Abi Waqqas and [Abd al-Rahman ibn [Awf. He did not include Sa[id ibn Zayd even though he was one of the ten Companions the Prophet declared he was pleased with, because Sa[id was his cousin. Therefore, he felt uneasy about including him. Nor did he include his own son, [Abdullah ibn [Umar.

[Umar went on to say: ‘I know that some people are criticizing this. I have forced them with my hand to submit. If they do that, they [prove themselves to be] God’s enemies, errant unbelievers’. This means that if they consider their action lawful, they are unbelievers, but if they do not consider it lawful, it is still something done by unbelievers.

[Umar then mentions the question of *kal*a*lah*, which is the case of a person who dies leaving behind neither parents nor children.[i] He said that he argued much about it with the Prophet and the Prophet said to him: ‘Are you, [Umar, not satisfied with the verse revealed in the summer which is at

the end of Surah Women?' The Prophet's words provide evidence that it is perfectly appropriate to say Surah Women, Surah The Cow or Surah The Spider, etc. While it used to be controversial in the early days, this is the view of all eminent scholars and it is now unanimously agreed upon. Some scholars used to say that the way to refer to a surah is by saying 'the surah in which the cow or the spider is mentioned'. This is wrong and refuted by authentic hadiths showing that the Prophet himself, his Companions, their successors and subsequent generations used the first method and there is nothing wrong with it, because the meaning is clear.

[Umar then mentions onion and garlic, stating that he disliked them. He then says that he saw God's Messenger ordering the removal to al-Baqi[[which is not far from the mosque] of anyone who smelled of either of these. This makes clear that this should be done as it is an implementation of enjoining what is right and forbidding what is wrong. [Umar then advises anyone who wishes to use them to cook them hard, as this ensures that the smell is gone.

Transmission

The chain of transmission of hadith No. 1051 includes: 'Hisham narrated; Qatadah narrated; from Salim ibn Abi al-Ja[d; from Ma[dan ibn Abi Talhah; that [Umar ibn al-Khattab gave the *khutbah* [i.e. sermon] on Friday '. This is another case of objection by al-Daraqutni to Muslim. In his objection, al-Daraqutni says: 'Three eminent scholars narrate the hadith differently from the way Qatadah narrates it. These are Mansur ibn al-Mu[tamir, Husayn ibn [Abd al-Rahman and [Umar ibn Murrah. They narrate it 'from Salim from [Umar' without mentioning Ma[dan, which means that it is graded as *munqati*[, i.e. with a missing reporter'. Al-Daraqutni adds: 'Qatadah is certainly reliable and an addition by a reliable narrator is, in our view, acceptable, but Qatadah is also 'misleading', i.e. *mudallis*. He does not mention that he heard it from Salim, which makes it probable that he learnt it as reported from Salim and he reports it as though he learnt it directly from Salim'.

My view is that this objection should be discounted. Although Qatadah is graded as 'misleading', we have mentioned more than once in this commentary that whatever is related by al-Bukhari and Muslim from misleading reporters attributed to their teachers by the word 'from' is

considered to have been confirmed through a different route whereby the misleading reporter actually heard the hadith from the one before him. Indeed, Muslim and others mention in most or many cases of this sort the route showing the case of direct communication from one reporter to the next. As we have mentioned in the Notes to our Introduction, it is agreed that a narration by a 'misleading' reporter 'from' another narrator is unacceptable as valid evidence. We have no doubt that Muslim knew this rule and was aware that Qatadah was misleading. Had he not confirmed that he actually heard the hadith from his predecessor in the chain, he would not have accepted the hadith.

Be that as it may, Qatadah's status as misleading does not mean mentioning Ma[dan where he is not to be mentioned. What is feared from a misleading narrator is to omit some narrators. A misleading narrator does not add a narrator where he is not mentioned. Such addition is done only by a liar who boasts about his falsehood. The mention of Ma[dan in this chain of transmission is an addition by a reliable narrator, and as such it must be accepted. It is amazing that al-Daraqutni (may God bestow mercy on him) includes under 'misleading' a situation that means the invention of a narrator who has no mention, and attributing it to someone like Qatadah, whose integrity, memorization and knowledge are of the highest standard. It is to God we pray to grant us success.

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i. Related by al-Bukhari, 853; Abu Dawud, 3825.

ii. The Prophet used the word *shajarah*, which means 'tree', but the Arabs at the time used it in a much wider sense, applying it to shrubs, plants, etc.

i. Related by al-Bukhari, 855, 5452 and in a longer version 7359; Abu Dawud, 3822.

i. Related by lbuk, 854; al-Tirmidhi, 1806; al-Nasa'i, 706.

i. Related by al-Nasa'i, 707; Ibn Majah, 1014, 2726 and 3363.

i. The problem in this case arises when a woman dies, leaving behind her husband and full brothers and half brothers through her mother. According to Verse 12 in Surah 4, Women, the husband takes one half of the estate, and the half brothers and sisters take a combined share of one-third. This leaves a combined share of one-sixth to the full brothers and sisters. Thus the half brothers and sisters take more than the full brothers and sisters. An actual case took place during [Umar's reign and the full brothers complained to him. They said: 'Suppose our father was an inanimate object, we still have the same mother'. [Umar accepted their argument and made them all equal. This case is known in the Islamic law of inheritance as the [Umari or the shared-out case.

CHAPTER 18

LOST ARTICLES ARE NOT TO BE SOUGHT AFTER IN THE MOSQUE

[1052–79]. (Dar al-Salam 1153) Abu al-Tahir Ahmad ibn [Amr narrated:[i] Ibn Wahb narrated; from Haywah; from Muhammad ibn [Abd al-Rahman; from Abu [Abdullah, Shaddad ibn al-Had's *mawl*a, that he heard Abu Hurayrah say: '**God's Messenger (peace be upon him) said: 'If you hear someone seeking something he lost in the mosque, say: "May God not return it to you". Mosques are not built for such a purpose**'.

حَدَّثَنَا أَبُو الطَّاهِرِ أَحْمَدُ بْنُ عَمْرٍو، حَدَّثَنَا ابْنُ وَهْبٍ، عَنْ حَيْوَةَ، عَنْ مُحَمَّدِ بْنِ عَبْدِ الرَّحْمَنِ، عَنْ أَبِي عَبْدِ اللهِ، مَوْلَى شَدَّادِ بْنِ الْهَادِ أَنَّهُ سَمِعَ أَبَا هُرَيْرَةَ يَقُولُ: قَالَ رَسُولُ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ: «مَنْ سَمِعَ رَجُلاً يَنْشُدُ ضَالَّةً فِي الْـمَسْجِدِ فَلْيَقُلْ: لاَ رَدَّهَا اللهُ عَلَيْكَ. فَإِنَّ الْـمَسَاجِدَ لَمْ تُبْنَ لِهَذَا».

[000–000]. (Dar al-Salam 1154) Zuhayr ibn Harb narrated it to me: al-Muqri' narrated; Haywah narrated; he said: I heard Abu al-Aswad say: Abu [Abdullah, Shaddad's *mawl*a narrated to me; that he heard Abu Hurayrah say: I heard God's Messenger (peace be upon him) say: **the same text**.

وَحَدَّثَنِيهِ زُهَيْرُ بْنُ حَرْبٍ، حَدَّثَنَا الْـمُقْرِئُ، حَدَّثَنَا حَيْوَةُ، قَالَ سَمِعْتُ أَبَا الأَسْوَدِ يَقُولُ: حَدَّثَنِي أَبُو عَبْدِ اللهِ ، مَوْلَى شَدَّادٍ، أَنَّهُ سَمِعَ أَبَا هُرَيْرَةَ يَقُولُ: سَمِعْتُ رَسُولَ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ يَقُولُ بِمِثْلِهِ.

[1053–80]. (Dar al-Salam 1155) Hajjaj ibn al-Sha[ir narrated to me:[i] [Abd al-Razzaq narrated; al-Thawri reported; from [Alqamah ibn Marthad; from Sulayman ibn Buraydah; from his father; that **a man enquired in the mosque saying: 'Who was the one calling out about the red camel?' The Prophet said: 'May you not find it. Mosques are built for their own purpose'**.

وَحَدَّثَنِي حَجَّاجُ بْنُ الشَّاعِرِ، حَدَّثَنَا عَبْدُ الرَّزَّاقِ، أَخْبَرَنَا الثَّوْرِيُّ، عَنْ عَلْقَمَةَ بْنِ مَرْثَدٍ، عَنْ سُلَيْمَانَ بْنِ بُرَيْدَةَ، عَنْ أَبِيهِ، أَنَّ رَجُلاً نَشَدَ فِي الْمَسْجِدِ، فَقَالَ مَنْ دَعَا إِلَى الْجَمَلِ الأَحْمَرِ؟ فَقَالَ النَّبِيُّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ: "لاَ وَجَدْتَ إِنَّمَا بُنِيَتِ الْمَسَاجِدُ لِمَا بُنِيَتْ لَهُ".

[1054–81]. (Dar al-Salam 1156) Abu Bakr ibn Abi Shaybah narrated: Waki[narrated; from Abu Sinan; from [Alqamah ibn Marthad; from Sulayman ibn Buraydah; from his father that '**When the Prophet finished the prayer, a man stood up and said: "Who was the one calling out about the red camel?" The Prophet said: "May you not find it. Mosques are built for their own purpose"**'.

حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ، حَدَّثَنَا وَكِيعٌ، عَنْ أَبِي سِنَانٍ، عَنْ عَلْقَمَةَ بْنِ مَرْثَدٍ، عَنْ سُلَيْمَانَ بْنِ بُرَيْدَةَ، عَنْ أَبِيهِ، أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ لَمَّا صَلَّى قَامَ رَجُلٌ فَقَالَ: "مَنْ دَعَا إِلَى الْجَمَلِ الأَحْمَرِ؟" فَقَالَ النَّبِيُّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ: «لاَ وَجَدْتَ إِنَّمَا بُنِيَتِ الْمَسَاجِدُ لِمَا بُنِيَتْ لَهُ».

[1055–000]. (Dar al-Salam 1157 and 1158) Qutaybah ibn Sa[id narrated; Jarir narrated; from Muhammad ibn Shaybah; from [Alqamah ibn Marthad; from Ibn Buraydah; from his father: he said: '**A bedouin came after the Prophet had finished the Fajr Prayer. He put his head through the door of the mosque … he mentioned the same as the previous two narrations**'.

Muslim said: He is Shaybah ibn Na[amah, Abu Na[amah. Mis[ar, Hushaym and Jarir narrated from him. He belonged to Kufah.

حَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ، حَدَّثَنَا جَرِيرٌ، عَنْ مُحَمَّدِ بْنِ شَيْبَةَ، عَنْ عَلْقَمَةَ بْنِ مَرْثَدٍ، عَنِ ابْنِ بُرَيْدَةَ، عَنْ أَبِيهِ، قَالَ:جَاءَ أَعْرَابِيٌّ بَعْدَ مَا صَلَّى النَّبِيُّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ صَلاَةَ الْفَجْرِ. فَأَدْخَلَ رَأْسَهُ مِنْ بَابِ الْمَسْجِدِ، فَذَكَرَ بِمِثْلِ حَدِيثِهِمَا.

قَالَ مُسْلِمٌ هُوَ شَيْبَةُ بْنُ نَعَامَةَ أَبُو نَعَامَةَ، رَوَى عَنْهُ مِسْعَرٌ وَهُشَيْمٌ وَجَرِيرٌ، وَغَيْرُهُمْ مِنَ الْكُوفِيِّينَ.

Text Explanation

These hadiths make clear that whatever is lost must not be sought after in the mosque. Similar activities are also covered by this restriction, such as selling, buying, renting and leasing, and similar contracts. Moreover, raising one's voice in the mosque is discouraged, and *Q*adi [Iyad mentions that Malik and a number of scholars say that it is reprehensible to raise one's voice in the mosque, whether for education or any other purpose. Abu Hanifah and Muhammad ibn Maslamah, a disciple of Malik, permit raising one's voice in the mosque in education, dispute or other matters people need, because the mosque is the place where they gather and they need that.

The Prophet says that 'mosques are built for their own purpose'. This means they are built for extolling God's praises, prayer, education, discussion of what is beneficial, etc. *Q*adi [Iyad says:

> The hadith is taken as evidence that manual work, such as tailoring and dress-making, is not allowed in mosques … . Some scholars even disallow teaching children in the mosque … . Some of our teachers say that what is not allowed of people's trades is whatever yields benefit to individuals or is pursued as a means to earn money. A mosque is not to be used as a shop. Trades and professions that yield their benefit to Muslims generally, in their faith, such as straightening spears and mending jihad equipment, and similar things that constitute no disrespect to the mosque may be done … . Some report that there is a difference of opinion about teaching children in mosques.

The Prophet responded to the man in the mosque enquiring about the red camel by saying: 'May you not find it'. He also instructed us to say the same. This is a sort of punishment to such a person for his disobedience. Therefore, the one who hears someone in the mosque seeking what he has lost should say as the Prophet said: 'May you not find it. Mosques are built for their own purpose', but God knows best.

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i. Related by Abu Dawud, 21; Ibn Majah, 767.
i. Related by Ibn Majah, 765.

CHAPTER 19

MAKING AN ERROR IN PRAYER

[1056–82]. (Dar al-Salam 1159) Yahya ibn Yahya narrated:[i] he said: I read out to Malik; from Ibn Shihab; from Abu Salamah ibn [Abd al-Rahman; from Abu Hurayrah; that God's Messenger (peace be upon him) said: '**When any of you stands up praying, Satan comes to confuse him. This, so he does not know how much of his prayer he has done. When any of you finds yourself in such a situation, do two prostrations whilst sitting**'.

حَدَّثَنَا يَحْيَى بْنُ يَحْيَى، قَالَ قَرَأْتُ عَلَى مَالِكٍ، عَنِ ابْنِ شِهَابٍ، عَنْ أَبِي سَلَمَةَ بْنِ عَبْدِ الرَّحْمَنِ، عَنْ أَبِي هُرَيْرَةَ، أَنَّ رَسُولَ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ قَالَ: «إِنَّ أَحَدَكُمْ إِذَا قَامَ يُصَلِّي جَاءَهُ الشَّيْطَانُ فَلَبَسَ عَلَيْهِ، حَتَّى لَا يَدْرِي كَمْ صَلَّى. فَإِذَا وَجَدَ ذَلِكَ أَحَدُكُمْ فَلْيَسْجُدْ سَجْدَتَيْنِ وَهُوَ جَالِسٌ».

[000–000]. (Dar al-Salam 1160) [Amr al-Naqid and Zuhayr ibn Harb narrated to me: both said: Sufyan (who is Ibn [Uyaynah) narrated [H]. Also, Qutaybah ibn Sa[id[ii] and Muhammad ibn Rumh narrated; from al-Layth ibn Sa[d; both from al-Zuhri, with the same chain of transmission: **the same**.

حَدَّثَنِي عَمْرٌو النَّاقِدُ وَزُهَيْرُ بْنُ حَرْبٍ، قَالا: حَدَّثَنَا سُفْيَانُ (وَهُوَ ابْنُ عُيَيْنَةَ)، ح. وَقَالَ: وَحَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ، وَمُحَمَّدُ بْنُ رُمْحٍ، عَنِ اللَّيْثِ بْنِ سَعْدٍ، كِلاَهُمَا عَنِ الزُّهْرِيِّ، بِهَذَا الإِسْنَادِ: نَحْوَهُ.

[1057–83]. (Dar al-Salam 1161) Muhammad ibn al-Muthanna narrated:[i] Mu[adh ibn Hisham narrated; my father narrated to me; from Yahya ibn Abi Kathir; Abu Salamah ibn [Abd al-Rahman narrated; that Abu Hurayrah narrated to them; that God's Messenger (peace be upon him) said: '**When Satan hears the call to prayer [i.e. *adhan*], he moves away, making a farting noise, so that he does not hear the caller. When he finishes, Satan comes back. When Satan hears the prayer announcement [i.e. *iqamah*], he moves away. When the announcement is finished, he comes back stepping between man and himself, saying to him: remember this; remember that, which the man did not otherwise remember. The man would then find himself unable to remember how much of his prayer he had done. If any**

of you cannot remember how much prayer you have done, do two prostrations whilst sitting’.

حَدَّثَنَا مُحَمَّدُ بْنُ الْـمُثَنَّى، حَدَّثَنَا مُعَاذُ بْنُ هِشَامٍ، حَدَّثَنِي أَ َبِي، عَنْ يَحْيَى بْنِ أَبِي كَثِيرٍ، حَدَّثَنَا أَبُو سَلَمَةَ بْنُ عَبْدِ الرَّحْمَنِ، أَنَّ أَ َبَا هُرَيْرَةَ حَدَّثَهُمْ، أَنَّ رَسُولَ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ قَالَ: «إِذَا نُودِيَ بِالأَذَانِ أَدْبَرَ الشَّيْطَانُ لَهُ ضُرَاطٌ حَتَّى لاَ يَسْمَعَ الأَذَانَ. فَإِذَا قُضِيَ الأَذَانُ أَقْبَلَ، فَإِذَا ثُوِّبَ بِهَا أَدْبَرَ. فَإِذَا قُضِيَ التَّثْوِيبُ أَقْبَلَ يَخْطُرُ بَيْنَ الْـمَرْءِ وَنَفْسِهِ، يَ قُولُ اذْكُرْ كَذَا، اذْكُرْ كَذَا، لِـمَا لَمْ يَكُنْ يَذْكُرُ. حَتَّى يَ ظَلَّ الرَّجُلُ إِنْ يَدْرِي كَمْ صَلَّى، فَإِذَا لَمْ يَدْرِ أَحَدُكُمْ كَمْ صَلَّى، فَلْيَسْجُدْ سَجْدَتَيْنِ وَهُوَ جَالِسٌ».

[1058–84]. (Dar al-Salam 1162) Harmalah ibn Yahya narrated to me: Ibn Wahb narrated; [Amr reported to me; from [Abd Rabbih ibn Sa[id; from [Abd al-Rahman al-A[raj; from Abu Hurayrah; that God’s Messenger (peace be upon him) said: **‘When the prayer announcement [i.e. *iqamah*] is made, Satan moves away, making a farting noise …’. He gave a similar narration, adding: ‘He cheers him and gives him hopes, reminding him of things to do with his affairs that otherwise he was oblivious to’**.

حَدَّثَنِي حَرْم َلَةُ بْنُ يَحْيَى، حَد َّثَنَا ابْنُ وَهْبٍ، أَخ ْبَرَنِي عَمْرٌو، عَنْ عَبْدِ رَبِّهِ بْنِ سَعِيدٍ، عَنْ عَبْدِ الرَّحْمَنِ الأَعْرَجِ، عَنْ أَبِي هُرَيْرَةَ، أَنَّ رَسُولَ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ قَالَ: «إِنّ الشَّيْطَانَ إِذَا ثُوِّبَ بِالصَّلاَةِ وَلَّى وَلَهُ ضُرَاطٌ». فَذَكَرَ نَحْوَهُ وَزَادَ: «فَهَنَّاهُ وَمَنَّاهُ وَذَكَّرَهُ مِنْ حَاجَاتِهِ مَا لَمْ يَكُنْ يَذْكُرُ».

[1059–85]. (Dar al-Salam 1163) Yahya ibn Yahya narrated:[i] he said: I read out to Malik; from Ibn Shihab; from [Abd al-Rahman al-A[raj; from [Abdullah ibn Buhaynah; he said: ‘**God’s Messenger led us in a prayer. When he completed two *rak[ahs* of some prayer, he stood up without sitting [for *tashahhud*]. The people rose with him. When he completed his prayer and we were expecting him to finish with *salam*, he said *Allahu akbar*, and offered two prostrations, while seated, before finishing. He then finished with *salam***’.

حَدَّث َنَا يَحْيَى بْنُ يَح ْيَى، قَالَ قَرَأْتُ عَلَى مَالِكٍ، عَنِ ابْنِ شِهَابٍ، عَنْ عَبْدِ الرَّحْمَنِ الأَعْرَجِ، عَنْ عَبْدِ اللهِ ابْنِ بُحَيْنَةَ قَالَ: “صَلَّى لَنَا رَسُولُ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ رَكْعَتَيْنِ مِنْ بَعْضِ الصَّلَوَاتِ، ثُمَّ قَامَ فَلَمْ يَجْلِسْ، فَقَامَ النَّاسُ مَعَهُ. فَلَـمَّا قَضَى صَلاَتَهُ وَنَظَرْنَا تَسْلِيمَهُ كَبَّرَ، فَسَجَدَ سَجْدَتَيْنِ وَهُوَ جَالِسٌ قَبْلَ التَّسْلِيمِ، ثُمَّ سَلَّمَ”.

[1060–86]. (Dar al-Salam 1164) Qutaybah ibn Sa[id narrated: Layth narrated [H]. Also, Ibn Rumh narrated; Layth reported; from Ibn Shihab; from al-A[raj; from [Abdullah ibn Buhaynah al-Asdi, the ally of the [Abd al-Muttalib clan, that '**In a Zuhr Prayer, God's Messenger (peace be upon him) stood up when he had to sit. When he completed his prayer, he prostrated himself twice, saying *Allahu akbar* before each prostration, as he was seated, before finishing with *salam*. The people prostrated themselves with him. This was for making up the sitting he had forgotten**'.

وَحَدَّثَنَا ق ُتَيْبَةُ بْنُ سَعِيدٍ، حَدَّثَنَا لَيْثٌ، ح. قَالَ: وَحَدَّثَنَا ابْنُ رُمْحٍ، أَخْبَرَنَا اللَّيْثُ، عَنِ ابْنِ شِهَابٍ، عَنِ الأَعْرَجِ، عَنْ عَبْدِ اللهِ ابْنِ بُحَيْنَةَ الأَسْدِيِّ حَلِيفِ بَنِي عَبْدِ الْـمُطَّلِبِ، أَنَّ رَسُولَ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ قَامَ فِي صَلاَةِ الظُّهْرِ وَعَلَيْهِ جُلُوسٌ.فَلَـمَّا أَتَـمَّ صَلاَتَهُ سَجَدَ سَجْدَتَيْنِ يُكَبِّرُ فِي كُلِّ سَجْدَةٍ وَهُوَ جَالِسٌ، قَبْلَ أَنْ يُسَلِّمَ. وَسَجَدَهُمَا النَّاسُ مَعَهُ مَكَانَ مَا نَسِيَ مِنَ الْجُلُوسِ.

[1061–87]. (Dar al-Salam 1165) Abu al-Rabi[al-Zahrani narrated: Hammad narrated; Yahya ibn Sa[id narrated; from [Abd al-Rahman al-A[raj; from [Abdullah ibn Malik ibn Buhaynah al-Azdi; that '**God's Messenger (peace be upon him) stood up after the second *rak[ah* of his prayer, when he needed to sit, and continued his prayer. When he completed his prayer, he prostrated himself before finishing. He then finished with *salam***'.

وَحَدَّثَنَا أَبُو الرَّبِيعِ الزَّهْرَانِيُّ، حَدَّثَنَا حَمَّادٌ، حَدَّثَنَا يَحْيَى بْنُ سَعِيدٍ، عَنْ عَبْدِ الرَّحْمَنِ الأَعْرَجِ، عَنْ عَبْدِ اللهِ بْنِ مَالِكٍ ابْنِ بُحَيْنَةَ الأَزْدِيِّ، أَنَّ رَسُولَ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ قَامَ فِي الشَّفْعِ الَّذِي يُرِيدُ أَنْ يَجْلِسَ فِي صَلاَتِهِ، فَمَضَى فِي صَلاَتِهِ. فَلَـمَّا كَانَ فِي آخِرِ الصَّلاَةِ سَجَدَ قَبْلَ أَنْ يُسَلِّمَ، ثُمَّ سَلَّمَ.

[1062–88]. (Dar al-Salam 1166) Muhammad ibn Ahmad ibn Abi Khalaf narrated to me:[i] Musa ibn Dawud; Sulayman ibn Bilal narrated; from Zayd ibn Aslam; from [Ata' ibn Yasar; from Abu Sa[id al-Khudri: '**If any of you has doubts about his prayer, and does not know how much of it he has completed: and whether it is three or four *rak[ahs*; he should remove the doubt, complete [his prayer] on the basis of what he is certain of and then add two prostrations before finishing with *salam*. If this means that he prayed five *rak[ahs*, they [i.e. the two prostrations] make his prayers even. And if he has simply completed four *rak[ahs*, they serve to spite Satan**'.

وَحَدَّثَنِي مُحَمَّدُ بْنُ أَحْمَدَ بْنِ أَبِي خَلَفٍ، حَدَّثَنَا مُوسَى بْنُ دَاوُدَ، حَدَّثَنَا سُلَيْمَانُ بْنُ بِلاَلٍ، عَنْ زَيْدِ بْنِ أَسْلَمَ، عَنْ عَطَاءِ بْنِ يَسَارٍ، عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ قَالَ: قَالَ

رَسُولُ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ: «إِذَا شَكَّ أَحَدُكُمْ فِي صَلاَتِهِ، فَلَمْ يَدْرِ كَمْ صَلَّى ثَلاَثًا أَمْ أَرْبَعًا، فَلْيَطْرَحِ الشَّكَّ وَلْيَبْنِ عَلَى مَا اسْتَيْقَنَ، ثُمَّ يَسْجُدُ سَجْدَتَيْنِ قَبْلَ أَنْ يُسَلِّمَ. فَإِنْ كَانَ صَلَّى خَمْسًا شَفَعْنَ لَهُ صَلاَتَهُ، وَإِنْ كَانَ صَلَّى إِتْمَامًا لأَرْبَعٍ كَانَتَا تَرْغِيمًا لِلشَّيْطَانِ».

[1063–000]. (Dar al-Salam 1167) Ahmad ibn [Abd al-Rahman ibn Wahb narrated to me: my uncle [Abdullah narrated to me; Dawud ibn Qays narrated to me; from Zayd ibn Aslam; with the same chain of transmission. In the same meaning he said: **‘He adds two prostrations before saying the *salam*’, as Sulayman ibn Bilal said.**

حَدَّثَنِي أَحْمَدُ بْنُ عَبْدِ الرَّحْمَنِ بْنِ وَهْبٍ، حَدَّثَنِي عَمِّي عَبْدُ اللهِ، حَدَّثَنِي دَاوُدُ بْنُ قَيْسٍ، عَنْ زَيْدِ بْنِ أَسْلَمَ، بِهَذَا الإِسْنَادِ وَفِي مَعْنَاهُ. قَالَ: «يَسْجُدُ سَجْدَتَيْنِ قَبْلَ السَّلاَمِ». كَمَا قَالَ سُلَيْمَانُ بْنُ بِلاَلٍ.

[1064–89]. (Dar al-Salam 1168) [Uthman ibn Abi Shaybah, Abu Bakr ibn Abi Shaybah and Ishaq ibn Ibrahim narrated:[i] all from Jarir. [Uthman said: Jarir narrated; from Mansur; from Ibrahim; from [Alqamah: [Abdullah ibn Mas[ud said: ‘**God’s Messenger (peace be upon him) prayed (Ibrahim said: he added or omitted). When he said the *salam*, people said: “Messenger of God, has something happened concerning the prayer?” He said: “What about?” They said: “You prayed such-and-such”. He bent his legs and faced the *qiblah*, and performed two prostrations and said the *salam*. He then turned to face us and said: “Had anything happened concerning the prayer, I would have told you about it. I am only human, and I forget like you forget. If I forget, remind me. When any of you has doubts about his prayer, let him try to determine what is correct and act on it, then he should do two prostrations”**’.

وَحَدَّثَنَا عُثْمَانُ وَأَبُو بَكْرِ ابْنَا أَبِي شَيْبَةَ وَإِسْحَاقُ بْنُ إِبْرَاهِيمَ، جَمِيعًا عَنْ جَرِيرٍ، قَالَ عُثْمَانُ حَدَّثَنَا جَرِيرٌ، عَنْ مَنْصُورٍ، عَنْ إِبْرَاهِيمَ، عَنْ عَلْقَمَةَ قَالَ: قَالَ عَبْدُ اللَّهِ: “صَلَّى رَسُولُ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ (قَالَ إِبْرَاهِيمُ زَادَ أَوْ نَقَصَ)، فَلَمَّا سَلَّمَ قِيلَ لَهُ: يَا رَسُولَ اللهِ أَحَدَثَ فِي الصَّلاَةِ شَيْءٌ؟ قَالَ: «وَمَا ذَاكَ»؟ قَالُوا: صَلَّيْتَ كَذَا وَكَذَا. قَالَ: فَثَنَى رِجْلَيْهِ وَاسْتَقْبَلَ الْقِبْلَةَ، فَسَجَدَ سَجْدَتَيْنِ ثُمَّ سَلَّمَ، ثُمَّ أَقْبَلَ عَلَيْنَا بِوَجْهِهِ”، فَقَالَ: «إِنَّهُ لَوْ حَدَثَ فِي الصَّلاَةِ شَيْءٌ أَنْبَأْتُكُمْ بِهِ، وَلَكِنْ إِنَّمَا أَنَا بَشَرٌ أَنْسَى كَمَا تَنْسَوْنَ، فَإِذَا نَسِيتُ فَذَكِّرُونِي. وَإِذَا شَكَّ أَحَدُكُمْ فِي صَلاَتِهِ فَلْيَتَحَرَّ الصَّوَابَ، فَلْيُتِمَّ عَلَيْهِ، ثُمَّ لِيَسْجُدْ سَجْدَتَيْنِ».

[1065–90]. (Dar al-Salam 1169) Abu Kurayb narrated it: Ibn Bishr narrated [H]. Also, Muhammad ibn Hatim narrated to me; Waki[narrated; both from Mis[ar; from Mansur; with the same chain of transmission. **In Ibn Bishr's narration: 'Let him think which is most likely to be correct', and in Waki[' s narration: 'Let him try to determine what is correct'**.

حَد ّثَنَاهُ أَبُو كُرَيْبٍ، حَدَّثَنَا ابْنُ بِشْرٍ، ح. قَالَ: وَحَدَّثَنِي مُحَمَّدُ بْنُ حَاتِمٍ، حَدَّثَنَا وَكِيعٌ، كِلاَهُمَا عَنْ مِسْعَرٍ، عَنْ م َنْصُورٍ، بِهَذَا الإِسْنَادِ. وَفِي رِوَايَةِ ابْنِ بِشْرٍ: «فَلْيَنْظُرْ أَحْرَى ذَلِكَ لِ لصَّوَابِ». وَفِي رِوَايَةِ وَكِيعٍ: «فَلْيَتَحَرَّ الصَّوَابَ».

[1066–000]. (Dar al-Salam 1170) [Abdullah ibn [Abd al-Rahman al-Darimi narrated it: Yahya ibn Hassan reported; Wuhayb ibn Khalid narrated; Mansur narrated; with the same chain of transmission. Mansur said: '**Let him think which is most likely correct**'.

وَحَدَّثَنَاهُ عَبْدُ اللهِ بْنُ عَبْدِ الرَّحْمَنِ الدَّارِمِيُّ، أَخْبَرَنَا يَحْيَى بْنُ حَسَّانَ، حَدَّثَنَا وُهَيْبُ بْنُ خَالِدٍ، حَدَّثَنَا مَنْصُورٌ، بِهَذَا الإِسْنَادِ. وَقَالَ مَنْصُورٌ: «فَلْيَنْظُرْ أَحْرَى ذَلِكَ لِلصَّوَابِ».

[1067–000]. (Dar al-Salam 1171) Ishaq ibn Ibrahim narrated: [Ubayd ibn Sa[id al-Umawi reported; Sufyan narrated; from Mansur; with the same chain of transmission. He said: '**Let him try to determine what is correct**'.

حَدَّثَنَاهُ إِسْحَاقُ بْنُ إِبْرَاهِيمَ، أَخْبَرَنَا عُبَيْدُ بْنُ سَعِيدٍ الأُمَوِيُّ، حَدَّثَنَا سُفْيَانُ، عَنْ مَنْصُورٍ، بِهَذَا الإِسْنَادِ، وَقَالَ «فَلْيَتَحَرَّ الصَّوَابَ».

[1068–000]. (Dar al-Salam 1172) Muhammad ibn al-Muthanna narrated: Muhammad ibn Ja[far narrated; Shu[bah narrated; from Mansur; with the same chain of transmission. He said: '**Let him determine which is most likely to be correct**'.

حَدَّثَنَاهُ مُحَمَّدُ بْنُ الْمُثَنَّى، حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ، حَدَّثَنَا شُعْبَةُ، عَنْ مَنْصُورٍ، بِهَذَا الإِسْنَادِ. وَقَالَ: «فَلْيَتَحَرَّ أَقْرَبَ ذَلِكَ إِلَى الصَّوَابِ».

[1069–000]. (Dar al-Salam 1173) Yahya ibn Yahya narrated: Fudayl ibn [Iyad reported; from Mansur; with the same chain of transmission. He said: '**Let him think which he feels to be correct**'.

وَحَدَّثَنَاهُ يَحْيَى بْنُ يَحْيَى، أَخْبَرَنَا فُضَيْلُ بْنُ عِيَاضٍ، عَنْ مَنْصُورٍ، بِهَذَا الإِسْنَادِ وَقَالَ: «فَلْيَتَحَرَّ الَّذِي يُرَى أَنَّهُ الصَّوَابُ».

[1070–000]. (Dar al-Salam 1174) Ibn Abi [Umar narrated: [Abd al-[Aziz ibn [Abd al-Samad narrated; from Mansur; with the chain of transmission of all these. He said: '**Let him try to determine what is correct**'.

وَحَدَّثَنَاهُ ابْنُ أَبِي عُمَرَ، حَدَّثَنَا عَبْدُ الْعَزِيزِ بْنُ عَبْدِ الصَّمَدِ، عَنْ مَنْصُورٍ، بِإِسْنَادِ هَؤُلاَءِ، وَقَالَ: «فَلْيَتَحَرَّ الصَّوَابَ».

[1071–91]. (Dar al-Salam 1175) [Ubaydullah ibn Mu[adh al-[Anbari narrated:[i] my father narrated; Shu[bah narrated; from al-Hakam; from Ibrahim; from [Alqamah; from [Abdullah; that '**The Prophet prayed Zuhr in five *rak[ahs*. When he said the *salam*, some people asked: "Has the prayer been increased?" He said: "How is that?" They said: "You have prayed five [*rak[ahs*]". He prostrated himself twice**'.

حَدَّثَنَا عُبَيْدُ اللهِ بْنُ مُعَاذٍ الْعَنْبَرِيُّ، حَدَّثَنَا أَبِي، حَدَّثَنَا شُعْبَةُ، عَنِ الْحَكَمِ، عَنْ إِبْرَاهِيمَ، عَنْ عَلْقَمَةَ، عَنْ عَبْدِ اللهِ، أَنَّ النَّبِيَّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ صَلَّى الظُّهْرَ خَمْسًا، فَلَمَّا سَلَّمَ قِيلَ لَهُ: "أَزِيدَ فِي الصَّلاَةِ؟" قَالَ: «وَمَا ذَاكَ»؟ قَالُوا: "صَلَّيْتَ خَمْسًا". فَسَجَدَ سَجْدَتَيْنِ.

[1072–92]. (Dar al-Salam 1176) Ibn Numayr narrated:[i] Ibn Idris narrated; from al-Hasan ibn [Ubaydullah; from Ibrahim; from [Alqamah that **He led them in prayer, doing five [*rak[ahs*]**.

وَحَدَّثَنَا ابْنُ نُمَيْرٍ، حَدَّثَنَا ابْنُ إِدْرِيسَ، عَنِ الْحَسَنِ بْنِ عُبَيْدِ اللهِ، عَنْ إِبْرَاهِيمَ، عَنْ عَلْقَمَةَ، أَنَّهُ صَلَّى بِهِمْ خَمْسًا.

[1073–000]. (Dar al-Salam 1177) [Uthman ibn Abi Shaybah narrated (his text): Jarir narrated; from al-Hasan ibn [Ubaydullah; from Ibrahim ibn Suwayd. He said: '**[Alqamah led us in Zuhr Prayer, doing five *rak[ahs*. When he said the *salam*, people said: "Abu Shibl, you prayed five". He said: "No, I did not". They said: "Yes, indeed". I was at the end and I was young then. I said: "Indeed, you prayed five". He said to me: "And you also, one-eyed, say so?" I said: "Yes". He turned round and did two prostrations and finished with *salam*. He then said: "[Abdullah said: 'God's Messenger once led us in prayer and he performed five *rak[ahs*. When he turned round, people whispered to each other. He asked: "What is the matter?" They said: "Messenger of God, has the prayer been increased?" He said: "No". They said: "But you prayed five". He turned round and did two prostrations and finished with *salam*. He then said: "I am only human like**

you, and I forget like you forget”’.” Ibn Numayr added in his narration: “If any of you forgets, let him do two prostrations”’.

حَدَّثَنَا عُثْمَانُ بْنُ أَبِي شَيْبَةَ، (وَاللَّفْظُ له)، حَدَّثَنَا جَرِيرٌ، عَنِ الْحَسَنِ بْنِ عُبَيْدِ اللهِ، عَنْ إِبْرَاهِيمَ بْنِ سُوَيْدٍ، قَالَ: “صَلَّى بِنَا عَلْقَمَةُ الظُّهْرَ خَمْسًا. فَلَمَّا سَلَّمَ قَالَ الْقَوْمُ: يَا أَبَا شِبْلٍ قَدْ صَلَّيْتَ خَمْسًا. قَالَ: كَلَّا، مَا فَعَلْتُ. قَالُوا: بَلَى. قَالَ: وَكُنْتُ فِي نَاحِيَةِ الْقَوْمِ وَأَنَا غُلَامٌ، فَقُلْتُ: بَلَى، قَدْ صَلَّيْتَ خَمْسًا. قَالَ لِي: وَأَنْتَ أَيْضًا يَا أَعْوَرُ تَقُولُ ذَاكَ؟ قَالَ: قُلْتُ نَعَمْ. قَالَ: فَانْفَتَلَ فَسَجَدَ سَجْدَتَيْنِ، ثُمَّ سَلَّمَ. ثُمَّ قَالَ: قَالَ عَبْدُ اللهِ: صَلَّى بِنَا رَسُولُ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ خَمْسًا، فَلَمَّا انْفَتَلَ تَوَشْوَشَ الْقَوْمُ بَيْنَهُمْ، فَقَالَ: «مَا شَأْنُكُمْ»؟ قَالُوا: يَا رَسُولَ اللهِ هَلْ زِيدَ فِي الصَّلَاةِ؟ قَالَ: «لَا». قَالُوا فَإِنَّكَ قَدْ صَلَّيْتَ خَمْسًا. فَانْفَتَلَ ثُمَّ سَجَدَ سَجْدَتَيْنِ ثُمَّ سَلَّمَ. ثُمَّ قَالَ: «إِنَّمَا أَنَا بَشَرٌ مِثْلُكُمْ أَنْسَى كَمَا تَنْسَوْنَ». وَزَادَ ابْنُ نُمَيْرٍ فِي حَدِيثِهِ: «»فَإِذَا نَسِيَ أَحَدُكُمْ فَلْيَسْجُدْ سَجْدَتَيْنِ.

[1074–93]. (Dar al-Salam 1178) [Awn ibn Sallam al-Kufi narrated:[i] Abu Bakr al-Nahshali reported; from [Abd al-Rahman ibn al-Aswad; from his father; from [Abdullah: ‘**God’s Messenger (peace be upon him) led us in prayer doing five *rak[ahs*. We said: “Messenger of God, has the prayer been increased?” He said: “What is the matter?” They said: “You have prayed five”. He said: “I am only human like you: I remember like you do and I forget like you do”. He then did the two prostrations to make up for the error**’.

وَحَدَّثَنَاهُ عَوْنُ بْنُ سَلَّامٍ الْكُوفِيُّ، أَخْبَرَنَا أَبُو بَكْرٍ النَّهْشَلِيُّ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ الْأَسْوَدِ، عَنْ أَبِيهِ، عَنْ عَبْدِ اللهِ قَالَ: “صَلَّى بِنَا رَسُولُ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ خَمْسًا، فَقُلْنَا يَا رَسُولَ اللهِ أَزِيدَ فِي الصَّلَاةِ؟” قَالَ: «وَمَا ذَاكَ؟» قَالُوا: “صَلَّيْتَ خَمْسًا”. قَالَ: “إِنَّمَا أَنَا بَشَرٌ مِثْلُكُمْ، أَذْكُرُ كَمَا تَذْكُرُونَ، وَأَنْسَى كَمَا تَنْسَوْنَ”. ثُمَّ سَجَدَ سَجْدَتَيِ السَّهْوِ.

[1075–94]. (Dar al-Salam 1179) Minjab ibn al-Harith al-Tamimi narrated:[i] Ibn Mushir reported; from al-A[mash; from Ibrahim; from [Alqamah; from [Abdullah. He said: ‘**God’s Messenger (peace be upon him) offered the prayer, and he added or omitted. (Ibrahim said: the uncertainty is due to me). People said: “Messenger of God, has the prayer been increased?” He said: “I am only human like you. I forget like you do. If any of you forgets, let him do two prostrations, while sitting”. Then God’s Messenger (peace be upon him) turned round and did two prostrations**’.

وَحَدَّثَنَا مِنْجَابُ بْنُ الْحَارِثِ التَّمِيمِيُّ، أَخْبَرَنَا ابْنُ مُسْهِرٍ، عَنِ الأَعْمَشِ، عَنْ إِبْرَاهِيمَ، عَنْ عَلْقَمَةَ، عَنْ عَبْدِ اللهِ، قَالَ: “صَلَّى رَسُولُ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ فَزَادَ أَوْ نَقَصَ (قَالَ إِبْرَاهِيمُ: وَالْوَهْمُ مِنِّي)” فَقِيلَ: “يَا رَسُولَ اللهِ أَزِيدَ فِي الصَّلاَةِ شَيْءٌ؟ فَقَالَ: «إِنَّمَا أَنَا بَشَرٌ مِثْلُكُمْ أَنْسَى كَمَا تَنْسَوْنَ، فَإِذَا نَسِيَ أَحَدُكُمْ فَلْيَسْجُدْ سَجْدَتَيْنِ وَهُوَ جَالِسٌ». ثُمَّ تَحَوَّلَ رَسُولُ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ فَسَجَدَ سَجْدَتَيْنِ.

[1076–95]. (Dar al-Salam 1180) Abu Bakr ibn Abi Shaybah and Abu Kurayb narrated: both said: Abu Mu[awiyah narrated [H]. Also, Ibn Numayr narrated; Hafs and Abu Mu[awiyah narrated; from al-A[mash; from Ibrahim; from [Alqamah; from [Abdullah; that ‘**The Prophet (peace be upon him) did the two prostrations to make up for error after the *salam* and the talk**’.

وَحَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَأَبُو كُرَيْبٍ قَالا: حَدَّثَنَا أَبُو مُعَاوِيَةَ، ح. قَالَ: وَحَدَّثَنَا ابْنُ نُمَيْرٍ، حَدَّثَنَا حَفْصٌ، وَأَبُو مُعَاوِيَةَ عَنِ الأَعْمَشِ، عَنْ إِبْرَاهِيمَ، عَنْ عَلْقَمَةَ، عَنْ عَبْدِ اللهِ، أَنَّ النَّبِيَّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ سَجَدَ سَجْدَتَيِ السَّهْوِ بَعْدَ السَّلاَمِ وَالْكَلاَمِ.

[1077–96]. (Dar al-Salam 1181) Al-Qasim ibn Zakariyya’ narrated to me:[i] Husayn ibn [Ali al-Ju[afi narrated; from Za’idah; from Sulayman; from Ibrahim; from [Alqamah; from [Abdullah: he said: ‘**We prayed with God’s Messenger (peace be upon him), and he either added or omitted (Ibrahim said: by God, this [uncertainty] is only due to me). We said: “Messenger of God, has anything happened in prayer?” He said: “No”. We told him what he did. He said: “If a person adds or omits he should do two prostrations”. He then did two prostrations**’.

وَحَدَّثَنِي الْقَاسِمُ بْنُ زَكَرِيَّاءَ، حَدَّثَنَا حُسَيْنُ بْنُ عَلِيٍّ الْجُعْفِيُّ، عَنْ زَائِدَةَ، عَنْ سُلَيْمَانَ، عَنْ إِبْرَاهِيمَ، عَنْ عَلْقَمَةَ، عَنْ عَبْدِ اللهِ، قَالَ: «صَلَّيْنَا مَعَ رَسُولِ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ فَإِمَّا زَادَ أَوْ نَقَصَ» . (قَالَ إِبْرَاهِيمُ وَايْمُ اللهِ مَا جَاءَ ذَاكَ إِلاَّ مِنْ قِبَلِي). قَالَ: «فَقُلْنَا يَا رَسُولَ اللهِ أَحَدَثَ فِي الصَّلاَةِ شَيْءٌ؟» فَقَالَ: «لاَ». قَالَ: «فَقُلْنَا لَهُ الَّذِي صَنَعَ»، فَقَالَ: «إِذَا زَادَ الرَّجُلُ أَوْ نَقَصَ فَلْيَسْجُدْ سَجْدَتَيْنِ». قَالَ: «ثُمَّ سَجَدَ سَجْدَتَيْنِ».

[1078–97]. (Dar al-Salam 1182) [Amr al-Naqid and Zuhayr ibn Harb narrated to me: both from Ibn [Uyaynah; [Amr said: Sufyan ibn [Uyaynah narrated; Ayyub narrated; I heard Muhammad ibn Sirin say: I heard Abu Hurayrah say: ‘**God’s Messenger (peace be upon him) led us in one of the afternoon prayers, either Zuhr or [Asr, and he finished with *salam* after two *rak[ahs*. He then went up to a branch in the front of the mosque and leaned on it**

looking angry. Abu Bakr and [Umar were among the people, but they feared to speak. The early people left [saying that] the prayer had been shortened. Dhul-Yadayn stood up and said: "Messenger of God, has the prayer been shortened or have you forgotten?" The Prophet looked to the right and left, then said: "What is this Dhul-Yadayn is saying?" They said: "He is right. You prayed only two *rak[ahs*". The Prophet prayed two [more] *rak[ahs* and said the *salam*. He then said *Allahu akbar* then prostrated himself; then said *Allahu akbar* then sat up, then said *Allahu akbar* and prostrated himself; then said *Allahu akbar* and sat up'.

He added: '**And I was told from [Imran ibn Husayn that he said: "and finished with *salam*"**'.

حَدَّثَنِي عَمْرٌو النَّاقِدُ وَزُهَيْرُ بْنُ حَرْبٍ، جَمِيعًا عَنِ ابْنِ عُيَيْنَةَ، قَالَ عَمْرٌو: حَدَّثَنَا سُفْيَانُ بْنُ عُيَيْنَةَ، حَدَّثَنَا أَيُّوبُ، قَالَ سَمِعْتُ مُحَمَّدَ بْنَ سِيرِينَ يَقُولُ: سَمِعْتُ أَبَا هُرَيْرَةَ يَقُولُ: "صَلَّى بِنَا رَسُولُ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ إِحْدَى صَلاَتَيِ الْعَشِيِّ إِمَّا الظُّهْرَ وَإِمَّا الْعَصْرَ فَسَلَّمَ فِي رَكْعَتَيْنِ، ثُمَّ أَتَى جِذْعًا فِي قِبْلَةِ الْمَسْجِدِ فَاسْتَنَدَ إِلَيْهَا مُغْضَبًا، وَفِي الْقَوْمِ أَبُو بَكْرٍ وَعُمَرُ فَهَابَا أَنْ يَتَكَلَّمَا. وَخَرَجَ سَرَعَانُ النَّاسِ قُصِرَتِ الصَّلاَةُ. فَقَامَ ذُو الْيَدَيْنِ فَقَالَ: يَا رَسُولَ اللهِ أَقُصِرَتِ الصَّلاَةُ أَمْ نَسِيتَ؟" فَنَظَرَ النَّبِيُّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ يَمِينًا وَشِمَالاً، فَقَالَ: «مَا يَقُولُ ذُو الْيَدَيْنِ»؟ قَالُوا: "صَدَقَ، لَمْ تُصَلِّ إِلاَّ رَكْعَتَيْنِ". فَصَلَّى رَكْعَتَيْنِ وَسَلَّمَ، ثُمَّ كَبَّرَ، ثُمَّ سَجَدَ ثُمَّ كَبَّرَ فَرَفَعَ، ثُمَّ كَبَّرَ وَسَجَدَ، ثُمَّ كَبَّرَ وَرَفَعَ".

قَالَ: وَأُخْبِرْتُ عَنْ عِمْرَانَ بْنِ حُصَيْنٍ أَنَّهُ قَالَ: "وَسَلَّمَ".

[1079–98]. (Dar al-Salam 1183) Abu al- Rabi[al-Zahrani narrated:[i] Hammad narrated; Ayyub narrated; from Muhammad; from Abu Hurayrah; he said: **'God's Messenger led us in one of the afternoon prayers …' giving the same meaning as Sufyan's narration**.

حَدَّثَنَا أَبُو الرَّبِيعِ الزَّهْرَانِيُّ، حَدَّثَنَا حَمَّادٌ، حَدَّثَنَا أَيُّوبُ، عَنْ مُحَمَّدٍ، عَنْ أَبِي هُرَيْرَةَ قَالَ: "صَلَّى بِنَا رَسُولُ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ إِحْدَى صَلاَتَيِ الْعَشِيِّ" بِمَعْنَى حَدِيثِ سُفْيَانَ.

[1080–99]. (Dar al-Salam 1184) Qutaybah ibn Sa[id narrated:[i] from Malik ibn Anas; from Dawud ibn al-Husayn; from Abu Sufyan, Ibn Abi Ahmad's *mawl*a; that he said: I heard Abu Hurayrah say: '**God's Messenger (peace be upon him) led us in [Asr Prayer, and he finished it after two *rak[ahs*. Dhul-Yadayn stood up and said: "Has prayer been reduced, Messenger of God, or have you forgotten?" God's Messenger (peace be upon him) said:**

“Nothing of this happened”. He said: “Either one did happen, Messenger of God”. God’s Messenger (peace be upon him) turned to the people and asked: “Is Dhul-Yadayn right?” They said: “Yes, Messenger of God”. God’s Messenger (peace be upon him) completed what was left of the prayer then did two prostrations while sitting down, after he had said the *salam*’.

حَدَّثَنَا ق ُتَيْبَةُ بْنُ سَعِيدٍ، عَنْ مَالِكِ بْنِ أَنَسٍ، عَنْ دَاوُدَ بْنِ الْحُصَيْنِ، عَنْ أَبِي سُفْيَانَ مَوْلَى ابْنِ أَبِي أَحْمَدَ، أَنَّهُ قَالَ سَمِعْتُ أَبَا هُرَيْرَةَ يَقُولُ: “صَلَّى لَنَا رَسُولُ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ صَلاَةَ الْعَصْرِ، فَسَلَّمَ فِي رَكْعَتَيْنِ”. فَقَامَ ذُو الْيَدَيْنِ فَقَالَ: “أَقُصِرَتِ الصَّلاَةُ يَا رَسُولَ اللهِ أَمْ نَسِيتَ؟” فَقَالَ رَسُولُ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ: «كُلُّ ذَلِكَ لَمْ يَكُنْ». فَقَالَ: “قَدْ كَانَ بَعْضُ ذَلِكَ يَا رَسُولَ اللهِ”. فَأَقْبَلَ رَسُولُ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ عَلَى النَّاسِ فَقَالَ: “أَصَدَقَ ذُو الْيَدَيْنِ؟”. فَقَالُوا: “نَعَمْ يَا رَسُولَ اللهِ”. فَأَتَمَّ رَسُولُ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ مَا بَقِيَ مِنَ الصَّلاَةِ، ”ثُمَّ سَجَدَ سَجْدَتَيْنِ وَهُوَ جَالِسٌ بَعْدَ التَّسْلِيمِ.

[1081–000]. (Dar al-Salam 1185) Hajjaj ibn al-Sha[ir narrated to me; Harun ibn Isma[il al-Khazzaz narrated; [Ali (who is Ibn al-Mubarak) narrated; Yahya narrated; Abu Salamah narrated; Abu Hurayrah narrated; that **‘God’s Messenger (peace be upon him) prayed two *rak[ahs* of Zuhr Prayer and finished it with *salam*. A man from the Sulaym clan came to him and said: “Messenger of God, has prayer been shortened or have you forgotten?”’ He narrated the same hadith**.

وَحَدَّثَنِي حَجَّاجُ بْنُ الشَّاعِرِ، حَدَّثَنَا هَارُونُ بْنُ إِسْمَاعِيلَ الْخَزَّازُ، حَدَّثَنَا عَلِيٌّ (وَهُوَ ابْنُ الْمُبَارَكِ) حَدَّثَنَا يَحْيَى، حَدَّثَنَا أَبُو سَلَمَةَ، حَدَّثَنَا أَبُو هُرَيْرَةَ، أَنَّ رَسُولَ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ صَلَّى رَكْعَتَيْنِ مِنْ صَلاَةِ الظُّهْرِ ثُمَّ سَلَّمَ. فَأَتَاهُ رَجُلٌ مِنْ بَنِي سُلَيْمٍ فَقَالَ: “يَا رَسُولَ اللهِ، أَقُصِرَتِ الصَّلاَةُ أَمْ نَسِيتَ؟” وَسَاقَ الْحَدِيثَ.

[1082–100]. (Dar al-Salam 1186) Ishaq ibn Mansur narrated to me: [Ubaydullah ibn Musa reported; from Shayban; from Yahya; from Abu Salamah; from Abu Hurayrah; he said: **‘As I was praying with the Prophet (peace be upon him) the Zuhr Prayer, God’s Messenger (peace be upon him) finished with *salam* after the first two *rak[ahs*. A man from the Sulaym clan stood up …’. He narrated the same hadith**.

وَحَدَّثَنِي إِسْحَاقُ بْنُ مَنْصُورٍ، أَخْبَرَنَا عُبَيْدُ اللهِ بْنُ مُوسَى، عَنْ شَيْبَانَ، عَنْ يَحْيَى، عَنْ أَبِي سَلَمَةَ، عَنْ أَبِي هُرَيْرَةَ قَالَ: بَيْنَا أَنَا أُصَلِّي مَعَ النَّبِيِّ صَلَّى اللهُ عَلَيْهِ

وَسَلَّمَ صَلاَةَ الظَّهْرِ سَلَّمَ رَسُولُ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ مِنَ الرَّكْعَتَيْنِ. فَقَامَ رَجُلٌ مِنْ بَنِي سُلَيْمٍ. وَاقْتَصَّ الْحَدِيثَ.

[1083–101]. (Dar al-Salam 1187) Abu Bakr ibn Abi Shaybah and Zuhayr ibn Harb narrated:[i] both from Ibn [Ulayyah. Zuhayr said: Isma[il ibn Ibrahim narrated; from Khalid; from Abu Qilabah; from Abu al-Muhallab; from [Imran ibn Husayn; that '**God's Messenger (peace be upon him) prayed the [Asr Prayer and finished with *salam* at the third *rak[ah*, and entered his home. A man went up to him, called al-Khirbaq who had long arms. He said: Messenger of God, and told him what he did. The Prophet came out looking angry and dragging his robe, until he faced the people. He said: "Did this man speak correctly?" They said: "Yes". [The Prophet] prayed another *rak[ah* and said the *salam*, then he prostrated himself twice, then said the *salam*'.

وَحَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَزُهَيْرُ بْنُ حَرْبٍ، جَمِيعًا عَنِ ابْنِ عُلَيَّةَ، قَالَ زُهَيْرٌ: حَدَّثَنَا إِسْمَاعِيلُ بْنُ إِبْرَاهِيمَ، عَنْ خَالِدٍ، عَنْ أَبِي قِلاَبَةَ، عَنْ أَبِي الْمُهَلَّبِ، عَنْ عِمْرَانَ بْنِ حُصَيْنٍ، أَنَّ رَسُولَ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ صَلَّى الْعَصْرَ فَسَلَّمَ فِي ثَلاَثِ رَكَعَاتٍ، ثُمَّ دَخَلَ مَنْزِلَهُ، فَقَامَ إِلَيْهِ رَجُلٌ يُقَالُ لَهُ الْخِرْبَاقُ، وَكَانَ فِي يَدَيْهِ طُولٌ. فَقَالَ: "يَا رَسُولَ اللهِ"، فَذَكَرَ لَهُ صَنِيعَهُ. وَخَرَجَ غَضْبَانَ يَجُرُّ رِدَاءَهُ حَتَّى انْتَهَى إِلَى النَّاسِ، فَقَالَ: «أَصَدَقَ هَذَا؟". قَالُوا: "نَعَمْ". فَصَلَّى رَكْعَةً ثُمَّ سَلَّمَ، ثُمَّ سَجَدَ سَجْدَتَيْنِ ثُمَّ سَلَّمَ.

[1084–102]. (Dar al-Salam 1188) Ishaq ibn Ibrahim narrated: [Abd al-Wahhab al-Thaqafi reported; Khalid, who is al-Hadhdha', narrated; from Abu Qilabah; from Abu al-Muhallab; from [Imran ibn al-Husayn; he said: '**God's Messenger (peace be upon him) finished the prayer with *salam* at the third *rak[ah*, when he was praying [Asr. He then stood up and entered his home. A man with long arms stood up and said: "Has the prayer been shortened, Messenger of God?" [The Prophet] came out feeling angry. He prayed the *rak[ah* that was outstanding, then said the *salam*, then did the two prostrations to make up for error, then said the *salam*'.

وَحَدَّثَنَا إِسْحَاقُ بْنُ إِبْرَاهِيمَ، أَخْبَرَنَا عَبْدُ الْوَهَّابِ الثَّقَفِيُّ، حَدَّثَنَا خَالِدٌ، وَهُوَ الْحَذَّاءُ، عَنْ أَبِي قِلاَبَةَ، عَنْ أَبِي الْمُهَلَّبِ، عَنْ عِمْرَانَ بْنِ الْحُصَيْنِ قَالَ: "سَلَّمَ رَسُولُ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ فِي ثَلاَثِ رَكَعَاتٍ مِنَ الْعَصْرِ، ثُمَّ قَامَ فَدَخَلَ الْحُجْرَةَ". فَقَامَ رَجُلٌ بَسِيطُ الْيَدَيْنِ فَقَالَ: "أَقُصِرَتِ الصَّلاَةُ يَا رَسُولَ اللهِ؟" فَخَرَجَ مُغْضَبًا، فَصَلَّى الرَّكْعَةَ الَّتِي كَانَ تَرَكَ، ثُمَّ سَلَّمَ. ثُمَّ سَجَدَ سَجْدَتَيِ السَّهْوِ ثُمَّ سَلَّمَ.

Text Explanation

Imam Abu [Abdullah Muhammad ibn [Ali al-Mazari said:

> There are essentially five hadiths in this chapter: (1) Abu Hurayrah's hadith concerning a person who doubts how much of the prayer had been done. The hadith requires doing two prostrations, without specifying at which point. (2) Abu Sa[id's hadith concerning doubt, and it requires doing two prostrations before one finishes the prayer with *sal*a*m*. (3) Ibn Mas[ud's hadith which mentions doing a fifth *rak*[*ah* and mentions that the Prophet did the prostrations after the *sal*a*m*. (4) Dhul-Yadayn's hadith, which mentions finishing a four-*rak*[*ah* prayer after completing only two *rak*[*ahs* and mentions walking and speaking, as well as prostration after saying the *sal*a*m*. (5) Ibn Buhaynah's hadith, which mentions standing up after two *rak*[*ahs* and doing the two prostrations to make up before finishing with *sal*a*m*.
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> Scholars differ on how to implement all these hadiths. Dawud said: 'No *qiy*a*s* or analogy may be applied. The hadiths should be applied in the contexts they specify'. Ahmad agrees with Dawud on this point regarding these specific prayers, but disagrees with him on others. Ahmad says that in all other cases, the prostrations for error should be done before the *sal*a*m*.
>
> Other scholars who approve of analogy give different views. Some of them say that the worshipper has the choice in every error: he may do his prostrations before or after the *sal*a*m*. Abu Hanifah said that the basic principle is that these prostrations are done after the *sal*a*m*. He interprets some of the hadiths on this basis. Al-Shafi[i said that the basic principle is to do these prostrations before the *sal*a*m*, and he does not accept the other hadiths. Malik said that if the error is one of addition to the prayer, the prostrations should be after the *sal*a*m*, and if the error is one of omission, they are done before it. Al-Shafi[i said that in the hadith narrated by Abu Sa[id, the Prophet said that if one has done five *rak*[*ahs* the prostrations would make the prayer even, i.e of an even number. He states that the prostrations are done before the *sal*a*m*, and permit the addition. What is permitted is like what is in existence. He understands Ibn Mas[ud's narration, concerning doing a fifth *rak*[*ah* and prostrating after the *sal*a*m*, as due to the fact that the Prophet only knew of the error after he had done the *sal*a*m*. Had he realized it before

it, he would have done the prostrations before the *sal*a*m*. Also, he understands Dhul-Yadayn's narration as referring to a prayer in which an error took place and the Prophet overlooked prostrating before the *sal*a*m*. He, therefore, did these prostrations after it.

Al-Mazari's explanation of these hadiths reflects fine insight. The view which is strongest in this case is Malik's, followed by al-Shafi[i's. Al-Shafi[i is also reported to have expressed the same view as Malik, which gives the worshipper the choice. According to Malik's view, if during one prayer two errors take place, one of addition and one of omission, the worshipper should do the prostrations before the *sal*a*m*. *Q*adi [Iyad and a number of Shafi[i scholars said: 'There is no disagreement between these different scholars and others as well that if a worshipper does the two compensatory prostrations before or after the *sal*a*m*, to correct an addition or make up for an omission, it is acceptable. Their difference is regarding which is preferable', but God knows best. The majority of scholars say that if a worshipper commits two or more errors in one prayer, two prostrations are enough to make up for all. This is the view of al-Shafi[i, Malik, Abu Hanifah and Ahmad as well as the majority of the Tabi[in scholars. Ibn Abu Layla, however, said that the worshipper should do two prostrations for every error. A hadith mentions this, but it lacks authenticity.

Hadith No. 1057 mentions that Satan comes to a person who is offering his prayer and starts creating doubts in his mind about how much of it he has done. The hadith mentions that when the prayer is called, Satan moves away. We explained this hadith in Volume 3, where it occurs in Chapter 8 of the Book of Prayer, under hadith No. 686. In this hadith, the Prophet tells us that a person who has doubts about how much of his prayer he has completed 'should do two prostrations when sitting down'. Scholars differ as to what is required. Al-Hasan al-Basri and a number of the earlier scholars take the hadith at face value and say that a worshipper who has doubts and cannot determine whether he had added to, or omitted from, his prayer needs only to do two prostrations while sitting. Al-Sha[bi, al-Awza[i and a large number of early scholars say that a person who does not know how much of his prayer he has completed must repeat his prayer, time after time, until he is certain of his action. Some of them say he should repeat his prayer three times. If he still doubts in the fourth, he need not further repeat his prayer. Malik, al-Shafi[i, Ahmad and the majority of scholars say that a person who doubts whether, for instance, he prayed three or four *rak*[*ahs* should act on the basis of what he is certain. In this case, he should do the fourth *rak*[*ah* and add two prostrations to make up for his error.

This is based on hadith No. 1062 narrated by Abu Sa[id al-Khudri: ‘If any of you has doubts about his prayer, and does not know how much of it he has completed: and whether it is three or four *rak*[*ahs*; he should complete it on the basis of what he is certain of and then add two prostrations before finishing with *sal*a*m*. If this means that he prayed five *rak*[*ahs*, they [i.e. the two prostrations] make his prayers even. And if he has simply completed four *rak*[*ahs*, they serve to spite Satan’.

Scholars said that this hadith clearly states that one must act on the basis of what is certain. It is explanatory of the other hadith narrated by Abu Hurayrah. Therefore, Abu Hurayrah’s hadith is interpreted on its basis. As this hadith is definitive, it must be acted upon. Moreover, this hadith narrated by Abu Sa[id al-Khudri is consistent with Islamic rules that deal with doubt in different cases, such as doubt about invalidating one’s ablution, inheritance from a lost person, etc. but God knows best.

Hadith No. 1059, narrated by Ibn Buhaynah mentions: ‘God’s Messenger led us in a prayer. When he completed two *rak*[*ahs* of some prayer, he stood up without sitting [for *tashahhud*]. The people rose with him. When he completed his prayer and we were expecting him to finish with *sal*a*m*, he said *All*a*hu akbar*, and offered two prostrations, while seated, before finishing. He then finished with *sal*a*m*’.

This hadith provides several very useful points: (1) The prostrations to make up for error in prayer are performed before finishing with *sal*a*m*, either in all cases as al-Shafi[i says, or in errors of omission as Malik says. (2) The first *tashahhud* and sitting down to say it are neither of the essentials nor the duties of prayer. Had they been duties, they would not be made up through offering prostrations, just like nothing makes up bowing or prostration that are duties in each *rak*[*ah*. This is the view of Malik, Abu Hanifah and al-Shafi[i. Ahmad and a small number of scholars say that they are duties, and if one omits them by error, the prostrations make up for them, according to the apparent meaning of the hadith. (3) The compensatory prostrations should be preceded by saying *All*a*hu akbar*. This is unanimously agreed upon. However, scholars differ if these prostrations are done after the *sal*a*m*: in this case, does the worshipper resume prayer and do another *tashahhud* before finishing with another *sal*a*m*? The correct view of our school is that the worshipper finishes with another *sal*a*m*, but does not say another *tashahhud*. The same is our correct view regarding the prostration during a Qur’anic recitation and the funeral prayer: *sal*a*m* is done but not *tashahhud*. Malik says that the worshipper says a new *tashahhud* and another *sal*a*m* when he does the prostrations after the first *sal*a*m*. He gives two views about saying the *sal*a*m* aloud as is the case with

other prayers or not. Saying *salam* after the compensatory prostrations is confirmed by the hadiths narrated by [Abdullah ibn Mas[ud and Dhul-Yadayn, but no hadith stating doing a *tashahhud* is confirmed. It should also be clear that the majority of scholars agree that an error in voluntary prayers is corrected by offering two prostrations in the same way as obligatory prayers. Ibn Sirin and Qatadah say that no such make up is required in voluntary prayers. This is also an unsupported and strange view attributed to al-Shafi[i.

In hadith No. 1062, narrated by Abu Sa[id al-Khudri, the Prophet says that in the case of doubt one acts on the basis of what is certain, then 'he does two prostrations before he finishes with *salam*'. This hadith is cited as clear evidence in support of al-Shafi[i's view that the compensatory prostrations for either addition or omission are performed before one finishes the prayer with *salam*. This is already stated in al-Mazari's opening comments. Some Maliki scholars objected on two counts: the first is that whereby most scholars who are well versed in Hadith relate it as a *mursal*, i.e. of an incomplete chain of transmission. This objection is inadmissible on two counts: the first is that the majority of good memorizers of hadiths narrate it as having a complete chain. As such, that one of them gives it in an incomplete chain of transmission does not detract from its authenticity, because the majority learnt what he did not learn, and they are reliable and meticulous Hadith scholars. The second argument is that Malik considers a *mursal* hadith to be acceptable as evidence. As such, it should be accepted by them.

In the same hadith, the Prophet describes the compensatory prostrations as something done to 'spite Satan'. The meaning is that Satan confuses a worshipper and tries to make his prayer deficient or spoilt, but God provides a way for the worshipper to both make good his prayer and to humiliate Satan, thereby rendering his attempt worthless. Thus, man's prayer is rendered complete in obedience of God's order, which was not fulfilled by Satan when he refused to prostrate himself as God commanded him.

In hadith No. 1064, the Prophet is reported to have done the two prostrations and then finished with *salam*. This serves as evidence in support of the view that *salam* should be done again if a person performs the two compensatory prostrations after having said the *salam*. We have already mentioned the difference of views on this point. In the same hadith the Prophet tells his Companions that had something happened concerning the prayer, he would have informed them of it. This is in response to their question about whether something had happened because the prayer was not in its usual form. The Prophet's statement makes clear that an explanation should be given when needed, and it should not be delayed.

Then the Prophet said: ‘I am only human, and I forget like you forget. If I forget, remind me’. This shows that the Prophet might forget something related to Islamic rules. This is the view of the majority of scholars, and it is an apparent meaning of statements in the Qur’an and the hadiths. Scholars agree that he is not left with this forgetfulness, but rather that God informs him of it. The majority of scholars say that it is a condition that he would be alerted to at the time, when the event was still fresh and there was no delay. A number of scholars, however, consider that the alert to the error resulting from forgetting may be delayed up to the end of his life. This view is chosen by Imam al-Haramayn. A group of scholars say that the Prophet is not liable to forget in actions that pertain to delivering his message or in acts of worship. They are unanimous that forgetting does not apply, and indeed is impossible, to the Prophet in statements of delivering his message. They reply to the apparent cases of this. The scholar Abu Ishaq al-Isfara’ini leans towards this view. The first view is the correct one, because forgetting is not contrary to prophethood. Since the Prophet would not be left without being made aware of it, such forgetting brings some benefit, which is to outline the rules that apply to one who forgets. *Q*adi [Iyad said:

> Scholars differ as to whether forgetting an action, habit or thought applies to the Prophet in matters unrelated to the delivery of the message and the rulings of Islam. The majority say that it applies to him. As for forgetting in the verbal delivery of his message, scholars are unanimous that it did not apply to him; all are unanimous that he did not do so deliberately. The Prophet might have said other statements relating to ordinary matters, not to the delivery of God’s message, which were unrelated to religious rulings, matters of the Day of Judgement, or to revelations. In all these, some scholars say that forgetting applies to him, because it would have led to no negative result.
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> What is undoubtedly right is the view of those scholars who say that all this does not apply to prophets in all matters, and that no mistake applies to them in any report, neither deliberately nor through oversight; neither in health nor in illness; neither in happiness nor in anger. It is sufficient to remember that the life of Prophet Muhammad (peace be upon him), his statements and actions have been recorded and carefully studied generation after generation. It is there to be purused by followers and opponents, believers and doubters. Yet there is not a single case of correcting a verbal error, or acknowledgement of a word

being unwittingly uttered. Had any of this taken place, it would have been reported, just like his oversight in prayer, the occasion of missing a prayer by oversleeping, his retraction of his view concerning the pollination of date trees and encamping at the nearest well at Badr. All these were accurately reported, as was his statement: ‘By God, when I say an oath and then realize that something different is better, I will do what is better and atone for my oath’. Prophets are not immune to error and oversight regarding views on matters of this world, but God knows best.

The Prophet tells his Companions: ‘If I forget, remind me’. This is an order to a follower to remind his leader when the leader forgets. At the end of the hadith, the Prophet said: ‘When any of you has doubts about his prayer, let him try to determine what is correct and act on it, then he should do two prostrations’. This ruling is stated in slightly different wordings in the hadiths in this chapter. In the next six hadiths, Nos 1065–1070, the Prophet is also quoted to have said: ‘Let him think which is most likely to be correct’, and ‘Let him think which he feels to be correct’. These statements provide evidence in support of the view of Imam Abu Hanifah and the Kufi scholars who agree with him that a person who doubts how many *rak*[*ahs* of prayer he has completed, should think hard and act on the basis of what he feels to be correct. He is not required to act on the basis of the lesser number, as it is certain, and complete what is left. The apparent meaning of this hadith supports this view. However, they then differ. Abu Hanifah, Malik and some other scholars say that this applies to one who experiences doubts time after time. Others should act on the basis of what is certain. Other scholars say this hadith should be taken as a general statement.

Al-Shafi[i and the majority of scholars maintain that a worshipper who doubts, say, whether he completed three or four *rak*[*ahs* must act on the basis of what is certain, which is the lesser number, and complete what is left and add the compensatory prostrations. They cite in evidence the hadith narrated by Abu Sa[id al-Khudri, No. 1062, which quotes the Prophet: ‘He should remove the doubt, complete [his prayer] on the basis of what he is certain of and then add two prostrations before finishing with *sal*a*m*. If this means that he prayed five *rak*[*ahs*, they [i.e. the two prostrations] make his prayers even. And if he has simply completed four *rak*[*ahs*, they serve to spite Satan’. This hadith states a clear requirement of acting on the basis of what is certain. These scholars explain the advice to think and determine, which is included in the hadith narrated by Ibn Mas[ud as meaning acting on the basis of certainty.

Thus, the hadith means trying to determine what is correct and acting on it. This is what the Prophet made clear in the hadith narrated by Abu Sa[id and other hadiths. The Hanafi scholars say that Abu Sa[id's hadith does not contradict what we say, because it speaks of doubt, which means a situation of two equal probabilities. A person who doubts and cannot give more weight to either side is required, according to the unanimous ruling, to act on the basis of the lesser number. This is different from the case of one who thinks that most probably he completed four *rak*[*ahs*. In response we say that interpreting doubt as meaning equal probabilities is a new definition stated by scholars of legal theory. Linguistically, all vacillation between the presence and absence of something is called doubt, whether the case is of equal probability or one of a stronger and weaker probability. The hadith should be interpreted in its linguistic meaning, unless a religious or traditional fact applies to it. It may not be interpreted in the light of subsequent terminology and usage, but God knows best.

Adding an extra *rak[ah*?

Hadith No. 1071, narrated by [Abdullah ibn Mas[ud, says: 'The Prophet prayed Zuhr in five *rak*[*ahs*. When he said the *sal*a*m*, some people asked: "Has the prayer been increased?" He said: "How is that?" They said: "You have prayed five [*rak*[*ahs*]". He prostrated himself twice'. This hadith provides evidence in support of the view of Malik, al-Shafi[i, Ahmad and the majority of early and later scholars that the prayer of a person who adds a *rak*[*ah* out of forgetfulness is not rendered invalid. If he learns of this after he has finished with *sal*a*m*, his prayer is considered correct and valid. He needs to do two compensatory prostrations if he knows of his error shortly after his *sal*a*m*. If he learns of his error after some time, the more correct view of our school is that he does not need to do any compensatory prostrations. If he remembers during his prayer, before he says the *sal*a*m*, he goes back to sitting down from whatever position he was in, whether standing, bowing or prostrating. He says the *tashahhud* and finishes with *sal*a*m*. Should the compensatory prostrations be done before or after the *sal*a*m*? This is subject to the different views we have already outlined.

Abu Hanifah and the scholars of Kufah (may God be pleased with them) said: If a person forgets and adds a *rak*[*ah* to his prayer, his prayer is invalidated and he must repeat it. Abu Hanifah also said: If he says the *tashahhud* after the fourth *rak*[*ah* and then adds a fifth, he should add a sixth *rak*[*ah* to deliver the prayer in an even number of *rak*[*ahs*. His prayer thus

becomes voluntary. This is based on his original view that the *sal*a*m* is not obligatory, and that it removes from prayer whatever does not fit with it, and that an odd *rak*[*ah* is not a prayer. He adds that if the worshipper did not say the *tashahhud* after the fourth *rak*[*ah*, his prayer is invalid, because sitting down for a time equal to saying the *tashahhud* is obligatory and the worshipper in this case does not do it until after he has done the fifth *rak*[*ah*. This hadith, No. 1071, however, refutes all that they say. The hadith does not mention that the Prophet (peace be upon him) returned in the fifth *rak*[*ah*, or that he added another *rak*[*ah* to make his prayer in an even number of *rak*[*ahs*. He simply remembered after he had said the *sal*a*m*. As such, the hadith provides a counter argument in support of the view of the majority of scholars.

The view of al-Shafi[i and scholars who agree with him is that an error of increase in prayer, whether much or little, due to forgetfulness, does not invalidate the prayer, provided that the increase is of the same type of the prayer. This means that a worshipper who adds a bow or a prostration or a *rak*[*ah* or several *rak*[*ahs*, due to forgetfulness, still finds his prayer valid. However, it is desirable, not obligatory, that he should do the compensatory prostrations.

The Maliki view is explained by *Q*adi [Iyad, who says: 'If a worshipper adds less than half of the prayer he is offering, his prayer is valid and he should do the compensatory prostrations. If he adds half of the prayer or more, some of Malik's disciples consider the prayer invalid. This is the view of Mutarrif and Ibn al-Qasim. Some say that if the worshipper adds two *rak*[*ahs*, his prayer is invalid, but if he adds one, his prayer is valid. This is the view of [Abd al-Malik and others. Some Maliki scholars say that the prayer is not invalidated at all by an addition due to forgetfulness. This view is reported to have been expressed by Malik (may God bestow mercy on him), but God knows best'.

In hadith No. 1073, [Alqamah asks the narrator, Ibrahim ibn Suwayd, 'And you also, one-eyed, say so?' This shows that it is permissible to say such things to a relative, student or disciple, provided that the addressed person is not upset by it.

Hadith No. 1075 says: 'God's Messenger (peace be upon him) offered the prayer, and he added or omitted. People said: "Messenger of God, has the prayer been increased?" He said: "I am only human like you. I forget like you do. If any of you forgets, let him do two prostrations, while sitting". Then God's Messenger (peace be upon him) turned round and did two prostrations'. This text appears at first sight to be problematic, because it gives the impression that the Prophet said 'I am only human …' after he was reminded that he either added or omitted in the prayer, and before doing the

compensatory prostrations, and that he only did the prostrations after saying this. The rule is that when the imam is reminded or remembers, he does the prostrations, without speaking or doing anything that is not part of the prayer.

The answer is in three ways: (1) The word, 'then,' in the last sentence 'Then God's Messenger turned round and did two prostrations', does not signify the sequence of events. It is merely an article of conjunction. The sentence does not mean that the turning round and the prostrations took place after the speech. Indeed, they were before it. What confirms this explanation is the first narration of Ibn Mas[ud's hadith, which has the same chain of transmission. This narration is given above in hadith No. 1064 as follows: 'God's Messenger (peace be upon him) prayed (Ibrahim said: he added or omitted). When he said the *salam*, people said: "Messenger of God, has something happened concerning the prayer?" He said: "What about?" They said: "You prayed such-and-such". He bent his legs and faced the *qiblah*, and performed two prostrations and said the *salam*. He then turned to face us and said: "Had anything happened concerning the prayer, I would have told you about it. I am only human, and I forget like you forget. If I forget, remind me. When any of you has doubts about his prayer, let him try to determine what is correct and act on it, then he should do two prostrations"'. This narration is clear that the Prophet's turning and prostration were before he spoke to his Companions. Therefore, the other narration should be understood in the light of this one, not the reverse, because thus the two narrations are consistent with the rulings. (2) The event mentioned in both versions of the hadith might have happened before ordinary speech was made forbidden in prayer. (3) Although he spoke deliberately after the *salam*, this does not matter. He can still do his compensatory prostrations. This is according to one of the two views our scholars mention. Under this interpretation, the compensatory prostrations do not constitute a return to the prayer. According to this view, if the worshipper's ablution is invalidated during the compensatory prostrations, his original prayer remains valid.

The other view, which is more correct according to our school, is that when one does the compensatory prostrations, one returns to the prayer. The prayer is invalidated if ablution is invalidated, just as prayer is also invalidated by speech and all other things that may not be done during it, but God knows best.

In hadith No. 1080, when the Prophet finished a four-*rak*[*ah* prayer after having completed only two *rak*[*ahs*, 'Dhul-Yadayn stood up …', and in the next two hadiths, the man is referred to as 'a man from the Sulaym clan'. In hadith No. 1083, 'a man called al-Khirbaq who had long arms', and in the hadith No. 1084, 'a man with long arms …'. All these hadiths refer to the same

man, al-Khirbaq ibn [Amr, who was given the nickname, Dhul-Yadayn, because he had long arms.

On how many occasions?

Hadith No. 1080 mentions that it was the [Asr Prayer when the Prophet finished the prayer after doing only two *rak*[*ahs* and Dhul-Yadayn stood up, but in the next hadith, Zuhr Prayer is mentioned. Scrupulous scholars assert that these were two different occasions.

Hadith No. 1083, narrated by [Imran ibn Husayn, mentions: 'God's Messenger (peace be upon him) prayed the [Asr Prayer and finished with *sal*a*m* after three *rak*[*ahs,* and entered his home. A man went up to him, called al-Khirbaq who had long arms. He said: Messenger of God, and told him what he did. The Prophet came out looking angry and dragging his robe … '. In the next hadith, also narrated by [Imran ibn Husayn: 'God's Messenger (peace be upon him) finished the prayer with *sal*a*m* after three *rak*[*ahs*, when he was praying [Asr. He then stood up and entered his home. A man with long arms stood up and said: "Has the prayer been shortened, Messenger of God?"' This hadith speaks about a third occasion, on a different day.

In hadith No. 1080, Dhul-Yadayn asked the Prophet: 'Has the prayer been shortened or have you forgotten?' The Prophet answered: 'Neither of this happened'. Scholars explain this answer from the Prophet in two ways. The first is that it is a negation of the total, meaning 'all this did not happen', which does not negate that one of them might have happened. The other interpretation, which is the right one, is that it means: I think that neither the one nor the other took place. Indeed, I think that I have completed the full prayer in four *rak*[*ahs*. What confirms that this is the right interpretation, and that the hadith does not allow another, is that in some narrations entered by al-Bukhari, the Prophet's answer is given as: 'It has not been shortened and I have not forgotten'. Thus, both possibilities are negated.

In hadith No. 1083, the Prophet is said to have come back looking angry and dragging his robe. This indicates that the Prophet was greatly preoccupied with the question of the prayer and he did not wait to put on his robe properly.

In hadith No. 1082, the Prophet is said to have finished the prayer after two *rak*[*ahs*. This is how it is entered in some original manuscripts. This is the clear meaning that is consistent with the other narrations. In some manuscripts, it is given as 'between the two *rak*[*ahs*', which is also correct, as it means between the second and the third *rak*[*ahs*.

Important points

The hadith mentioning Dhul-Yadayn and his reminder highlights some very important points and rules. The first of these is that prophets may forget something as they attend to some business or to an act of worship. If they forget, they should be reminded, not left without a reminder. We have already discussed this point in this chapter.

Another point is that if one person claims something to have happened in the presence of several other people, and what he claims is known to them, they should also be asked about it. His claim is not to be taken without verification or corroboration.

A third point confirms that errors in prayer are corrected by offering additional prostration, and this consists of offering two prostrations, each of them preceded by *Allahu akbar*, and they are in the same form as the prostration in prayer. This is derived from the fact that the Prophet mentioned the prostration generally. Had it been different from the prostration in prayer, he would have made that clear. These prostrations are followed by *salam*, but not by *tashahhud*. The compensatory prostrations are done after the *salam* if the error is one of addition to the prayer. We mentioned that al-Shafi[i explains this saying that the delay of the prostrations was due to forgetfulness and was not deliberate.

A further point is that speech by someone who forgets the prayer and thinks that he is not still in prayer does not invalidate it. This is the view expressed by the majority of scholars of earlier and later generations. It is stated by Ibn [Abbas, [Abdullah ibn al-Zubayr and his brother [Urwah, [Ata', al-Hasan, al-Sha[bi, Qatadah, al-Awza[i, Malik, al-Shafi[i, Ahmad and all scholars of Hadith.

On the other hand, Abu Hanifah and his disciples and al-Thawri, in the more accurate of two reports from him, claim that speech renders the prayer invalid, whether the person concerned speaks forgetting the prayer or in ignorance. They claim that the hadith mentioning Dhul-Yadayn is abrogated by the hadiths narrated by [Abdullah ibn Mas[ud and Zayd ibn Arqam,[i] basing this argument on the report that Dhul-Yadayn was killed during the Battle of Badr. They quote this report from al-Zuhri, and as such, his query concerning prayer took place earlier than the Battle of Badr [in Year 2]. They add that this is not precluded by the fact that it is narrated by Abu Hurayrah, who embraced Islam at a later date. A Companion of the Prophet might relate something which he did not attend, if he had heard it from the Prophet or another of the

Prophet’s Companions. Scholars of our Shafi[i School and others reply, giving correct and well-known answers, the best and most accurate of which is that by Abu [Umar ibn [Abd al-Barr in his book *al-Tamhid*. He said:

> Their claim that the hadith narrated by Abu Hurayrah was abrogated by the hadith narrated by Ibn Mas[ud is incorrect. There is no disagreement between scholars of Hadith and the history of the Prophet that Ibn Mas[ud’s hadith took place in Makkah after he had returned from Abyssinia, before the migration to Madinah, while the one narrated by Abu Hurayrah concerning Dhul-Yadayn’s query was in Madinah. Abu Hurayrah adopted Islam during Year 7, which witnessed the Battle of Khaybar. There is no disagreement about this. The hadith narrated by Zayd ibn Arqam does not mention whether it took place before or after Abu Hurayrah’s hadith. However, careful consideration suggests that it was before Abu Hurayrah’s hadith.
>
> Their claim that Abu Hurayrah was not present when the situation pertaining to Dhul-Yadayn occurred is incorrect. Indeed, his presence is confirmed in the narrations of very reliable scholars. Hadith No. 1078, also related by al-Bukhari and other scholars, quotes Abu Hurayrah: ‘God’s Messenger (peace be upon him) led us in one of the afternoon prayers, either Zuhr or [Asr, and he finished with *salam* after two *rak*[*ahs* …’. The hadith continues relating Dhul-Yadyan’s query. In hadith No. 1082, Abu Hurayrah says: ‘As I was praying with the Prophet (peace be upon him) the Zuhr Prayer …’. This hadith is given in other anthologies as ‘As we were praying with the Prophet …’. Moreover, Dhul-Yadayn’s query was narrated by [Abdullah ibn [Umar, Mu[awiyah ibn Hudayj, [Imran ibn Husayn and another Companion of the Prophet called Ibn Mas[adah. None of them narrated from the Prophet or his other Companions except in later years in Madinah … . Ibn Mas[adah is named [Abdullah and is known by the nickname ‘the man of the armies’, and he was well-known among the Prophet’s Companions. He narrated some hadiths.
>
> The claim that Dhul-Yadayn was killed in the Battle of Badr is wrong. The one who was killed then was known as Dhul-Shimalayn, as mentioned by Ibn Ishaq and other historians reporting the Prophet’s history. We do not dispute his being killed then. Ibn Ishaq said: ‘Dhul-Shimalayn’s name is [Umayr ibn [Amr ibn [Ayshan, an ally of the Zuhrah branch of the Quraysh’. This means that Dhul-Yadayn is different from Dhul-Shimalayn who was killed in the Battle of Badr.

> This is proved by the fact that Abu Hurayrah and the others we mentioned were present at the time when Dhul-Yadayn's query occurred. Other facts also prove it, such as that the speaker, as mentioned by Muslim in his S*a*hih belonged to the Sulaym clan who is named in [Imran ibn al-Husayn's narration as al-Khirbaq. This means that Dhul-Yadayn, who witnessed the error in prayer, was from Salamah while Dhul-Shimalayn, who was killed in Badr was from Khuza[ah. The two are different in name and tribe. There may be two or three people each of whom is called Dhul-Yadayn, or Dhul-Shimalayn, but the one killed in Badr is different from the one who is mentioned in the hadith referring to the error in prayer. This is the view of scholars of Hadith and Fiqh who are renowned for their insight. (In confirmation, Ibn [Abd al-Barr quotes this view as expressed by Musaddad, adding his chain of transmission.)
>
> The statement by al-Zuhri that the one referred to in the hadith concerning the error in prayer and who spoke to the Prophet about it was Dhul-Shimalayn was not confirmed by anyone else. In fact, al-Zuhri is confused in this particular hadith mentioning Dhul-Yadayn, and his confusion led to scholars of high standing abandoning his narration of this hadith … . (Ibn [Abd al-Barr mentions here how al-Zuhri's narration is transmitted, showing its confusion in both text and chains of transmission, adding that Muslim ibn al-Hajjaj considered al-Zuhri's narration wrong.) He then adds:
>
> I do not know of any Hadith scholar who has authored any book about Hadith who accepts al-Zuhri's narration of Dhul-Yadayn's query. All of them left it out because of its confusion. It is not correctly reported by him, neither in chain of transmission, nor in text. Al-Zuhri is a great leading scholar of Hadith, but he was human and no human being is immune from error. Perfection belongs only to God. There is something to be left out in what any human being says, with the exception of Prophet Muhammad (peace be upon him). Therefore, we say that what al-Zuhri said of Dhul-Yadayn being killed in the Battle of Badr is left out because we have ascertained that he was wrong on this particular point.

This is a summary of what Ibn [Abd al-Barr said about this hadith. He followed it by a clear and thorough explanation of the hadith, unequalled by any other scholar. It provides many useful and important points.

It may be asked: how did Dhul-Yadayn and the the other Companions of the Prophet speak when they were still in prayer? The answer is of two ways: the first is that they were not certain that they were still in prayer. They felt that new legislation might have reduced the prayer from four *rak*[*ahs* to two. Therefore, Dhul-Yadayn's question was: 'Has the prayer been shortened, or have you forgotten?' The second is that this was a question put to the Prophet, followed by his answer. According to our scholars and to others, such a question and answer to the Prophet do not invalidate prayer. The whole question is well known for that. A version related by Abu Dawud with a sound chain of transmission states that the Prophet's Companions merely signalled with their heads that what Dhul-Yadayn said was correct. According to this version, they did not speak.

Another question may also be asked: How is it that the Prophet acted on what the people say, and according to your school, a worshipper may not act, with regard to how much of his prayer he has done, on the basis of anyone else's opinion whether he is the imam or one in the congregation? He must act on the basis of what he himself is certain. The answer is that the Prophet asked them so that he might remember. When they reminded him, he remembered and realized that there was an error. So he acted on the basis of his realization, not merely on the basis of their answer. Had it been permissible to abandon one's own certainty and act on someone else's view, Dhul-Yadayn should have done so when the Prophet told him that the prayer was not shortened, nor did he forget.

This hadith also shows that many movements, actions or steps do not invalidate the prayer if done as a result of forgetfulness, just like speech through forgetfulness does not invalidate it. Our scholars express two views on this question: the first and more correct, according to al-Mutawalli, is that none of this invalidates the prayer, as confirmed by this hadith. It is confirmed in Muslim's anthology that the Prophet walked to the tree branch and the first people left the mosque. In another version: 'He went into his home then came out, and the people returned. He then completed what was left of his prayer'. The other view, which is the better known view in our school, is that the prayer is invalidated by such action. This is problematic and providing an interpretation of this hadith on this basis is difficult, but God knows best.

Transmission

The chain of transmission of hadith No. 1060 includes [Abdullah ibn Buhaynah al-Asdi, while in the next hadith his name is spelt as [Abdullah ibn Malik ibn Buhaynah al-Azdi. Both spellings, al-Asdi and al-Azdi, are correct, because they affiliate him to the Azd tribe, and they are Azd Shanu'ah. He is described as 'an ally of the [Abd al-Muttalib clan'. This is how it occurs in the manuscripts of the S*a*hih anthologies of al-Bukhari and Muslim. However Ibn Sa[d and other historians mention that he was 'an ally of al-Muttalib people', as his grandfather entered into an alliance with al-Muttalib ibn [Abd Manaf.

When he is mentioned as [Abdullah ibn Malik ibn Buhaynah, this causes some confusion because it gives the impression that Buhaynah was his grandmother. This is wrong. [Abdullah was the son of Malik and Buhaynah as Buhaynah was Malik's wife and [Abdullah's mother.

The chain of transmission of hadith No. 1064 goes as follows: '[Uthman ibn Abi Shaybah, Abu Bakr ibn Abi Shaybah and Ishaq ibn Ibrahim narrated: all from Jarir. [Uthman said: Jarir narrated; from Mansur; from Ibrahim; from [Alqamah: [Abdullah ibn Mas[ud said'. All the narrators in this chain are from Kufah, except Ishaq ibn Rahawayh, the friend of the two brothers, [Uthman and Abu Bakr, sons of Abi Shaybah. Ishaq ibn Ibrahim is better known as Ishaq ibn Rahawayh, which was a nickname of his father.

The chain of transmission of hadith No. 1072 features: 'Ibn Numayr narrated: Ibn Idris narrated; from al-Hasan ibn [Ubaydullah; from Ibrahim; from [Alqamah', and the next hadith, No. 1073, has the following chain of transmission: '[Uthman ibn Abi Shaybah narrated: Jarir narrated; from al-Hasan ibn [Ubaydullah; from Ibrahim ibn Suwayd'. The chain of transmission of the hadith No. 1075 runs as follows: 'Minjab ibn al-Harith al-Tamimi narrated: Ibn Mushir reported; from al-A[mash; from Ibrahim; from [Alqamah; from [Abdullah'. All the narrators in all three chains of transmission are from Kufah.

In hadith No. 1073, Ibrahim ibn Suwayd mentions an incident when [Alqamah asks him about his error in leading the prayer, calling him 'one-eyed'. *Q*adi [Iyad said:

> Ibrahim ibn Yazid al-Nakha[i is different from Ibrahim ibn Suwayd al-Nakha[i, the one-eyed. Al-Dawudi claims that he is Ibrahim ibn Yazid al-Taymi, but this is a mistake, because he is not one-eyed. All three were honourable men from Kufah. Al-Bukhari said: Ibn Yazid al-Nakha[i al-Kufi was one-eyed and he studied under [Alqamah. Al-Baji mentioned Ibrahim ibn Yazid al-Nakha[i al-Kufi, the *fiqh* scholar, and described him as one-eyed. Al-Bukhari did not describe him as one-

eyed, and I have not seen any description of him as such. Ibn Qutaybah mentioned Ibrahim al-Nakha[i in the list of one-eyed people, which means that it is possible that he meant Ibrahim ibn Suwayd, as al-Bukhari said, and it is also possible that he was Ibrahim ibn Yazid.

The correct thing is that the one who is meant here is Ibrahim ibn Suwayd al-Nakha[i, the one-eyed, not Ibrahim ibn Yazid al-Nakha[i, the famous *fiqh* scholar.

In hadith No. 1083, one of the narrators is called Abu al-Muhallab. His name is [Abd al-Rahman ibn [Umar, but it is also said that his name is Mu[awiyah ibn [Umar or [Amr ibn Mu[awiyah. All three are mentioned by al-Bukhari in *al-Tarikh*, as also mentioned by others. It is further suggested that his name is al-Nadr ibn [Umar al-Jurami al-Azdi al-Basri. He was one of the famous personalities of the Tabi[in generation. He reported from [Umar ibn al-Khattab, [Uthman ibn [Affan, Ubayy ibn Ka[b and [Imran ibn Husayn (may God be pleased with them all). He is an uncle of Abu Qilabah who reports this hadith from him.

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i. Related by al-Bukhari, 1232; Abu Dawud, 130; al-Nasa'i, 1251.
ii. Qutaybah's narration is related by al-Tirmidhi, 397.
i. Related by al-Bukhari, 1231; al-Nasa'i, 1252.
i. Related by al-Bukhari, 829, and in shorter versions 830, 1224, 1225, 1230 and 6670; Abu Dawud, 1034 and 1035; al-Tirmidhi, 391; al-Nasa'i, 1176, 1177, 1221, 1222 and in similar wording, 1260; Ibn Majah, 1206 and 1207.
i. Related by Abu Dawud, 1024, 1026 and 1027; al-Nasa'i, 1237; Ibn Majah, 1210.
i. Related by al-Bukhari, 401 and 6671; Abu Dawud, 1020; al-Nasa'i, 1240, 1241, 1242, 1243; Ibn Majah, 1211 and 1212.
i. Related by al-Bukhari, 404, 1226 and 7249; Abu Dawud, 1019; al-Tirmidhi, 392; al-Nasa'i, 1253 and 1254; Ibn Majah, 1205.
i. Related by Abu Dawud, 1022; al-Nasa'i, 1255 and 1257.
i. Related by al-Nasa'i, 1258.
i. Related by Abu Dawud in a shorter version, 1021; Ibn Majah, 1203.
i. Related by al-Tirmidhi, 353; al-Nasa'i, 1328.
i. Related by Abu Dawud, 1008 and 1011.
i. Related by al-Nasa'i, 1225.
i. Related by Abu Dawud, 1018; al-Nasa'i, 1236 and 1330; Ibn Majah, 1215.
i. The hadith narrated by Zayd ibn Arqam is No. 1001 in this book and refers to the prohibition of speaking during prayer. It says: 'We used to speak during prayer: a man may speak to his friend who is praying next to him, until a verse was revealed stating: "*And stand up before God in devout obedience*". (2: 238) We were commanded to remain silent and forbidden to speak'. (Related by al-Bukhari and Muslim.)

CHAPTER 20

PROSTRATION DURING QUR'ANIC RECITATION

[1085–103] (Dar al-Salam 1189) Zuhayr ibn Harb, [Ubaydullah ibn Sa[id and Muhammad ibn al-Muthanna narrated to me:[i] all from Yahya al-Qattan. Zuhayr said: Yahya ibn Sa[id narrated; from [Ubaydullah; he said: Nafi[reported to me; from Ibn [Umar; that '**The Prophet (peace be upon him) would recite the Qur'an. He might recite a surah that includes a prostration and he would prostrate. We prostrated with him, even though some of us might not find a space to place our foreheads [on the floor]**'.

حَدَّثَنِي زُهَيْرُ بْنُ حَرْبٍ وَعُبَيْدُ اللهِ بْنُ سَعِيدٍ وَمُحَمَّدُ بْنُ الْـمُثَنَّى، كُلُّهُمْ عَنْ يَحْيَى الْقَطَّانِ، قَالَ زُهَيْرٌ: حَدَّثَنَا يَحْيَى بْنُ سَعِيدٍ، عَنْ عُبَيْدِاللهِ، قَالَ: أَخْبَرَنِي نَافِعٌ، عَنِ ابْنِ عُمَرَ، أَنَّ النَّبِيَّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ كَانَ يَقْرَأُ الْقُرْآنَ، فَيَقْرَأُ سُورَةً فِيهَا سَجْدَةٌ، فَيَسْجُدُ وَنَسْجُدُ مَعَهُ، حَتَّى مَا يَجِدُ بَعْضُنَا مَوْضِعًا لِـمَكَانِ جَبْهَتِهِ.

[1086–104]. (Dar al-Salam 1190) Abu Bakr ibn Abi Shaybah narrated: Muhammad ibn Bishr narrated; [Ubaydullah ibn [Umar narrated; from Nafi[; from Ibn [Umar; he said: '**God's Messenger (peace be upon him) might recite the Qur'an and he might come to a [verse mentioning] prostration. He would prostrate, leading us. We became too crowded until any of us might not find space to prostrate. This was not in prayer**'.

حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ، حَدَّثَنَا مُحَمَّدُ بْنُ بِشْرٍ، حَدَّثَنَا عُبَيْدُ اللهِ بْنُ عُمَرَ، عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ، قَالَ: «رُبَّمَا قَرَأَ رَسُولُ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ الْقُرْآنَ، يَمُرُّ بِالسَّجْدَةِ فَيَسْجُدُ بِنَا، حَتَّى ازْدَحَمْنَا عِنْدَهُ، حَتَّى مَا يَجِدُ أَحَدُنَا مَكَانًا لِيَسْجُدَ فِيهِ، فِي غَيْرِ صَلَاةٍ».

[1087–105]. (Dar al-Salam 1191) Muhammad ibn al-Muthanna and Muhammad ibn Bashshar narrated:[i] Muhammad ibn Ja[far narrated: Shu[bah narrated; from Abu Ishaq; I heard al-Aswad; narrating from [Abdullah; from the Prophet (peace be upon him): that '**He recited [Surah 53], The Star, and he prostrated himself. All those who were with him prostrated themselves.**

An old man took a handful of pebbles, or dust, and placed his forehead on it, saying: “This is sufficient for me”. [Abdullah said: I saw him later being killed as an unbeliever’.

حَدَّثَنَا مُحَمَّدُ بْنُ الْـمُثَنَّى وَمُحَمَّدُ بْنُ بَشَّارٍ قَالا: حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ، حَدَّثَنَا شُعْبَةُ، عَنْ أَبِي إِسْحَاقَ، قَالَ: “سَمِعْتُ الأَسْوَدَ، يُحَدِّثُ عَنْ عَبْدِ اللهِ، عَنِ النَّبِيِّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ أَنَّهُ قَرَأَ {وَالنَّجْمِ}، فَسَجَدَ فِيهَا وَسَجَدَ مَنْ كَانَ مَعَهُ. غَيْرَ أَنَّ شَيْخًا أَخَذَ كَفًّا مِنْ حَصًى أَوْ تُرَابٍ، فَرَفَعَهُ إِلَى جَبْهَتِهِ وَقَالَ يَكْفِينِي هَذَا”. قَالَ عَبْدُ اللهِ: لَقَدْ رَأَيْتُهُ بَعْدُ قُتِلَ كَافِرًا.

[1088–106]. (Dar al-Salam 1192) Yahya ibn Yahya, Yahya ibn Ayyub, Qutaybah ibn Sa[id and Ibn Hujr narrated:[ii] Isma[il (who is Ibn Ja[far. Yahya ibn Yahya said: ‘reported’ while the others said: ‘narrated’); from Yazid ibn Khusayfah; from Ibn Qusayt; from [Ata’ ibn Yasar; that he reported to him that he asked Zayd ibn Thabit about reciting the Qur’an when one is praying with the imam. He said: ‘**No recitation is allowed with the imam in any case. He claimed that he recited to God’s Messenger (peace be upon him) the surah starting with, “*By the star as it falls*”, but did not prostrate himself**’.

حَدَّثَنَا يَحْيَى بْنُ يَحْيَى وَيَحْيَى بْنُ أَيُّوبَ وَقُتَيْبَةُ بْنُ سَعِيدٍ وَابْنُ حُجْرٍ. قَالَ يَحْيَى بْنُ يَحْيَى أَخْبَرَنَا وَقَالَ الآخَرُونَ حَدَّثَنَا إِسْمَاعِيلُ (وَهُوَ ابْنُ جَعْفَرٍ) عَنْ يَزِيدَ بْنِ خُصَيْفَةَ، عَنِ ابْنِ قُسَيْطٍ، عَنْ عَطَاءِ بْنِ يَسَارٍ، أَنَّهُ أَخْبَرَهُ أَنَّهُ سَأَلَ زَيْدَ بْنَ ثَابِتٍ عَنِ الْقِرَاءَةِ مَعَ الإِمَامِ، فَقَالَ: “لاَ قِرَاءَةَ مَعَ الإِمَامِ فِي شَىْءٍ”. وَزَعَمَ أَنَّهُ قَرَأَ عَلَى رَسُولِ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ {والنَّجْمِ إِذَا هَوَى}، فَلَمْ يَسْجُد.

[1089–107]. (Dar al-Salam 1193) Yahya ibn Yahya narrated:[i] I read out to Malik; from [Abdullah ibn Yazid, al-Aswad ibn Sufyan’s *mawl*a; from Abu Salamah ibn [Abd al-Rahman; that ‘**Abu Hurayrah recited to them [Surah 84 starting] “*When the sky is rent asunder*”, and he prostrated himself. When he finished he told them that God’s Messenger (peace be upon him) prostrated himself when he recited it**’.

حَدَّثَنَا يَحْيَى بْنُ يَحْيَى، قَالَ: قَرَأْتُ عَلَى مَالِكٍ عَنْ عَبْدِ اللهِ بْنِ يَزِيدَ مَوْلَى الأَسْوَدِ بْنِ سُفْيَانَ، عَنْ أَبِي سَلَمَةَ بْنِ عَبْدِ الرَّحْمَنِ، أَنَّ أَبَا هُرَيْرَةَ، قَرَأَ لَهُمْ {إِذَا السَّمَاءُ انْشَقَّتْ} فَسَجَدَ فِيهَا، فَلَمَّا انْصَرَفَ أَخْبَرَهُمْ أَنَّ رَسُولَ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ سَجَدَ فِيهَا.

[000–000]. (Dar al-Salam 1194) Ibrahim ibn Musa narrated to me: [Isa reported; from al-Awza[i [H]. Also, Muhammad ibn al-Muthanna narrated;[i] Ibn Abi [Adi narrated; from Hisham; both from Yahya ibn Abi Kathir; from Abu Salamah; from Abu Hurayrah; from the Prophet: **the same text**.

وَحَدَّثَنِي إِبْرَاهِيمُ بْنُ مُوسَى، أَخْبَرَنَا عِيسَى، عَنِ الأَوْزَاعِيِّ، ح. قَالَ: وَحَدَّثَنَا مُحَمَّدُ بْنُ الْمُثَنَّى، حَدَّثَنَا ابْنُ أَبِي عَدِيٍّ، عَنْ هِشَامٍ، كِلاَهُمَا عَنْ يَحْيَى بْنِ أَبِي كَثِيرٍ، عَنْ أَبِي سَلَمَةَ، عَنْ أَبِي هُرَيْرَةَ، عَنِ النَّبِيِّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ بِمِثْلِهِ.

[1090–108]. (Dar al-Salam 1195) Abu Bakr ibn Abi Shaybah and [Amr al-Naqid narrated:[ii] both said: Sufyan ibn [Uyaynah narrated; from Ayyub ibn Musa; from [Ata’ ibn Mina’; from Abu Hurayrah. He said: ‘**We prostrated outselves with the Prophet (peace be upon him) when [he recited] “*When the sky is rent asunder*”, and “*Read in the name of your Lord*”**’.

وَحَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَعَمْرٌو النَّاقِدُ، قَالا: حَدَّثَنَا سُفْيَانُ بْنُ عُيَيْنَةَ، عَنْ أَيُّوبَ بْنِ مُوسَى، عَنْ عَطَاءِ بْنِ مِينَاءَ، عَنْ أَبِي هُرَيْرَةَ قَالَ: “سَجَدْنَا مَعَ النَّبِيِّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ فِي {إِذَا السَّمَاءُ انْشَقَّتْ} وَ {اقْرَأْ بِاسْمِ رَبِّكَ}”.

[1091–109]. (Dar al-Salam 1196) Muhammad ibn Rumh narrated: al-Layth reported; from Yazid ibn Abi Habib; from Safwan ibn Sulaym; from [Abd al-Rahman al-A[raj the *mawl*a of the Makhzum clan; from Abu Hurayrah; that he said: ‘**God’s Messenger (peace be upon him) prostrated himself when he recited “*When the sky is rent asunder*”, and “*Read in the name of your Lord*”**’.

وَحَدَّثَنَا مُحَمَّدُ بْنُ رُمْحٍ، أَخْبَرَنَا اللَّيْثُ، عَنْ يَزِيدَ بْنِ أَبِي حَبِيبٍ، عَنْ صَفْوَانَ بْنِ سُلَيْمٍ، عَنْ عَبْدِ الرَّحْمَنِ الأَعْرَجِ مَوْلَى بَنِي مَخْزُومٍ، عَنْ أَبِي هُرَيْرَةَ، أَنَّهُ قَالَ: “سَجَدَ رَسُولُ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ فِي {إِذَا السَّمَاءُ انْشَقَّتْ} وَ {اقْرَأْ بِاسْمِ رَبِّكَ}”.

[000–000]. (Dar al-Salam 1197) Harmalah ibn Yahya narrated to me: Ibn Wahb narrated; [Amr ibn al-Harith reported; from [Ubaydullah ibn Abi Ja[far; from [Abd al-Rahman al-A[raj; from Abu Hurayrah; from God’s Messenger (peace be upon him): **the same text**.

وَحَدَّثَنِي حَرْمَلَةُ بْنُ يَحْيَى، حَدَّثَنَا ابْنُ وَهْبٍ، أَخْبَرَنِي عَمْرُو بْنُ الْحَارِثِ، عَنْ عُبَيْدِ اللهِ بْنِ أَبِي جَعْفَرٍ، عَنْ عَبْدِ الرَّحْمَنِ الأَعْرَجِ، عَنْ أَبِي هُرَيْرَةَ، عَنْ رَسُولِ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ: مِثْلَهُ.

[1092–110]. (Dar al-Salam 1198) [Ubaydullah ibn Mu[adh and Muhammad ibn [Abd al-A[la narrated:[i] both said: al-Mu[tamir narrated; from his father; from Bakr; from Abu Rafi[; he said: '**I prayed with Abu Hurayrah the [Isha' Prayer, and he recited, "*When the sky is rent asunder*", and prostrated himself during its recitation. I asked [him]: "What prostration is this?" He said: "I prostrated at it [praying] behind Abu al-Qasim (peace be upon him). I will continue to prostrate myself at it until I meet him". Ibn [Abd al-A[la said: "I continue to prostrate at it"**'.

وَحَدَّثَنَا عُبَيْدُ اللهِ بْنُ مُعَاذٍ وَمُحَمَّدُ بْنُ عَبْدِ الأَعْلَى، قَالا: حَدَّثَنَا الْمُعْتَمِرُ، عَنْ أَبِيهِ، عَنْ بَكْرٍ، عَنْ أَبِي رَافِعٍ قَالَ: "صَلَّيْتُ مَعَ أَبِي هُرَيْرَةَ صَلاَةَ الْعَتَمَةِ، فَقَرَأَ {إِذَا السَّمَاءُ انْشَقَّتْ}، فَسَجَدَ فِيهَا. فَقُلْتُ لَهُ: مَا هَذِهِ السَّجْدَةُ؟" فَقَالَ: "سَجَدْتُ بِهَا خَلْفَ أَبِي الْقَاسِمِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ، فَلاَ أَزَالُ أَسْجُدُ بِهَا حَتَّى أَلْقَاهُ". وَقَالَ ابْنُ عَبْدِ الأَعْلَى: "فَلاَ أَزَالُ أَسْجُدُهَا".

[1093–000]. (Dar al-Salam 1199) [Amr al-Naqid narrated to me: [Isa ibn Yunus narrated [H]. Also, Abu Kamil narrated; Yazid (meaning Ibn Zuray[) narrated [H]. And Ahmad ibn [Abdah narrated; Sulaym ibn Akhdar narrated; all of them from al-Taymi; with the same chain of transmission; **the same text, but they did not say: 'behind Abu al-Qasim (peace be upon him)'**.

حَدَّثَنِي عَمْرٌو النَّاقِدُ، حَدَّثَنَا عِيسَى بْنُ يُونُسَ، ح. قَالَ: وَحَدَّثَنَا أَبُو كَامِلٍ، حَدَّثَنَا يَزِيدُ (يَعْنِي ابْنَ زُرَيْعٍ) ح. قَالَ: وَحَدَّثَنَا أَحْمَدُ بْنُ عَبْدَةَ، حَدَّثَنَا سُلَيْمُ بْنُ أَخْضَرَ، كُلُّهُمْ عَنِ التَّيْمِيِّ، بِهَذَا الإِسْنَادِ. غَيْرَ أَنَّهُمْ لَمْ يَقُولُوا: "خَلْفَ أَبِي الْقَاسِمِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ".

[1094–111]. (Dar al-Salam 1200) Muhammad ibn al-Muthanna and Ibn Bashshar narrated to me: both said: Muhammad ibn Ja[far narrated; Shu[bah narrated; from [Ata' ibn Abi Maymunah; from Abu Rafi[; he said: '**I saw Abu Hurayrah prostrating himself when reciting, "*When the sky is rent asunder*", and I asked him: "Do you prostrate at it?" He said: "Yes. I saw my friend (peace be upon him) prostrating at it, and I will continue to prostrate at it until I meet him"**'.

Shu[bah said: **I said: 'Do you mean the Prophet (peace be upon him)?' He said: 'Yes'**.

وَحَدَّثَنِي مُحَمَّدُ بْنُ الْمُثَنَّى وَابْنُ بَشَّارٍ، قَالا: حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ، حَدَّثَنَا شُعْبَةُ، عَنْ عَطَاءِ بْنِ أَبِي مَيْمُونَةَ، عَنْ أَبِي رَافِعٍ، قَالَ: "رَأَيْتُ أَبَا هُرَيْرَةَ

يَسْجُدُ فِي {إِذَا السَّمَاءُ انْشَقَّتْ}، فَقُلْتُ: تَسْجُدُ فِيهَا؟" فَقَالَ: "نَعَمْ. رَأَيْتُ خَلِيلِي صلّى الله عليه وسلم يَسْجُدُ فِيهَا، فَلاَ أَزَالُ أَسْجُدُ فِيهَا حَتَّى أَلْقَاهُ".

قَالَ شُعْبَةُ: قُلْتُ: "النَّبِيّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ؟" قَالَ: "نَعَمْ".

Text Explanation

These hadiths confirm that prostration is due upon recitation of certain verses in the Qur'an, and scholars are unanimous that such prostration is confirmed. According to our Shafi[i School, and to the majority of scholars, it is a sunnah, i.e. recommended, not obligatory. Abu Hanifah considers it a duty, but not obligatory, i.e. *wajib* but not *fard*, as his terminology distinguishes between the two. It is a sunnah for the reciter and the one who is listening to his recitation. It is also desirable for the one who hears the recitation even though he is not listening to it, but this is not as confirmed a sunnah as that which pertains to the one who is listening attentively. In hadith No. 1086, the Prophet 'would prostrate, leading us'. This has the same meaning as the hadith before it which states that the Prophet's Companions prostrated themselves with him.

Scholars say: If a listener prostrates himself when someone else is reciting, and they are not in prayer, their prostrations are not related. The listener may rise before the reciter, or may take longer in prostration. The listener may prostrate himself even if the reciter does not do so, whether the reciter has done his ablution, i.e. *wudu'*, or not, and whether he is a man, woman or child. Our scholars express a weaker view that the listener does not prostrate when the reciter is a child, a man without ablution, or an unbeliever. The correct view is the first one.

In hadith No. 1087, the Prophet is said to have recited Surah 53, The Star, which ends with the verse: '*Prostrate yourselves before God and worship Him alone*'. (53: 62) The hadith mentions that the Prophet and all those with him prostrated themselves, except for an old man who took a handful of pebbles or dust and placed his forehead on it saying that it was enough for him. [Abdullah ibn Mas[ud, the Prophet's Companion narrating the hadith said that he later saw him killed as an unbeliever. This old man was Umayyah ibn Khalaf, and he was killed in the Battle of Badr. He never embraced Islam. The hadith mentions that all those with the Prophet prostrated themselves. This means that all who attended his recitation, whether Muslims or idolaters, human or jinn, did so.

This is stated by Ibn [Abbas and others and gave the rise to the rumour that the people of Makkah had embraced Islam. *Q*adi [Iyad said: ‘According to Ibn Mas[ud, the reason for their prostration was that it was the first verse revealed requiring a prostration. As for what some people have claimed that the Prophet inadvertently uttered words praising the deities worshipped by idolaters, this is absolutely false. Nothing of it is considered to be correct, either logically or with regard to authentic reporting. To praise a deity other than God Almighty is gross blasphemy and it cannot be attributed to God’s Messenger, whether deliberately or inadvertently. It cannot be uttered by Satan through the Prophet’s tongue, and Satan is never given such power, but God knows best’.

Hadith No. 1088 mentions: ‘He asked Zayd ibn Thabit about reciting the Qur’an when one is praying with the imam. He said: “No recitation is allowed with the imam in any case. He claimed that he recited to God’s Messenger (peace be upon him) the surah starting with, ‘*By the star as it falls*’, but did not prostrate himself”.’ The answer, ‘No recitation is allowed with the imam in any case’, is taken by Abu Hanifah and other scholars who share his view that no recitation is required of anyone praying with an imam, whether the recitation is silent or aloud. The view of our Shafi[i School is that the recitation of *al-Fatihah* is obligatory to everyone in the congregation in silent prayers, as it also is in those prayers where the imam recites aloud, according to the more correct of the two views expressed on this point.

There are two answers to this statement made by Zayd: the first is that it is authentically confirmed that the Prophet said: ‘No prayer is valid of one who does not recite the Mother of the Qur’an [i.e. *al-Fatihah*]’ and: ‘If you are [praying] behind me, do not recite anything other than the Mother of the Qur’an’. Other hadiths confirm such recitation and these take precedence ahead of Zayd’s statement and anyone else. The second response is that Zayd’s statement is understood to refer to reciting a surah after *al-Fatihah* in a prayer where the imam recites the Qur’an aloud. In such prayers, the worshippers praying with the imam should not read any such surah. This understanding is necessary so that his statement is seen to be consistent with authentic hadiths. This is confirmed by the fact that according to our school, and other scholars, it is desirable for the imam to remain silent for a short while after finishing the recitation of *al-Fatihah* aloud so as to enable those with him to recite it silently. This is confirmed in a hadith graded as ‘good’ and related by Abu Dawud and others. Thus, the worshippers in the

congregation do not recite *al-Fatihah* with the imam, but after him, when he remains silent.

The same hadith, No. 1088, includes ‘He claimed that he recited …’. In this instance, ‘claim’ means confirmation. We explained this point earlier, saying that the Arabic word *za*[*m* may refer to a true, doubtful or false statement. In each instance that it occurs, it should be taken in the sense that fits best.

The hadith says: ‘He claimed that he recited to God’s Messenger (peace be upon him) the surah starting with, “*By the star as it falls*”, but did not prostrate himself’. Malik and other scholars take this hadith as evidence that there is no requirement for prostration in any surah of the part of the Qur’an generally called *al-Mufassal,* which includes Surahs 50–114. They further say that the prostrations required by Surahs 53, 84 and 96 were abrogated by this hadith or by the hadith narrated by Ibn [Abbas which says that ‘the Prophet never prostrated himself while reciting any surah of *al-Mufassal* after he migrated to Madinah’. This view lacks strong support. The hadith narrated by Abu Hurayrah, No. 1090, confirms that the Prophet and his Companions prostrated themselves when the Prophet recited Surahs 84 and 96. All scholars agree that Abu Hurayrah embraced Islam in Year 7 after the Prophet’s migration to Madinah. Thus, prostration at these places in *al-Mufassal* is confirmed to have taken place after migration. Besides, the hadith attributed to Ibn [Abbas has a chain of transmission graded as ‘weak’, and as such it may not be taken as evidence. On the other hand, Zayd’s hadith is understood to indicate that it is permissible not to prostrate oneself at these verses. This means that prostration is recommended, not obligatory. This understanding is needed so that Zayd’s hadith is taken together with Abu Hurayrah’s hadith, but God knows best.

Scholars differ as to the total number of occurrences in the Qur’an requiring prostration. Al-Shafi[i and other scholars say that they are fourteen prostrations, two of which are in Surah 22, The Pilgrimage, and three in *al-Mufassal*. The one in Surah 38 is not counted among them, because it is a prostration of gratitude. Malik and other scholars maintain that they are eleven prostrations, dropping the three in *al-Mufassal*. Abu Hanifah says that the total is fourteen prostrations, but he drops the one at the penultimate verse of Surah 22, and confirms the three in *al-Mufassal* and the one in Surah 38. Ahmad and a group of scholars including Ibn Surayj, who is a Shafi[i scholar, say that the total is fifteen prostrations, thus confirming all. The places of these prostrations are well known, but there is a difference of opinion regarding the one in Surah 41. Malik, a group of the earlier scholars and a few Shafi[i

scholars say that it occurs at the end of verse 37, while al-Shafi[i, Abu Hanifah and the majority of scholars say that it occurs at the end of verse 38.

It should be known that all the conditions required for the validity of voluntary prayers apply to the prostration during a Qur'anic recitation. These include cleansing from impurity, offering the ablution, covering of the private area and facing the direction of the *qiblah*. The prostration may not be done until the reciter has completed the relevant verse mentioning it. According to our school, it is permissible to perform the prostration for reciting these verses during the times when prayer is discouraged, because they are recommended for a particular reason. Our school considers that when such a reason applies, the discouragement is removed. This point is subject to well-known controversy among scholars. Several points of detail are discussed in books of *fiqh* concerning prostration during Qur'anic recitation.

Transmission

The chain of transmission of hadith No. 1088 includes Ibn Qusayt. His name is [Abdullah ibn Qusayt.

The chain of transmission of hadith No. 1091 includes 'Safwan ibn Sulaym; from [Abd al-Rahman al-A[raj the *mawl*a of the Makhzum clan; from Abu Hurayrah', while the second narration of this hadith includes in its chain of transmission: [Ubaydullah ibn Abi Ja[far; from [Abd al-Rahman al-A[raj; from Abu Hurayrah'. In his book, *al-Jam*[*Bayn al-Sa*hih*ayn*, al-Humaydi says at the end of his biographical note on Abu Hurayrah: 'The first narrator known as al-A[raj[i] was a *mawl*a of the Makhzum clan. His name is [Abd al-Rahman ibn Sa[d and his appellation is Abu Ahmad. He was crippled and narrated a small number of hadiths. The al-A[raj is [Abd al-Rahman ibn Hurmuz, and his appellation is Abu Dawud. He was Rabi[ah ibn al-Harith's *mawl*a, and he narrated many hadiths. A large number of scholars report from him. Muslim relates hadiths concerning prostration during Qur'anic recitation from both of them. Hence, this may cause a problem. However, the *mawl*a of the Makhzum clan reports from Safwan ibn Sulaym while Ibn Hurmuz reports from [Ubaydullah ibn Abi Ja[far'. This is a fine and valuable note by al-Humaydi.

The same point is given by al-Daraqutni: 'Two narrators are nicknamed al-A[raj and both narrate from Abu Hurayrah. One of them, who is better known,

is [Abd al-Rahman ibn Hurmuz, and the other is [Abd al-Rahman ibn Sa[d, the *mawl*a of the Makhzum clan. This is the true fact'.

Abu Mas[ud al-Dimashqi said that the two are one and the same person, but Abu [Ali al-Husayn ibn Muhammad al-Ghassani al-Jayyani said: 'The correct view is that of al-Daraqutni', but God knows best.

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i. Related by al-Bukhari, 1075 and 1079; Abu Dawud, 1412.
i. Related by al-Bukhari, 1067, 1070, 3853, 3972 and 4863; Abu Dawud, 1406; al-Nasa'i in a shorter version, 958.
ii. Related by al-Bukhari, 1072 and in a shorter version 1073; Abu Dawud in a shorter version, 1404; al-Tirmidhi in a shorter version, 576; al-Nasa'i, 959.
i. Related by al-Nasa'i, 960.
i. Related by al-Bukhari, 1074.
ii. Related by Abu Dawud, 1407; al-Tirmidhi, 573; al-Nasa'i, 966; Ibn Majah, 1058.
i. Related by al-Bukhari, 766, 768 and 1078; Abu Dawud, 1408; al-Nasa'i in similar wording, 967.
i. This is a description which means 'the lame', and with frequent usage it becomes a nickname.

CHAPTER 21

HOW TO SIT IN PRAYER, AND WHERE TO PLACE ONE'S HANDS

[1095–112] (Dar al-Salam 1201) Muhammad ibn Ma[mar ibn Rib[i al-Qaysi narrated:[i] Abu Hisham al-Makhzumi narrated; from [Abd al-Wahid (who is Ibn Ziyad); [Uthman ibn Hakim narrated; [Amir ibn [Abdullah ibn al-Zubayr narrated to me; from his father; he said: **'When God's Messenger (peace be upon him) sat during prayer, he placed his left foot between his thigh and his shin and he spread his right foot. He placed his left hand on his left knee and his right hand on his right thigh'. He pointed with his finger**.

حَدَّثَنَا مُحَمَّدُ بْنُ مَعْمَرِ بْنِ رِبْعِيٍّ الْقَيْسِيُّ، حَدَّثَنَا أَبُو هِشَامٍ الْـمَخْزُومِيُّ، عَنْ عَبْدِ الْوَاحِدِ (وَهُوَ ابْنُ زِيَادٍ)، حَدَّثَنَا عُثْمَانُ بْنُ حَكِيمٍ، حَدَّثَنِي عَامِرُ بْنُ عَبْدِ اللهِ بْنِ الزُّبَيْرِ، عَنْ أَبِيهِ، قَالَ: "كَانَ رَسُولُ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ إِذَا قَعَدَ فِي الصَّلاَةِ جَعَلَ قَدَمَهُ الْيُسْرَى بَيْنَ فَخِذِهِ وَسَاقِهِ، وَفَرَشَ قَدَمَهُ الْيُمْنَى، وَوَضَعَ يَدَهُ الْيُسْرَى عَلَى رُكْبَتِهِ الْيُسْرَى، وَوَضَعَ يَدَهُ الْيُمْنَى عَلَى فَخِذِهِ الْيُمْنَى، وَأَشَارَ بِإِصْبَعِهِ".

[1096–113]. (Dar al-Salam 1202) Qutaybah narrated; Layth narrated; from Ibn [Ajlan [H]. Also, Abu Bakr ibn Abi Shaybah narrated (his text); Abu Khalid al-Ahmar narrated; from Ibn [Ajlan; from [Amir ibn [Abdullah ibn al-Zubayr narrated to me; from his father; he said: **'When God's Messenger (peace be upon him) sat down to supplicate, he placed his right hand on his right thigh and his left hand on his left thigh'. He pointed with his forefinger, placed his thumb on his middle finger and let his left hand cover his knee**.

حَدَّثَنَا قُتَيْبَةُ، حَدَّثَنَا لَيْثٌ، عَنِ ابْنِ عَجْلاَنَ، ح. قَالَ: وَحَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ (وَاللَّفْظُ لَه)، قَالَ: حَدَّثَنَا أَبُو خَالِدٍ الأَحْمَرُ، عَنِ ابْنِ عَجْلاَنَ، عَنْ عَامِرِ بْنِ عَبْدِ اللهِ بْنِ الزُّبَيْرِ، عَنْ أَبِيهِ قَالَ: "كَانَ رَسُولُ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ إِذَا قَعَدَ يَدْعُو وَضَعَ يَدَهُ الْيُمْنَى عَلَى فَخِذِهِ الْيُمْنَى، وَيَدَهُ الْيُسْرَى عَلَى فَخِذِهِ الْيُسْرَى، وَأَشَارَ بِإِصْبَعِهِ السَّبَّابَةِ، وَوَضَعَ إِبْهَامَهُ عَلَى إِصْبَعِهِ الْوُسْطَى، وَيُلْقِمُ كَفَّهُ الْيُسْرَى رُكْبَتَهُ".

[1097–114]. (Dar al-Salam 1203) Muhammad ibn Rafi[and [Abd ibn Humayd narrated to me:[i] [Abd al-Razzaq ([Abd said: ‘reported’ and Ibn Rafi[said: ‘narrated’); Ma[mar reported; from [Ubaydullah ibn [Umar; from Nafi[; from Ibn [Umar; that ‘**When the Prophet (peace be upon him) sat in prayer, he placed his hands on his knees and raised his right forefinger, which is next to the thumb, and appealed with it. He placed his left hand on his left knee, stretching it over it**’.

وَحَدَّثَنِي مُحَمَّدُ بْنُ رَافِعٍ وَعَبْدُ بْنُ حُمَيْدٍ، قَالَ عَبْدٌ أَخْبَرَنَا وَقَالَ ابْنُ رَافِعٍ حَدَّثَنَا عَبْدُ الرَّزَّاقِ، أَخْبَرَنَا مَعْمَرٌ، عَنْ عُبَيْدِ اللهِ بْنِ عُمَرَ، عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ، أَنَّ النَّبِيَّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ كَانَ إِذَا جَلَسَ فِي الصَّلَاةِ وَضَعَ يَدَيْهِ عَلَى رُكْبَتَيْهِ، وَرَفَعَ إِصْبَعَهُ الْيُمْنَى الَّتِي تَلِي الْإِبْهَامَ فَدَعَا بِهَا، وَيَدَهُ الْيُسْرَى عَلَى رُكْبَتِهِ الْيُسْرَى بَاسِطُهَا عَلَيْهَا.

[1098–115]. (Dar al-Salam 0)[i] [Abd ibn Humayd narrated: Yunus ibn Muhammad narrated; Hammad ibn Salamah narrated; from Ayyub; from Nafi[; from Ibn [Umar; that ‘**When God’s Messenger (peace be upon him) sat for the *tashahhud* he placed his left hand on his left knee and his right hand on his right knee. And he placed his fingers in the form of the figure fifty-three, pointing with his forefinger**’.

وَحَدَّثَنَا عَبْدُ بْنُ حُمَيْدٍ، حَدَّثَنَا يُونُسُ بْنُ مُحَمَّدٍ، حَدَّثَنَا حَمَّادُ بْنُ سَلَمَةَ، عَنْ أَيُّوبَ، عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ، أَنَّ رَسُولَ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ كَانَ إِذَا قَعَدَ فِي التَّشَهُّدِ وَضَعَ يَدَهُ الْيُسْرَى عَلَى رُكْبَتِهِ الْيُسْرَى، وَوَضَعَ يَدَهُ الْيُمْنَى عَلَى رُكْبَتِهِ الْيُمْنَى، وَعَقَدَ ثَلَاثَةً وَخَمْسِينَ، وَأَشَارَ بِالسَّبَّابَةِ.

[1099–116]. (Dar al-Salam 1204) Yahya ibn Yahya narrated:[ii] I read out to Malik; from Muslim ibn Abi Maryam; from [Ali ibn [Abd al-Rahman al-Mu[awi; that he said: ‘**[Abdullah ibn** [**Umar saw me as I was playing with the pebbles during prayer. When he finished, he told me not to do so and said: “Do as God’s Messenger (peace be upon him) used to do”. I asked how did God’s Messenger used to do. He said: “When he sat down in prayer, he placed his right hand on his right thigh and closed all his fingers, pointing with his finger next to his thumb; and he placed his left hand on his left thigh”**’.

حَدَّثَنَا يَحْيَى بْنُ يَحْيَى، قَالَ قَرَأْتُ عَلَى مَالِكٍ عَنْ مُسْلِمِ بْنِ أَبِي مَرْيَمَ، عَنْ عَلِيِّ بْنِ عَبْدِ الرَّحْمَنِ الْمُعَاوِيِّ، أَنَّهُ قَالَ: “رَآنِي عَبْدُ اللهِ بْنُ عُمَرَ وَأَنَا أَعْبَثُ بِالْحَصَى فِي الصَّلَاةِ، فَلَمَّا انْصَرَفَ نَهَانِي” فَقَالَ: “اصْنَعْ كَمَا كَانَ رَسُولُ اللهِ صَلَّى اللهُ

عَلَيْهِ وَسَلَّمَ يَصْنَعُ". فَقُلْتُ: "وَكَيْفَ كَانَ رَسُولُ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ يَصْنَعُ؟" قَالَ: "كَانَ إِذَا جَلَسَ فِي الصَّلاَةِ وَضَعَ كَفَّهُ الْيُمْنَى عَلَى فَخِذِهِ الْيُمْنَى، وَقَبَضَ أَصَابِعَهُ كُلَّهَا، وَأَشَارَ بِإِصْبَعِهِ الَّتِي تَلِي الإِبْهَامَ، وَوَضَعَ كَفَّهُ الْيُسْرَى عَلَى فَخِذِهِ الْيُسْرَى".

[1100–000]. (Dar al-Salam 1205) Ibn Abi [Umar narrated: Sufyan narrated; from Muslim ibn Abi Maryam; from [Ali ibn [Abd al-Rahman al-Mu[awi; he said: **'I prayed next to Ibn [Umar … He narrated a similar hadith to Malik's**.

He added: Sufyan said: Yahya ibn Sa[id narrated it to us from Muslim, then Muslim narrated it to me.

حَدَّثَنَا ابْنُ أَبِي عُمَرَ، حَدَّثَنَا سُفْيَانُ، عَنْ مُسْلِمِ بْنِ أَبِي مَرْيَمَ، عَنْ عَلِيِّ بْنِ عَبْدِ الرَّحْمَنِ الْمُعَاوِيِّ قَالَ: "صَلَّيْتُ إِلَى جَنْبِ ابْنِ عُمَرَ"، فَذَكَرَ نَحْوَ حَدِيثِ مَالِكٍ.

وَزَادَ: قَالَ سُفْيَانُ: فَكَانَ يَحْيَى بْنُ سَعِيدٍ حَدَّثَنَا بِهِ عَنْ مُسْلِمٍ، ثُمَّ حَدَّثَنِيهِ مُسْلِمٌ.

Text Explanation

The description given in these hadiths points to the way the Prophet sat in the last *tashahhud*, when he rested on his left thigh and buttock. The problem, however, is with the phrase, 'and he spread his right foot', which occurs in hadith No. 1095, because the recommended practice, according to all scholars, is for the right foot to be upright. Several hadiths confirm this and they are entered in al-Bukhari's S*a*hih as well as other anthologies. *Q*adi [Iyad mentions that the *fiqh* scholar Abu Muhammad al-Khushni says that the correct description should be 'he spread his left foot'. *Q*adi [Iyad rejects this because the hadith mentions what the Prophet did with his left foot, saying that 'he placed … [it] between his thigh and his shin'. He adds: 'Perhaps the right description should be, "He put up his right foot vertically". However, the narration may be correct as it is, referring to spreading his right foot, which means that on this particular occasion he did not place it vertically at a right angle with his toes, nor did he separate his toes as he used to do in most cases'. This is what *Q*adi [Iyad said, and his last interpretation is the one of choice. The Prophet did so to show that it is permissible, and that although it is desirable to place the edges of one's toes on the floor, it is permissible not to do so.

This explanation by *Q*adi [Iyad has many parallels, particularly in matters relating to prayers. It is better than assuming an error in an authentic hadith narration which is mentioned in all mansucripts of Muslim's anthology. We mentioned earlier the differences between scholars in the sitting positions in the two *tashahhuds*, and whether it is preferable to sit on one's left buttock, i.e. *tawarruk*, or spread one's left foot, i.e. *iftira*sh. On the basis of this hadith, Malik and a group of scholars prefer sitting on one's buttock in both. Abu Hanifah and another group of scholars prefer sitting on one's left foot. Al-Shafi[i and other scholars say that the *iftira*sh is preferable in the first *tashahhud* and the *tawarruk* in the last one. This is based on the hadith narrated by Abu Humayd al-Sa[idi and his friends, which is related by al-Bukhari in his S*a*hih. It clearly states the difference between the two sittings. Al-Shafi[i said: 'The hadiths that mention the *tawarruk* or *iftira*sh are general and do not specify whether it was in both sittings or in one of them. However, Abu Humayd and his friends explain this, describing sitting on one's left foot in the first *tashahhud* and on one's buttock in the last one. This provides an explanation, and therefore, the general statement should be understood in its light', but God knows best.

The hadiths mention that the Prophet placed his left hand on his left knee, and in hadith No. 1096 'he let his left hand cover his left knee'. It is clear that this is desirable. Indeed, scholars are unanimous that it is desirable to place one's left hand close to, or on one's left knee, and some of them prefer that it should be bent on the knee at its fingers. This is the meaning of covering one's left knee with one's left hand. The reason for placing it on one's knee is that it should not move around, but remain in position. On the other hand, scholars are unanimous that it is desirable to place one's right hand on one's right thigh in *tashahhud*.

In hadith No. 1096, the Prophet 'pointed with his forefinger, placed his thumb on his middle finger', and in No. 1098, 'he placed his fingers in the form of the figure fifty-three'.[i] These two hadiths are understood to refer to two different situations, which means that the Prophet did each on a different occasion. Some people tried to reconcile them by saying that the phrase 'on his middle finger' means near the end of the middle finger, which is close to the figure fifty-three.[ii]

Pointing with one's forefinger is also desirable, as is mentioned in authentic hadiths. Our scholars say: 'A worshipper should point when he says "other than God" in his declaration of God's oneness. The pointing is done with the forefinger of the right hand only. A person whose forefinger is cut off

or injured does not point with another finger, either of the right or the left hand. The sunnah is that he does not look beyond his signal. An authentic hadith confirms all this and is related by Abu Dawud. When he points with his finger, it should be pointing towards the *qiblah*, and he must intend his signal to signify his belief in God's oneness', but God knows best.

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i. Related by Abu Dawud, 988; al-Nasa'i, 1274.
i. Related by al-Tirmidhi, 294; al-Nasa'i, 1268; Ibn Majah, 913.
i. This hadith is not included in Dar al-Salam's edition.
ii. Related by Abu Dawud, 987; al-Nasa'i, 1159, 1265 and 1266.
i. This refers to the way the figure '53' is written, using the digits normally referred to as Indian digits.
ii. In this way, the thumb and the middle finger give the shape of a circle which is the shape of the number 5, and the three remaining fingers make it 53.

CHAPTER 22

SAYING THE *SALAM* TO END THE PRAYER

[1101–117]. (Dar al-Salam 1206) Zuhayr ibn Harb narrated: Yahya ibn Sa[id narrated; from Shu[bah; from al-Hakam and Mansur; from Mujahid; from Abu Ma[mar; that **‘A governor in Makkah used to say the *salam* twice’. [Abdullah said: ‘From whom did he learn this?’ In his narration, al-**H**akam said: ‘God’s Messenger (peace be upon him) used to do it’**.

حَدَّثَنَا زُهَيْرُ بْنُ حَرْبٍ، حَدَّثَنَا يَحْيَى بْنُ سَعِيدٍ، عَنْ شُعْبَةَ، عَنِ الْحَكَمِ، وَمَنْصُورٍ، عَنْ مُجَاهِدٍ، عَنْ أَبِي مَعْمَرٍ، أَنَّ أَمِيرًا، كَانَ بِمَكَّةَ يُسَلِّمُ تَسْلِيمَتَيْنِ، فَقَالَ عَبْدُ اللهِ: “أَنَّى عَلِقَهَا؟” قَالَ الْحَكَمُ: “فِي حَدِيثِهِ إِنَّ رَسُولَ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ كَانَ يَفْعَلُهُ”.

[1102–118]. (Dar al-Salam 1207) Ahmad ibn Hanbal narrated to me: Yahya ibn Sa[id narrated; from Shu[bah; from al-**H**akam; from Muj**a**hid; from Abu Ma[mar; from [Abdullah. Shu[bah said (quoting the Prophet at one time) that: ‘**A governor, or a man said the *salam* twice. [Abdullah said:** “**From whom did he learn it?**”’

وَحَدَّثَنِي أَحْمَدُ بْنُ حَنْبَلٍ، حَدَّثَنَا يَحْيَى بْنُ سَعِيدٍ، عَنْ شُعْبَةَ، عَنِ الْحَكَمِ، عَنْ مُجَاهِدٍ، عَنْ أَبِي مَعْمَرٍ، عَنْ عَبْدِ اللهِ. قَالَ شُعْبَةُ (رَفَعَهُ مَرَّةً): “أَنَّ أَمِيرًا أَوْ رَجُلاً سَلَّمَ تَسْلِيمَتَيْنِ، فَقَالَ عَبْدُ اللهِ: أَنَّى عَلِقَهَا؟”

[1103–119]. (Dar al-Salam 1208) Ishaq ibn Ibrahim narrated:[i] Abu [Amir al-[Aqadi reported; [Abdullah ibn Ja[far narrated; from Isma[il ibn Muhammad; from [Amir ibn Sa[d; from his father: ‘**I used to see God’s Messenger saying the *salam* to his right and to his left, and I even saw the whiteness of his cheeks**’.

وَحَد ّثَنَا إِسْحَاقُ بْنُ إ ِبْرَاهِيمَ، أَخْبَرَنَا أَبُو عَامِرٍ الْعَقَدِيُّ، حَدَّثَنَا عَبْدُ اللهِ بْنُ جَعْفَرٍ، عَنْ إ ِسْمَاعِيلَ بْنِ مُحَمَّدٍ، عَنْ عَامِرِ بْنِ سَعْدٍ، عَنْ أَبِيهِ قَالَ: “كُنْتُ أَرَى رَسُولَ اللهِ صَلّى اللهُ عَلَيْهِ وَسَلَّمَ يُسَلِّمُ عَنْ يَمِينِهِ وَعَنْ يَسَارِهِ، حَتَّى أَرَى بَيَاضَ خَدِّهِ”.

Text Explanation

The question, ‘from whom did he learn it’, is a question expressing wonder at the fact that the man learnt this sunnah and practised it. The hadith provides clear evidence in support of the view of al-Shafi[i and the majority of scholars of earlier and later generations that saying the *salam* twice is a recommended or sunnah practice. Malik and a group of scholars say that the sunnah is one *salam*. They base their argument on hadiths that are lacking in authenticity, and which cannot stand up to these authentic hadiths. If any of the hadiths they cite are confirmed as authentic, it would be understood that the Prophet did so in order to show that it is permissible to say the *salam* once only.

Scholars are unanimous that the duty is one *salam*. If a worshipper says one *salam* only, he is recommended to do it to his front. If he says the *salam* twice, he should say the first to his right and the second to his left. With each *salam*, he should turn his face so that his cheek is seen by the people to his side. This is the correct form. Some of our scholars say ‘so that his two cheeks are seen by people to his two sides’. If a person says the two *salams* to his right or left or front, or says the first to his left and the second to his right, his prayer is valid and he is deemed to have said the *salam* twice, but he misses on the better option.

It should be clear that the *salam* is a condition of the validity of prayer and one of its duties. It is invalid without it. This is the view of the majority of scholars among the Prophet’s Companions, the Tabi[in and following generations. Abu Hanifah said that it is recommended, or sunnah. A prayer is ended by doing anything that is contrary to it, such as offering a greeting, speaking, a discharge from the private parts, standing, or any other thing. The majority of scholars argue that the Prophet used to finish it with *salam*. An authentic hadith related by al-Bukhari quotes the Prophet: ‘Pray as you have seen me pray’. Another hadith says of prayer: ‘It is initiated with *takbir* and ended with *salam*’.

i. Related by al-Nasa’i, 1315 and 1316; Ibn Majah, 915.

CHAPTER 23

GLORIFICATION AFTER PRAYER

[1104–120]. (Dar al-Salam 1209) Zuhayr ibn Harb narrated:[i] Sufyan ibn [Uyaynah narrated; from [Amr; Abu Ma[bad reported this to me (but later denied it); from Ibn [Abbas: '**We used to realize that God's Messenger's prayer had finished when we heard the *takbir* glorification**'.

حَدَّثَنَا زُهَيْرُ بْنُ حَرْبٍ، حَدَّثَنَا سُفْيَانُ بْنُ عُيَيْنَةَ، عَنْ عَمْرٍو، قَالَ أَخْبَرَنِي بِذَا أَبُو مَعْبَدٍ (ثُمَّ أَنْكَرَهُ بَعْدُ) عَنِ ابْنِ عَبَّاسٍ قَالَ: "كُنَّا نَعْرِفُ انْقِضَاءَ صَلاَةِ رَسُولِ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ بِالتَّكْبِيرِ".

[1105–121]. (Dar al-Salam 1210) Ibn Abi [Umar narrated: Sufyan ibn [Uyaynah narrated; from [Amr ibn Dinar; from Abu Ma[bad, Ibn [Abbas's *mawl*a, that he heard him reporting from Ibn [Abbas: '**We did not know that God's Messenger's prayer had finished except when we heard the *takbir* glorification**'.

[Amr said: 'I mentioned this to Abu Ma[bad, but he denied it and said: "I have not told you this"'. [Amr added: 'He had reported it to me earlier'.

حَدَّثَنَا ابْنُ أَبِي عُمَرَ، حَدَّثَنَا سُفْيَانُ بْنُ عُيَيْنَةَ، عَنْ عَمْرِو بْنِ دِينَارٍ، عَنْ أَبِي مَعْبَدٍ مَوْلَى ابْنِ عَبَّاسٍ، أَنَّهُ سَمِعَهُ يُخْبِرُ، عَنِ ابْنِ عَبَّاسٍ قَالَ: "مَا كُنَّا نَعْرِفُ انْقِضَاءَ صَلاَةِ رَسُولِ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ إِلاَّ بِالتَّكْبِيرِ".

قَالَ عَمْرٌو: "فَذَكَرْتُ ذَلِكَ لأَبِي مَعْبَدٍ فَأَنْكَرَهُ، وَقَالَ لَمْ أُحَدِّثْكَ بِهَذَا". قَالَ عَمْرٌو: "وَقَدْ أَخْبَرَنِيهِ قَبْلَ ذَلِكَ".

[1106–122]. (Dar al-Salam 1211) Muhammad ibn Hatim narrated:[i] Muhammad ibn Bakr reported; Ibn Jurayj reported [H]. Also, Ishaq ibn Mansur narrated to me (his text); [Abd al-Razzaq reported; Ibn Jurayj reported; [Amr ibn Dinar reported to me; that Abu Ma[bad, Ibn [Abbas's *mawl*a, reported to him; that Ibn [Abbas reported to him that **'Gorifying God aloud when people finished the obligatory prayer took place**

during the Prophet’s lifetime’, and that Ibn [Abbas said: ‘I used to know when they finished if I heard these glorifications’.

حَدَّثَنَا مُحَمَّدُ بْنُ حَاتِمٍ، أَخْبَرَنَا مُحَمَّدُ بْنُ بَكْرٍ، أَخْبَرَنَا ابْنُ جُرَيْجٍ، ح. قَالَ: وَحَدَّثَنِي إِسْحَاقُ بْنُ مَنْصُورٍ (وَاللَّفْظُ لَهُ)، قَالَ: أَخْبَرَنَا عَبْدُ الرَّزَّاقِ، أَخْبَرَنَا ابْنُ جُرَيْجٍ، أَخْبَرَنِي عَمْرُو بْنُ دِينَارٍ، أَنَّ أَبَا مَعْبَدٍ مَوْلَى ابْنِ عَبَّاسٍ أَخْبَرَهُ أَنَّ ابْنَ عَبَّاسٍ أَخْبَرَهُ أَنَّ رَفْعَ الصَّوْتِ بِالذِّكْرِ حِينَ يَنْصَرِفُ النَّاسُ مِنَ الْمَكْتُوبَةِ كَانَ عَلَى عَهْدِ النَّبِيِّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ. وَأَنَّهُ قَالَ: “قَالَ ابْنُ عَبَّاسٍ كُنْتُ أَعْلَمُ إِذَا انْصَرَفُوا بِذَلِكَ إِذَا سَمِعْتُهُ”.

Text Explanation

These hadiths provide evidence confirming what some scholars of the earlier generations considered desirable as regards saying glorifications such as *Allahu akbar* aloud after obligatory prayers. Some scholars of later generations, including Ibn Hazm, also said it is desirable. However, Ibn Battal and others mention that the founders of the main schools of *fiqh* and other scholars agree that it is undesirable to say such glorifications and praises of God aloud. Al-Shafi[i suggests that this hadith shows that the Prophet said such glorifications aloud for a short while in order to teach his Companions what to say in such glorification and remembrance of God. It does not mean that he did so all the time. Al-Shafi[i adds: ‘My preference for the imam and anyone in the congregation is to glorify God after the prayer, but to say this silently, except in the case of an imam who wants people to learn from him what to say. In this case, he does so aloud until he realizes that the people have learnt. Thereafter, he does so silently’. To him, this is how this hadith should be understood.

In the last hadith, Ibn [Abbas said that he knew when they finished the prayer by such glorifications. It appears that he missed the congregational prayer at times, because he was young.

Transmission

In hadith No. 1104, [Amr says: ‘Abu Ma[mar reported this to me but later denied it’. The fact that Muslim enters this hadith shows that he considers a

hadith reported in this way to be authentic, if it is narrated by a reliable reporter, even though the person it is reported from denies having narrated it. This is the view of the majority of scholars of Hadith, *fiqh* and methodology. They say that the hadith is accepted if the scholar denying it entertains some doubt about it, or has forgotten, or says that he does not remember it, or does not remember having reported it to the one narrating it from him, etc. Al-Karkhi, a Hanafi scholar, disagrees and says such a hadith may not be taken as evidence. On the other hand, if the narrator denying it gives a categorical denial, stating that the one reporting it from him is lying and that he never reported the hadith to him, they all agree that in such a situation the hadith is unacceptable. In this case, each one's assertion counts against the other, and the first narrator is the principal. Therefore, the hadith must be rejected. However, this does not detract from the authenticity of other hadiths narrated by the same reporter, because we cannot confirm that he has lied.

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i. Related by al-Bukhari, 842; Abu Dawud, 1002; al-Nasa'i, 1334.
i. Related by al-Bukhari, 841; Abu Dawud, 1003.

CHAPTER 24

SEEKING REFUGE FROM TORMENT IN THE GRAVE

[1107–123]. (Dar al-Salam 1212) Harun ibn Sa[id al-Ayli and Harmalah ibn Yahya narrated:[i] Ibn Wahb (Harun said: ‘narrated’ and Harmalah said: ‘reported’); Yunus ibn Yazid reported to me; from Ibn Shihab; [Urwah ibn al-Zubayr narrated to me; that [A’ishah said: **‘God’s Messenger (peace be upon him) came in when a Jewish woman was with me. She said: “Did you realize that you shall be tested in the graves?” God’s Messenger (peace be upon him) was perturbed and said: “It is the Jews that will be tested”’. [A’ishah said: ‘A few nights later, God’s Messenger said to me: “Have you noticed that it has been revealed to me that you shall be tested in the graves?” I used to hear God’s Messenger ever since praying for refuge with God from the torment in the grave’**.

حَدَّثَنَا هَارُونُ بْنُ سَعِيدٍ وَحَرْمَلَةُ بْنُ يَحْيَى، قَالَ هَارُونُ حَدَّثَنَا وَقَالَ حَرْمَلَةُ أَخْبَرَنَا ابْنُ وَهْبٍ، أَخْبَرَنِي يُونُسُ بْنُ يَزِيدَ، عَنِ ابْنِ شِهَابٍ، قَالَ حَدَّثَنِي عُرْوَةُ بْنُ الزُّبَيْرِ، أَنَّ عَائِشَةَ قَالَتْ: “دَخَلَ عَلَيَّ رَسُولُ اللَّهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ وَعِنْدِي امْرَأَةٌ مِنَ الْيَهُودِ، وَهْيَ تَقُولُ هَلْ شَعَرْتِ أَنَّكُمْ تُفْتَنُونَ فِي الْقُبُورِ؟ قَالَتْ: فَارْتَاعَ رَسُولُ اللَّهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ وَقَالَ: إِنَّمَا تُفْتَنُ يَهُودُ». قَالَتْ عَائِشَةُ: “فَلَبِثْنَا لَيَالِيَ، ثُمَّ قَالَ رَسُولُ اللَّهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ: هَلْ شَعَرْتِ أَنَّهُ أُوحِيَ إِلَيَّ أَنَّكُمْ تُفْتَنُونَ فِي الْقُبُورِ؟” قَالَتْ عَائِشَةُ: “فَسَمِعْتُ رَسُولَ اللَّهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ بَعْدُ يَسْتَعِيذُ مِنْ عَذَابِ الْقَبْرِ”.

[1108–124]. (Dar al-Salam 1213) Harun ibn Sa[id al-Ayli, Harmalah ibn Yahya and [Amr ibn Sawwad narrated to me:[i] Ibn Wahb (Harmalah said: ‘reported’ and the other two said: ‘narrated’); Yunus reported to me; from Ibn Shihab; from Humayd ibn [Abd al-Rahman; from Abu Hurayrah. He said: ‘**Ever since, I used to hear God’s Messenger (peace be upon him) praying for refuge from the torment in the grave**’.

وَحَدَّثَنِي هَارُونُ بْنُ سَعِيدٍ وَحَرْمَلَةُ بْنُ يَحْيَى وَعَمْرُو بْنُ سَوَّادٍ، قَالَ حَرْمَلَةُ أَخْبَرَنَا وَقَالَ الآخَرَانِ حَدَّثَنَا ابْنُ وَهْبٍ، أَخْبَرَنِي يُونُسُ، عَنِ ابْنِ شِهَابٍ، عَنْ حُمَيْدِ بْنِ عَبْدِ الرَّحْمَنِ، عَنْ أَبِي هُرَيْرَةَ قَالَ: "سَمِعْتُ رَسُولَ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ بَعْدَ ذَلِكَ يَسْتَعِيذُ مِنْ عَذَابِ الْقَبْرِ".

[1109–125]. (Dar al-Salam 1214) Zuhayr ibn Harb and Ishaq ibn Ibrahim narrated:[ii] both from Jarir; Zuhayr said: Jarir narrated; from Mansur; from Abu Wa'il; from Masruq; from [A'ishah. She said: '**Two old women from among the Madinah Jews visited me. They said that dead people are tormented in their graves. I disbelieved them and could not bring myself to believe what they said. They then left. God's Messenger (peace be upon him) came in later and I said to him: "Messenger of God, two old women of the Jews of Madinah visited me and claimed that dead people are tormented in their graves". He said: "They said the truth. They are tormented and their torment is heard by animals". She added: "I never saw him offering a prayer afterwards without seeking God's refuge from torment in the grave"**'.

حَدَّثَنَا زُهَيْرُ بْنُ حَرْبٍ، وَإِسْحَاقُ بْنُ إِبْرَاهِيمَ، كِلاَهُمَا عَنْ جَرِيرٍ، قَالَ زُهَيْرٌ حَدَّثَنَا جَرِيرٌ، عَنْ مَنْصُورٍ، عَنْ أَبِي وَائِلٍ، عَنْ مَسْرُوقٍ، عَنْ عَائِشَةَ قَالَتْ: "دَخَلَتْ عَلَىَّ عَجُوزَانِ مِنْ عَجُزِ يَهُودِ الْمَدِينَةِ، فَقَالَتَا: إِنَّ أَهْلَ الْقُبُورِ يُعَذَّبُونَ فِي قُبُورِهِمْ. قَالَتْ: فَكَذَّبْتُهُمَا وَلَمْ أُنْعِمْ أَنْ أُصَدِّقَهُمَا، فَخَرَجَتَا وَدَخَلَ عَلَىَّ رَسُولُ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ، فَقُلْتُ لَهُ: يَا رَسُولَ اللهِ إِنَّ عَجُوزَيْنِ مِنْ عُجُزِ يَهُودِ الْمَدِينَةِ دَخَلَتَا عَلَىَّ فَزَعَمَتَا أَنَّ أَهْلَ الْقُبُورِ يُعَذَّبُونَ فِي قُبُورِهِمْ". فَقَالَ: "صَدَقَتَا إِنَّهُمْ يُعَذَّبُونَ عَذَابًا تَسْمَعُهُ الْبَهَائِمُ". قَالَتْ: "فَمَا رَأَيْتُهُ بَعْدُ فِي صَلاَةٍ إِلاَّ يَتَعَوَّذُ مِنْ عَذَابِ الْقَبْرِ".

[1110–126]. (Dar al-Salam 1215) Hannad ibn al-Sari narrated:[i] Abu al-Ahwas narrated; from Ash[ath; from his father; from Masruq; from [A'ishah: the same hadith. She said in it: '**Whenever he offered a prayer afterwards, I heard him praying for refuge from torment in the grave**'.

حَدَّثَنَا هَنَّادُ بْنُ السَّرِيِّ، حَدَّثَنَا أَبُو الأَحْوَصِ، عَنْ أَشْعَثَ، عَنْ أَبِيهِ، عَنْ مَسْرُوقٍ، عَنْ عَائِشَةَ، بِهَذَا الْحَدِيثِ. وَفِيهِ قَالَتْ: "وَمَا صَلَّى صَلاَةً بَعْدَ ذَلِكَ إِلاَّ سَمِعْتُهُ يَتَعَوَّذُ مِنْ عَذَابِ الْقَبْرِ".

Text Explanation

The hadiths in this chapter confirm the fact that the dead may suffer torment in their graves. This is the view adopted by the people of the truth, which is contrary to what the Mu[tazilah say.

The first hadith, No. 1107, mentions one Jewish woman telling [A'ishah of the torment in the grave and the Prophet saying that it applied only to the Jews. In the other hadith, No. 1109, two old Jewish women speak to [A'ishah about it and she does not believe them. Then the Prophet confirms what they said. This is understood to refer to two separate occasions. The first occasion involved the single woman speaking to [A'ishah, and the Prophet was subsequently informed about the torment in the grave. After a few days, the other two old women came to [A'ishah, and when they spoke about it she did not believe them, because the Prophet had not told her of the information he had received. When he came in after the two Jewish women had left, she told him and he confirmed it, informing [A'ishah that he had received new revelations confirming its truth.

i. Related by al-Nasa'i, 2063.
i. Related by al-Nasa'i, 2060.
ii. Related by al-Bukhari, 6366; al-Nasa'i, 2065.
i. Related by al-Bukhari, 1372; al-Nasa'i in a shorter version, 1307.

CHAPTER 25

SEEKING REFUGE WITH GOD DURING PRAYER

[1111–127]. (Dar al-Salam 1216) [Amr al-Naqid and Zuhayr ibn Harb narrated to me:[i] Ya[qub ibn Ibrahim ibn Sa[d narrated; my father narrated; from Salih; from Ibn Shihab; [Urwah ibn al-Zubayr reported to me; that [A'ishah said: '**I heard God's Messenger (peace be upon him) in his prayer seeking refuge from the trial of the Impostor *Masih*,[ii] i.e. *dajjal*'.**

حَدَّثَنِي عَمْرٌو النَّاقِدُ وَزُهَيْرُ بْنُ حَرْبٍ، قَالا: حَدَّثَنَا يَعْقُوبُ بْنُ إِبْرَاهِيمَ بْنِ سَعْدٍ، قَالَ: حَدَّثَنَا أَبِي، عَنْ صَالِحٍ، عَنِ ابْنِ شِهَابٍ، قَالَ أَخْبَرَنِي عُرْوَةُ بْنُ الزُّبَيْرِ أَنَّ عَائِشَةَ قَالَتْ: "سَمِعْتُ رَسُولَ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ يَسْتَعِيذُ فِي صَلَاتِهِ مِنْ فِتْنَةِ الدَّجَّال".

[1112–128]. (Dar al-Salam 1217) Nasr ibn [Ali al-Jahdami, Ibn Numayr, Abu Kurayb and Zuhayr ibn Harb narrated:[iii] all from Waki[; Abu Kurayb said: Waki[narrated; al-Awza[i narrated; from Hassan ibn [Atiyyah; from Muhammad ibn Abi [A'ishah; from Abu Hurayrah; and also from Yahya ibn Abi Kathir; from Abu Salamah; from Abu Hurayrah: '**God's Messenger (peace be upon him) said: when any of you has said his *tashahhud*, let him seek refuge with God from four things, saying: My Lord, I seek refuge with You from the suffering in Hell, and from the torment in the grave, and from the trials of life and death and from the evil of the trial of the Impostor *Masih***'.

وَحَدَّثَنَا نَصْرُ بْنُ عَلِيٍّ الْجَهْضَمِيُّ وَابْنُ نُمَيْرٍ وَأَبُو كُرَيْبٍ وَزُهَيْرُ بْنُ حَرْبٍ جَمِيعًا عَنْ وَكِيعٍ، قَالَ أَبُو كُرَيْبٍ حَدَّثَنَا وَكِيعٌ، حَدَّثَنَا الأَوْزَاعِيُّ، عَنْ حَسَّانَ بْنِ عَطِيَّةَ، عَنْ مُحَمَّدِ بْنِ أَبِي عَائِشَةَ، عَنْ أَبِي هُرَيْرَةَ، وَعَنْ يَحْيَى بْنِ أَبِي كَثِيرٍ، عَنْ أَبِي سَلَمَةَ، عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ: «إِذَا تَشَهَّدَ أَحَدُكُمْ فَلْيَسْتَعِذْ بِاللهِ مِنْ أَرْبَعٍ، يَقُولُ: اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنْ عَذَابِ جَهَنَّمَ، وَمِنْ عَذَابِ الْقَبْرِ، وَمِنْ فِتْنَةِ الْمَحْيَا وَالْمَمَاتِ، وَمِنْ شَرِّ فِتْنَةِ الْمَسِيحِ الدَّجَّالِ».

[1113–129]. (Dar al-Salam 1218) Abu Bakr ibn Ishaq narrated to me:[i] Abu al-Yaman reported; Shu[ayb reported; from al-Zuhri; [Urwah ibn al-Zubayr reported to me; that [A'ishah, the Prophet's wife told him that '**The Prophet used to supplicate in his prayer: "My Lord, I seek refuge with You from the torment in the grave; and I seek refuge with You from the trial of the Impostor *Masih*; and I seek refuge with You from the trials of life and death. My Lord, I seek refuge with You from sin and the burden of debt". Someone said to him: "Messenger of God, how often you seek refuge from debt!" The Prophet said: "When a man is burdened with debt, he lies and he makes promises which he does not keep"**'.

حَدَّثَنِي أَبُو بَكْرِ بْنُ إِسْحَاقَ، أَخْبَرَنَا أَبُو الْيَمَانِ، أَخْبَرَنَا شُعَيْبٌ، عَنِ الزُّهْرِيِّ، قَالَ أَخْبَرَنِي عُرْوَةُ بْنُ الزُّبَيْرِ، أَنَّ عَائِشَةَ، زَوْجَ النَّبِيِّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ، أَخْبَرَتْهُ أَنَّ النَّبِيَّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ كَانَ يَدْعُو فِي الصَّلاَةِ: «اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنْ عَذَابِ الْقَبْرِ، وَأَعُوذُ بِكَ مِنْ فِتْنَةِ الْمَسِيحِ الدَّجَّالِ، وَأَعُوذُ بِكَ مِنْ فِتْنَةِ الْمَحْيَا وَالْمَمَاتِ. اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنَ الْمَأْثَمِ وَالْمَغْرَمِ». قَالَتْ: فَقَالَ لَهُ قَائِلٌ: "مَا أَكْثَرَ مَا تَسْتَعِيذُ مِنَ الْمَغْرَمِ يَا رَسُولَ اللَّهِ!" فَقَالَ: "إِنَّ الرَّجُلَ إِذَا غَرِمَ حَدَّثَ فَكَذَبَ، وَوَعَدَ فَأَخْلَفَ».

[1114–130]. (Dar al-Salam 1219) Zuhayr ibn Harb narrated to me: al-Walid ibn Muslim narrated; al-Awza[i narrated to me; Hassan ibn [Atiyyah narrated; Muhammad ibn Abi [A'ishah narrated to me; that he heard Abu Hurayrah say: '**When any of you has completed the last *tashahhud*, he should seek refuge with God from four things: the suffering in Hell, the torment in the grave, the trials of life and death and the evil of the Impostor *Masih***'.

وَحَدَّثَنِي زُهَيْرُ بْنُ حَرْبٍ، حَدَّثَنَا الْوَلِيدُ بْنُ مُسْلِمٍ، حَدَّثَنِي الأَوْزَاعِيُّ، حَدَّثَنَا حَسَّانُ بْنُ عَطِيَّةَ، حَدَّثَنِي مُحَمَّدُ بْنُ أَبِي عَائِشَةَ، أَنَّهُ سَمِعَ أَبَا هُرَيْرَةَ يَقُولُ: قَالَ رَسُولُ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ: «إِذَا فَرَغَ أَحَدُكُمْ مِنَ التَّشَهُّدِ الآخِرِ فَلْيَتَعَوَّذْ بِاللهِ مِنْ أَرْبَعٍ: مِنْ عَذَابِ جَهَنَّمَ، وَمِنْ عَذَابِ الْقَبْرِ، وَمِنْ فِتْنَةِ الْمَحْيَا وَالْمَمَاتِ، وَمِنْ شَرِّ الْمَسِيحِ الدَّجَّالِ».

[1115–000].[i] Al-Hakam ibn Musa narrated this hadith to me: Hiql ibn Ziyad narrated [H]. Also, [Ali ibn Khashram narrated; [Isa (meaning Ibn Yunus) reported; all from al-Awza[i, with the same chain of transmission, saying: **'When any of you has completed the *tashahhud* …' but did not mention the word 'the last'**.

وَحَدَّثَنِيهِ الْحَكَمُ بْنُ مُوسَى، حَدَّثَنَا هِقْلُ بْنُ زِيَادٍ، ح. قَالَ: وَحَدَّثَنَا عَلِيُّ بْنُ خَشْرَمٍ، أَخْبَرَنَا عِيسَى (يَعْنِي ابْنَ يُونُسَ)، جَمِيعًا عَنِ الأَوْزَاعِيِّ، بِهَذَا الإِسْنَادِ. وَقَالَ: «إِذَا فَرَغَ أَحَدُكُمْ مِنَ التَّشَهُّدِ»، وَلَمْ يَذْكُرِ "الآخِرَ".

[1116–131]. (Dar al-Salam 1220) Muhammad ibn al-Muthanna narrated:[i] Ibn Abi [Adi narrated; from Hisham; from Yahya; from Abu Salamah; that he heard Abu Hurayrah say: '**The Prophet (peace be upon him) said: My Lord, I seek refuge with You from the torment in the grave, and from the suffering in Hell, and the trials of life and death, and from the evil of the Impostor *Masih***'.

حَدَّثَنَا مُحَمَّدُ بْنُ الْـمُثَنَّى، حَدَّثَنَا ابْنُ أَبِي عَدِيٍّ، عَنْ هِشَامٍ، عَنْ يَحْيَى، عَنْ أَبِي سَلَمَةَ، أَنَّهُ سَمِعَ أَبَا هُرَيْرَةَ يَقُولُ: قَالَ نَبِيُّ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ: «اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنْ عَذَابِ الْقَبْرِ، وَعَذَابِ النَّارِ، وَفِتْنَةِ الْـمَحْيَا وَالْـمَمَاتِ، وَشَرِّ الْـمَسِيحِ الدَّجَّالِ».

[1117–132]. (Dar al-Salam 1221) Muhammad ibn [Abbad narrated:[ii] Sufyan narrated; from [Amr; from Tawus; he said: I heard Abu Hurayrah say that God's Messenger (peace be upon him) said: '**Seek refuge with God from God's punishment; seek refuge with God from the torment in the grave; seek refuge with God from the trial of the Impostor *Masih*; seek refuge with God from the trials of life and death**'.

وَحَدَّثَنَا مُحَمَّدُ بْنُ عَبَّادٍ، حَدَّثَنَا سُفْيَانُ، عَنْ عَمْرٍو، عَنْ طَاوُسٍ قَالَ: سَمِعْتُ أَبَا هُرَيْرَةَ يَقُولُ: قَالَ رَسُولُ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ: «عُوذُوا بِاللهِ مِنْ عَذَابِ اللهِ، عُوذُوا بِاللهِ مِنْ عَذَابِ الْقَبْرِ، عُوذُوا بِاللهِ مِنْ فِتْنَةِ الْـمَسِيحِ الدَّجَّالِ، عُوذُوا بِاللهِ مِنْ فِتْنَةِ الْـمَحْيَا وَالْـمَمَاتِ».

[000–000]. (Dar al-Salam 1222) Muhammad ibn [Abbad narrated: Sufyan narrated; from Tawus's son; from his father; from Abu Hurayrah; from the Prophet (peace be upon him): **the same text**.

حَدَّثَنَا مُحَمَّدُ بْنُ عَبَّادٍ، حَدَّثَنَا سُفْيَانُ، عَنِ ابْنِ طَاوُسٍ، عَنْ أَبِيهِ، عَنْ أَبِي هُرَيْرَةَ، عَنِ النَّبِيِّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ مِثْلَهُ.

[000–000]. (Dar al-Salam 1223) Muhammad ibn [Abbad, Abu Bakr ibn Abi Shaybah and Zuhayr ibn Harb narrated:[i] they said: Sufyan narrated; from

Abu al-Zinad; from al-A[raj; from Abu Hurayrah; from the Prophet (peace be upon him): **the same text**.

وَحَدَّثَنَا مُحَمَّدُ بْنُ عَبَّادٍ وَأَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَزُهَيْرُ بْنُ حَرْبٍ، قَالُوا: حَدَّثَنَا سُفْيَانُ، عَنْ أَبِي الزِّنَادِ، عَنِ الأَعْرَجِ، عَنْ أَبِي هُرَيْرَةَ، عَنِ النَّبِيِّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ مِثْلَهُ.

[1118–133]. (Dar al-Salam 1224) Muhammad ibn al-Muthanna narrated:[ii] Muhammad ibn Ja[far narrated; Shu[bah narrated; from Budayl; from [Abdullah ibn Shaqiq; from Abu Hurayrah; from the Prophet (peace be upon him); that '**He used to seek refuge with God from the torment in the grave, the suffering in Hell and the trial of the Impostor**'.

حَدَّثَنَا مُحَمَّدُ بْنُ الْمُثَنَّى، حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ، حَدَّثَنَا شُعْبَةُ، عَنْ بُدَيْلٍ، عَنْ عَبْدِ اللهِ بْنِ شَقِيقٍ، عَنْ أَبِي هُرَيْرَةَ، عَنِ النَّبِيِّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ أَنَّهُ كَانَ يَتَعَوَّذُ مِنْ عَذَابِ الْقَبْرِ، وَعَذَابِ جَهَنَّمَ، وَفِتْنَةِ الدَّجَّالِ.

[1119–134]. (Dar al-Salam 1225) Qutaybah ibn Sa[id narrated:[i] from Malik ibn Anas (in what was read out to him); from Abu al-Zubayr; from Tawus; from Ibn [Abbas that '**God's Messenger (peace be upon him) used to teach them this supplication as he used to teach them a Qur'anic surah. He would tell them: "Say: Our Lord, we seek refuge with You from suffering in Hell; and I seek refuge with You from the torment in the grave; and I seek refuge with You from the trial of the Impostor *Masih*; and I seek refuge with You from the trials of life and death"**'.

Muslim ibn al-Hajjaj said: I have learnt that Tawus said to his son: 'Have you said this supplication in your prayer?' He answered: 'No'. Tawus said: 'Then repeat your prayer'. This is due to the fact that Tawus reported this hadith from three or four narrators.

وَحَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ، عَنْ مَالِكِ بْنِ أَنَسٍ - فِيمَا قُرِئَ عَلَيْهِ - عَنْ أَبِي الزُّبَيْرِ، عَنْ طَاوُسٍ، عَنِ ابْنِ عَبَّاسٍ، أَنَّ رَسُولَ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ كَانَ يُعَلِّمُهُمْ هَذَا الدُّعَاءَ كَمَا يُعَلِّمُهُمُ السُّورَةَ مِنَ الْقُرْآنِ، يَقُولُ: «قُولُوا اللَّهُمَّ إِنَّا نَعُوذُ بِكَ مِنْ عَذَابِ جَهَنَّمَ، وَأَعُوذُ بِكَ مِنْ عَذَابِ الْقَبْرِ، وَأَعُوذُ بِكَ مِنْ فِتْنَةِ الْمَسِيحِ الدَّجَّالِ، وَأَعُوذُ بِكَ مِنْ فِتْنَةِ الْمَحْيَا وَالْمَمَاتِ».

قَالَ مُسْلِمُ بْنُ الْحَجَّاجِ بَلَغَنِي أَنَّ طَاوُسًا قَالَ لِابْنِهِ: "أَدَعَوْتَ بِهَا فِي صَلاَتِكَ؟" فَقَالَ: "لاَ". قَالَ: "أَعِدْ صَلاَتَكَ". لأَنَّ طَاوُسًا رَوَاهُ عَنْ ثَلاَثَةٍ أَوْ أَرْبَعَةٍ، أَوْ كَمَا قَالَ.

Text Explanation

The Prophet advises his Companions in hadith No. 1114: ‘When any of you has completed the last *tashahhud*, he should seek refuge with God from four things’. This is a clear statement that it is desirable to say this supplication in the last *tashahhud*, and an indication that it is not desirable to say it in the first *tashahhud*, because the first is meant to be short and light.

The last hadith, No. 1119, mentions that the Prophet used to teach his Companions this supplication just as he used to teach them the Qur’an. It also mentions that Tawus ordered his son to repeat his prayer when the son mentioned that he had omitted this supplication. All this serves to emphasize the importance of this supplication and urges us not to omit it. The apparent meaning of Tawus’s words is that he understood it to constitute a duty. Hence, he ordered his son to repeat his prayer when he omitted it. The majority of scholars agree that it is desirable, not a duty. Perhaps Tawus wanted to teach his son and emphasize its importance. He might not have considered it a duty, but God knows best.

*Q*adi [Iyad said that the Prophet’s own supplication and his seeking of God’s refuge against such matters from which he was protected is motivated by his sense of fearing God, glorifying Him and stressing the need for His grace. He also said it so that his community would do as he did, and explains to us what to say in our supplication and what is more important of it, but God knows best.

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i. Related by al-Bukhari, 7129.

ii. The Arabic word *mas*ih is used to refer to Jesus (peace be upon him) and to the Impostor, i.e. the *dajj*al. As an Arabic word, it is derived from a root that means ‘to wipe’, and the word means ‘wiped off’. When it is used to refer to the Impostor, the qualification ‘impostor’ is always mentioned with it. In his case, it is used in its linguistic sense, because the Impostor is one-eyed, as his other eye is wiped off. Alternatively, it is said that one side of his face has neither an eye nor an eyebrow. Another suggestion is that when he walks, he wipes the earth with his feet. When *al-Mas*ih refers to Prophet Jesus (peace be upon him), it refers to those instances when he wiped with his hand someone with a physical defect, such as one with impaired vision, or an albino, and that person was cured by God’s will. Other suggestions based on the blessings God granted him are also stated.

iii. Related by Abu Dawud, 983; al-Nasa’i, 1309; Ibn Majah, 909.

i. Related by al-Bukhari, 832 and in a shorter version 2397; Abu Dawud, 880; al-Nasa’i, 1308.

i. Dar al-Salam attaches this hadith to the previous one, without giving it a number.

i. Related by al-Bukhari, 1377.

ii. Related by al-Nasa’i, 5528, 5523 and 5531.

i. Related by al-Nasa’i, 5523, 5528 and 5529.

ii. Related by al-Nasa’i, 5532.
i. Related by Abu Dawud, 1542; al-Tirmidhi, 3494; al-Nasa’i, 2062 and 5527.

CHAPTER 26

HOW TO GLORIFY GOD AFTER PRAYER

[1120–135]. (Dar al-Salam 1226) Dawud ibn Rushayd narrated:[i] al-Walid narrated; from al-Awza[i; from Abu [Ammar (his name is Shaddad ibn [Abdullah); from Abu Asma'; from Thawban; he said: '**When God's Messenger (peace be upon him) finished his prayer, he would appeal for God's forgiveness three times, then say: 'My Lord, You are Peace and the Source of Peace. Blessed You are; the One full of majesty who grants grace**'.

Al-Walid said: I asked al-Awza[i: 'How to appeal for forgiveness'. He said: 'You say: I pray for God's forgiveness; I pray for God's forgiveness'.

حَدَّثَنَا دَاوُدُ بْنُ رُشَيْدٍ، حَدَّثَنَا الْوَلِيدُ، عَنِ الأَوْزَاعِيِّ، عَنْ أَبِي عَمَّارٍ (اسْمُهُ شَدَّادُ بْنُ عَبْدِ اللهِ)، عَنْ أَبِي أَسْمَاءَ، عَنْ ثَوْبَانَ قَالَ: "كَانَ رَسُولُ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ إِذَا انْصَرَفَ مِنْ صَلاَتِهِ اسْتَغْفَرَ ثَلاَثًا"، وَقَالَ: «اللَّهُمَّ أَنْتَ السَّلاَمُ وَمِنْكَ السَّلاَمُ تَبَارَكْتَ ذَا الْجَلاَلِ وَالإِكْرَامِ».

قَالَ الْوَلِيدُ: فَقُلْتُ لِلأَوْزَاعِيِّ: "كَيْفَ الاِسْتِغْفَارُ؟" قَالَ تَقُولُ: "أَسْتَغْفِرُ اللهَ ، أَسْتَغْفِرُ اللهَ".

[1121–136]. (Dar al-Salam 1227) Abu Bakr ibn Abi Shaybah and Ibn Numayr narrated:[i] both said: Abu Mu[awiyah narrated: from [Asim; from [Abdullah ibn al-Harith; from [A'ishah; she said: '**When the Prophet (peace be upon him) said the *salam* [finishing his prayer], he would not sit longer than to say: 'My Lord, You are Peace and the Source of Peace. Blessed You are; the One full of majesty who grants grace'. In Ibn Numayr's narration: 'You are full of majesty, granting grace'.**

حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَابْنُ نُمَيْرٍ قَالا: حَدَّثَنَا أَبُو مُعَاوِيَةَ، عَنْ عَاصِمٍ، عَنْ عَبْدِ اللهِ بْنِ الْحَارِثِ، عَنْ عَائِشَةَ قَالَتْ: «كَانَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِذَا

سَلَّمَ لَمْ يَقْعُدْ إِلاَّ مِقْدَارَ مَا يَقُولُ: اللَّهُمَّ أَنْتَ السَّلاَمُ وَمِنْكَ السَّلاَمُ تَبَارَكْتَ ذَا الْجَلاَلِ وَالإِكْرَامِ». وَفِي رِوَايَةِ ابْنِ نُمَيْرٍ: «يَا ذَا الْجَلاَلِ وَالإِكْرَامِ».

[1122–000]. (Dar al-Salam 1228) Ibn Numayr narrated it: Abu Khalid (meaning al-Ahmar) narrated; from [Asim; with the same chain of transmission, but said: '**You are full of majesty, granting peace**'.

وَحَدَّثَنَاهُ ابْنُ نُمَيْرٍ، حَدَّثَنَا أَبُو خَالِد (يَعْنِي الأَحْمَرَ)، عَنْ عَاصِمٍ، بِهَذَا الإِسْنَادِ. وَقَالَ: «يَا ذَا الْجَلاَلِ وَالإِكْرَامِ».

[1123–000]. (Dar al-Salam 1229) [Abd al-Warith ibn [Abd al-Samad narrated: my father narrated to me; Shu[bah narrated; from [Asim; from [Abdullah ibn al-Harith. Also, Khalid; from [Abdullah ibn al-Harith; both from [A'ishah, that '**The Prophet said the same, except that he used to say: "You are full of majesty, granting peace"**'.

وَحَدَّثَنَا عَبْدُ الْوَارِثِ بْنُ عَبْدِ الصَّمَدِ، حَدَّثَنِي أَبِي، حَدَّثَنَا شُعْبَةُ، عَنْ عَاصِمٍ، عَنْ عَبْدِ اللهِ بْنِ الْحَارِثِ، وَخَالِدٍ عَنْ عَبْدِ اللهِ بْنِ الْحَارِثِ، كِلاَهُمَا عَنْ عَائِشَةَ، أَنَّ النَّبِيَّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ قَالَ بِمِثْلِهِ. غَيْرَ أَنَّهُ كَانَ يَقُولُ: «يَا ذَا الْجَلاَلِ وَالإِكْرَامِ».

[1124–137]. (Dar al-Salam 1230) Ishaq ibn Ibrahim narrated:[i] Jarir reported; from Mansur; from al-Musayyib ibn Rafi[; from Warrad, al-Mughirah ibn Shu[bah's *mawl*a; he said: **al-Mughirah ibn Shu[bah wrote to Mu[awiyah that when God's Messenger finished his prayer and said the *salam*, he would say: 'There is no deity other than God, the One who has no partners. To Him belongs all dominion and all praise, and He is able to do all things. My Lord, none can stop what You give, and none can give what You withhold. No one's resources are of benefit to one against Your will'**.

حَدَّثَنَا إِسْحَاقُ بْنُ إِبْرَاهِيمَ، أَخْبَرَنَا جَرِيرٌ، عَنْ مَنْصُورٍ، عَنِ الْمُسَيَّبِ بْنِ رَافِعٍ، عَنْ وَرَّادٍ مَوْلَى الْمُغِيرَةِ بْنِ شُعْبَةَ، قَالَ: "كَتَبَ الْمُغِيرَةُ بْنُ شُعْبَةَ إِلَى مُعَاوِيَةَ أَنَّ رَسُولَ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ كَانَ إِذَا فَرَغَ مِنَ الصَّلاَةِ وَسَلَّمَ قَالَ: لاَ إِلَهَ إِلاَّ اللهُ وَحْدَهُ لاَ شَرِيكَ لَهُ، لَهُ الْمُلْكُ وَلَهُ الْحَمْدُ، وَهُوَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ. اللَّهُمَّ لاَ مَانِعَ لِمَا أَعْطَيْتَ وَلاَ مُعْطِيَ لِمَا مَنَعْتَ، وَلاَ يَنْفَعُ ذَا الْجَدِّ مِنْكَ الْجَدُّ».

[000–000]. (Dar al-Salam 1231) Abu Bakr ibn Abi Shaybah, Abu Kurayb and Ahmad ibn Sinan narrated: they said: Abu Mu[awiyah narrated; from al-A[mash; from al-Musayyib ibn Rafi[; from Warrad, al-Mughiirah ibn Shu[bah's *mawl*a; from al-Mughirah; from the Prophet: **the same text**.

Abu Bakr and Abu Kurayb said in their narration that he said: '**Al-Mughirah dictated it to me and I wrote it down [and sent it] to Mu[awiyah**'.

وَحَدَّثَنَاهُ أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَأَبُو كُرَيْبٍ وَأَحْمَدُ بْنُ سِنَانٍ، قَالُوا: حَدَّثَنَا أَبُو مُعَاوِيَةَ، عَنِ الأَعْمَشِ، عَنِ الْـمُسَيَّبِ بْنِ رَافِعٍ، عَنْ وَرَّادٍ مَوْلَى الْـمُغِيرَةِ بْنِ شُعْبَةَ، عَنِ الْـمُغِيرَةِ، عَنِ النَّبِيِّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ. مِثْلَهُ. قَالَ أَبُو بَكْرٍ وَأَبُو كُرَيْبٍ فِي رِوَايَتِهِمَا: قَالَ: "فَأَمْلاَهَا عَلَيَّ الْـمُغِيرَةُ وَكَتَبْتُ بِهَا إِلَى مُعَاوِيَةَ".

[1125–000]. (Dar al-Salam 1232) Muhammad ibn Hatim narrated to me: Muhammad ibn Bakr narrated; Ibn Jurayj reported; [Abdah ibn Abi Lubabah reported to me; that Warrad, al-Mughirah ibn Shu[bah's *mawl*a said: al-Mughirah ibn Shu[bah sent a letter to Mu[awiyah (the actual writing of the letter was by Warrad) saying: **'I heard God's Messenger (peace be upon him) say after finishing his prayer with *salam* …' the same as their hadith, except for, "He is able to do all things", which was not mentioned'**.

وَحَدَّثَنِي مُحَمَّدُ بْنُ حَاتِمٍ، حَدَّثَنَا مُحَمَّدُ بْنُ بَكْرٍ، أَخْبَرَنَا ابْنُ جُرَيْجٍ، أَخْبَرَنِي عَبْدَةُ بْنُ أَبِي لُبَابَةَ، أَنَّ وَرَّادًا مَوْلَى الْـمُغِيرَةِ بْنِ شُعْبَةَ قَالَ: "كَتَبَ الْـمُغِيرَةُ بْنُ شُعْبَةَ إِلَى مُعَاوِيَةَ - كَتَبَ ذَلِكَ الْكِتَابَ لَهُ وَرَّادٌ: إِنِّي سَمِعْتُ رَسُولَ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ يَقُولُ حِينَ سَلَّمَ: بِمِثْلِ حَدِيثِهِمَا". إِلاَّ قَوْلَهُ: "وَهُوَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ". فَإِنَّهُ لَمْ يَذْكُرْ.

[000–000]. (Dar al-Salam 1233) Hamid ibn [Umar al-Bakrawi narrated: Bishr (meaning Ibn al-Mufaddal) [H]. Also, Muhammad ibn al-Muthanna narrated; Azhar narrated; all from Ibn [Awn; from Abu Sa[id; from Warrad, al-Mughirah ibn Shu[bah's scribe; he said: Mu[awiyah wrote to al-Mughiah … **the same as the narration by Mansur and al-A[mash**.

وَحَدَّثَنَا حَامِدُ بْنُ عُمَرَ الْبَكْرَاوِيُّ، حَدَّثَنَا بِشْرٌ، يَعْنِي ابْنَ الْـمُفَضَّلِ ح. قَالَ: وَحَدَّثَنَا مُحَمَّدُ بْنُ الْـمُثَنَّى، حَدَّثَنِي أَزْهَرُ، جَمِيعًا عَنِ ابْنِ عَوْنٍ، عَنْ أَبِي سَعِيدٍ، عَنْ وَرَّادٍ كَاتِبِ الْـمُغِيرَةِ بْنِ شُعْبَةَ، قَالَ: كَتَبَ مُعَاوِيَةُ إِلَى الْـمُغِيرَةِ. بِمِثْلِ حَدِيثِ مَنْصُورٍ وَالأَعْمَشِ.

[1126–138]. (Dar al-Salam 1234) Ibn Abi [Umar al-Makki narrated: Sufyan narrated; [Abdah ibn Abi Lubabah and [Abd al-Malik ibn [Umayr narrated; both heard Warrad, al-Mughirah ibn Shu[bah's scribe say: '**Mu[awiyah sent a letter to al-Mughirah [saying]: "Send me something you heard from God's Messenger (peace be upon him)". He wrote back: "I heard God's Messenger (peace be upon him) say when he had finished his prayer: 'There is no deity other than God, the One who has no partners. To Him belongs all dominion and all praise, and He is able to do all things. My Lord, none can stop what You give, and none can give what You withhold. No one's resources are of benefit to one against Your will'"**.'

وَحَدَّثَنَا ابْنُ أَبِي عُمَرَ الْمَكِّيُّ، حَدَّثَنَا سُفْيَانُ، حَدَّثَنَا عَبْدَةُ بْنُ أَبِي لُبَابَةَ وَعَبْدُ الْمَلِكِ بْنُ عُمَيْرٍ، سَمِعَا وَرَّادًا كَاتِبَ الْمُغِيرَةِ بْنِ شُعْبَةَ يَقُولُ: "كَتَبَ مُعَاوِيَةُ إِلَى الْمُغِيرَةِ: اكْتُبْ إِلَيَّ بِشَيْءٍ سَمِعْتَهُ مِنْ رَسُولِ اللَّهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ". قَالَ: "فَكَتَبَ إِلَيْهِ سَمِعْتُ رَسُولَ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ يَقُولُ إِذَا قَضَى الصَّلاَةَ: لاَ إِلَهَ إِلاَّ اللَّهُ وَحْدَهُ لاَ شَرِيكَ لَهُ، لَهُ الْمُلْكُ وَلَهُ الْحَمْدُ، وَهُوَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ. «اللَّهُمَّ لاَ مَانِعَ لِمَا أَعْطَيْتَ، وَلاَ مُعْطِيَ لِمَا مَنَعْتَ، وَلاَ يَنْفَعُ ذَا الْجَدِّ مِنْكَ الْجَدُّ.

[1127–139]. (Dar al-Salam 1235) Muhammad ibn [Abdullah ibn Numayr narrated:[i] my father narrated; Hisham narrated; from Abu al-Zubayr; he said: **Ibn al-Zubayr used to say after every prayer, when he had said the *salam*: 'There is no deity other than God, the One who has no partners. To Him belongs all dominion and all praise, and He is able to do all things. No power operates except by God's [will]. There is no deity other than God, and We worship none but Him. All bounty and all grace are from Him, and to Him all gratitude is due. There is no deity other than God; we are sincere in our faith in Him alone, however hateful this may be to the unbelievers'. He said: 'God's Messenger (peace be upon him) used to say these phrases after every prayer'**.

وَحَدَّثَنَا مُحَمَّدُ بْنُ عَبْدِ اللهِ بْنِ نُمَيْرٍ، حَدَّثَنَا أَبِي، حَدَّثَنَا هِشَامٌ، عَنْ أَبِي الزُّبَيْرِ قَالَ: كَانَ ابْنُ الزُّبَيْرِ يَقُولُ فِي دُبُرِ كُلِّ صَلاَةٍ حِينَ يُسَلِّمُ: «لاَ إِلَهَ إِلاَّ اللَّهُ وَحْدَهُ لاَ شَرِيكَ لَهُ، لَهُ الْمُلْكُ وَلَهُ الْحَمْدُ، وَهُوَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ. لاَ حَوْلَ وَلاَ قُوَّةَ إِلاَّ بِاللَّهِ. لاَ إِلَهَ إِلاَّ اللهُ وَلاَ نَعْبُدُ إِلاَّ إِيَّاهُ. لَهُ النِّعْمَةُ وَلَهُ الْفَضْلُ وَلَهُ الثَّنَاءُ الْحَسَنُ. لاَ إِلَهَ إِلاَّ اللهُ، مُخْلِصِينَ لَهُ الدِّينَ وَلَوْ كَرِهَ الْكَافِرُونَ». وَقَالَ: كَانَ رَسُولُ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ يُهَلِّلُ بِهِنَّ دُبُرَ كُلِّ صَلاَةٍ.

[1128–140]. (Dar al-Salam 1236) Abu Bakr ibn Abi Shaybah narrated; [Abdah ibn Sulayman narrated; from Hisham ibn [Urwah; from Abu al-Zubayr, their *mawl*a, that **[Abdullah ibn al-Zubayr used to say some glorifications after every prayer, stating the same as the hadith narrated by Ibn Numayr. He added at the end, then Ibn al-Zubayr would say: 'God's Messenger (peace be upon him) used to say these phrases after every prayer'**.

وَحَدَّثَنَاهُ أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ، حَدَّثَنَا عَبْدَةُ بْنُ سُلَيْمَانَ، عَنْ هِشَامِ بْنِ عُرْوَةَ، عَنْ أَبِي الزُّبَيْرِ مَوْلَى لَهُمْ، أَنَّ عَبْدَ اللهِ بْنَ الزُّبَيْرِ كَانَ يُهَلِّلُ دُبُرَ كُلِّ صَلاَةٍ، بِمِثْلِ حَدِيثِ ابْنِ نُمَيْرٍ وَقَالَ فِي آخِرِهِ ثُمَّ يَقُولُ ابْنُ الزُّبَيْرِ: "كَانَ رَسُولُ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ يُهَلِّلُ بِهِنَّ دُبُرَ كُلِّ صَلاَةٍ".

[1129–000]. (Dar al-Salam 1237) Ya[qub ibn Ibrahim al-Dawraqi narrated to me: Ibn [Ulayyah narrated; al-Hajjaj ibn Abi [Uthman narrated; Abu al-Zubayr narrated to me. He said: I heard [Abdullah ibn al-Zubayr speaking on the platform. He said: **'God's Messenger (peace be upon him) used to say when he finished his prayer with *salam*, after the prayer, or the prayers …'. He mentioned the same as in the hadith narrated by Hisham ibn [Urwah.**

وَحَدَّثَنِي يَعْقُوبُ بْنُ إِبْرَاهِيمَ الدَّوْرَقِيُّ، حَدَّثَنَا ابْنُ عُلَيَّةَ، حَدَّثَنَا الْحَجَّاجُ بْنُ أَبِي عُثْمَانَ، حَدَّثَنِي أَبُو الزُّبَيْرِ، قَالَ: "سَمِعْتُ عَبْدَ اللهِ بْنَ الزُّبَيْرِ يَخْطُبُ عَلَى هَذَا الْمِنْبَرِ وَهُوَ يَقُولُ: كَانَ رَسُولُ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ يَقُولُ إِذَا سَلَّمَ فِي دُبُرِ الصَّلاَةِ أَوِ الصَّلَوَاتِ". فَذَكَرَ بِمِثْلِ حَدِيثِ هِشَامِ بْنِ عُرْوَةَ.

[1130–141]. (Dar al-Salam 1238) Muhammad ibn Salamah al-Muradi narrated to me: [Abdullah ibn Wahb narrated; from Yahya ibn [Abdullah ibn Salim; from Musa ibn [Uqbah; that **Abu al-Zubayr al-Makki narrated to him; that he heard [Abdullah ibn al-Zubayr as he said after the prayer, when he finished with *salam*, the same as their hadith. He added at the end that he attributed this to God's Messenger (peace be upon him)**.

وَحَدَّثَنِي مُحَمَّدُ بْنُ سَلَمَةَ الْمُرَادِيُّ، حَدَّثَنَا عَبْدُ اللهِ بْنُ وَهْبٍ، عَنْ يَحْيَى بْنِ عَبْدِ اللهِ بْنِ سَالِمٍ، عَنْ مُوسَى بْنِ عُقْبَةَ، أَنَّ أَبَا الزُّبَيْرِ الْمَكِّيَّ حَدَّثَهُ أَنَّهُ سَمِعَ عَبْدَ اللهِ بْنَ الزُّبَيْرِ وَهُوَ يَقُولُ فِي إِثْرِ الصَّلاَةِ إِذَا سَلَّمَ: بِمِثْلِ حَدِيثِهِمَا. وَقَالَ فِي آخِرِهِ: وَكَانَ يَذْكُرُ ذَلِكَ عَنْ رَسُولِ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ.

[1131–142]. (Dar al-Salam 1239) [Asim ibn al-Nadr al-Taymi narrated:[i] al-Mu[tamir narrated; [Ubaydullah narrated [H]. Also, Qutaybah ibn Sa[id narrated; Layth narrated; from Ibn [Ajlan; both from Sumayy; from Abu Salih; from Abu Hurayrah (and this is Qutaybah's narration); that '**Some of the poor people among the Muhajirin came to God's Messenger (peace be upon him) and said: "The rich people will monopolize the highest grades and the everlasting bliss". The Prophet said: "How is that?" They said: "They pray as we pray, and they fast as we fast; but they give charity while we cannot, and they free slaves but we do not." God's Messenger said: "Shall I teach you something with which you can catch up with those who are ahead of you and stay ahead of those who come after you? None will be ahead of you except those who do the same as you do." They said: "Yes, indeed, Messenger of God." He said: "After every prayer, say thirty-three times *Subhan Allah*, i.e. all glory belongs to God'; *Allahu akbar*, i.e. God is Supreme; and *al-hamd lillah* i.e. all praise belongs to God"**'.

Abu Salih said: '**The poor of the Muhajirin came back to God's Messenger (peace be upon him) and said: "Our brothers who are rich heard of what we have been doing and they did the same". The Prophet said: "Such is God's bounty which He grants to whomever He pleases"**'.

Narrators other than Qutaybah added in this hadith from al-Layth, from Ibn [Ajlan: **Sumayy said: 'I mentioned this hadith to some people in my household. He said: "You are mistaken; for he said: you say *subhan Allah* thirty-three times, *al-hamdu lillah* thirty-three times and *Allahu akbar* thirty-three times". I went back to Abu Salih and said this to him. He took me by the hand and said: "*Allahu akbar wa subhan Allah wa al-hamdu lillah; Allahu akbar wa subhan Allah wa al-hamdu lillah*, until you have said them all thirty-three times"'**.

Ibn [Ajlan said: '**I narrated this hadith to Raja' ibn Haywah, and he narrated the same to me from Abu Salih, from Abu Hurayrah, from God's Messenger (peace be upon him)**'.

حَدَّثَنَا عَاصِمُ بْنُ النَّضْرِ التَّيْمِيُّ، حَدَّثَنَا الْمُعْتَمِرُ، حَدَّثَنَا ع ُبَيْدُ اللهِ، ح. قَالَ: وَحَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ، حَدَّثَنَا لَيْثٌ، عَنِ ابْنِ عَجْلاَنَ، كِلاَهُمَا عَنْ سُمَيٍّ، عَنْ أَبِي صَالِحٍ، عَنْ أَبِي هُرَيْرَةَ (وَهَذَا حَدِيثُ قُتَيْبَةَ)، أَنَّ فُقَرَاءَ الْمُهَاجِرِينَ أَتَوْا رَسُولَ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ فَقَالُوا: «ذَهَبَ أَهْلُ الدُّثُورِ بِالدَّرَجَاتِ الْعُلَى، وَالنَّعِيمِ الْمُقِيمِ». فَقَالَ: «وَمَا ذَاكَ؟» قَالُوا: «يُصَلُّونَ كَمَا نُصَلِّي، وَيَصُومُونَ كَمَا نَصُومُ، وَيَتَصَدَّقُونَ وَلاَ نَتَصَدَّقُ، وَيُعْتِقُونَ وَلاَ نُعْتِقُ». فَقَالَ

رَسُـولُ اللهِ صَـلَّى اللهُ عَلَيْهِ وَسَـلَّمَ: “أَفَلاَ أُعَلِّمُكُمْ شَيْئًا تُدْرِكُونَ بِهِ مَنْ سَـبَقَكُمْ، وَتَسْبِقُونَ بِـهِ مَنْ بَعْدَكُـمْ، وَلاَ يَكُونُ أَحَـدٌ أَفْضَلَ مِنْكُمْ، إِلاَّ مَنْ صَنَعَ مِثْلَ مَا صَنَعْتُمْ؟” قَالُوا: “بَلَى يَا رَسُولَ اللهِ”. قَالَ: “تُسَبِّحُونَ وَتُكَبِّرُونَ وَتَحْمَدُونَ دُبُرَ كُلِّ صَلاَةٍ ثَلاَثًا وَثَلاَثِينَ مَرَّةً”.

قَالَ أَبُو صَالِحٍ: “فَرَجَعَ فُقَرَاءُ الْـمُهَاجِرِينَ إِلَى رَسُولِ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ فَقَالُوا: سَمِعَ إِخْوَانُنَا أَهْلُ الأَمْوَالِ بِمَا فَعَلْنَا، فَفَعَلُوا مِثْلَهُ”. فَقَالَ رَسُولُ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ: “ذَلِكَ فَضْلُ اللهِ يُؤْتِيهِ مَنْ يَشَاءُ”.

وَزَادَ غَيْرُ قُتَيْبَةَ فِي هَذَا الْحَدِيثِ عَنِ اللَّيْثِ، عَنِ ابْنِ عَجْلاَنَ، قَالَ سُمَيٌّ: “فَحَدَّثْتُ بَعْضَ أَهْلِي هَذَا الْحَدِيثَ”، فَقَالَ: “وَهِمْتَ. إِنَّمَا قَالَ: «تُسَبِّحُ اللَّهَ ثَلاَثًا وَثَلاَثِينَ، وَتَحْمَدُ اللهَ ثَلاَثًا وَثَلاَثِينَ، وَتُكَبِّرُ اللهَ ثَلاَثًا وَثَلاَثِينَ». فَرَجَعْتُ إِلَى أَبِي صَالِحٍ فَقُلْتُ لَهُ ذَلِكَ، فَأَخَذَ بِيَدِي فَقَالَ: “اللهُ أَكْبَرُ وَسُبْحَانَ اللهِ وَالْحَمْدُ للهِ، وَاللَّهُ أَكْبَرُ وَسُبْحَانَ اللهِ وَالْحَمْدُ للهِ، حَتَّى تَبْلُغَ مِنْ جَمِيعِهِنَّ ثَلاَثَةً وَثَلاَثِينَ”.

قَالَ ابْنُ عَجْلاَنَ: “فَحَدَّثْتُ بِهَذَا الْحَدِيثِ رَجَاءَ بْنَ حَيْوَةَ، فَحَدَّثَنِي بِمِثْلِهِ عَنْ أَبِي صَالِحٍ عَنْ أَبِي هُرَيْرَةَ عَنْ رَسُولِ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ”.

[1132–143]. (Dar al-Salam 1240) Umayyah ibn Bistam al-[Ayshi narrated to me: Yazid ibn Zuray[; Rawh narrated; from Suhayl; from his father; from Abu Hurayrah; from God’s Messenger (peace be upon him), that they said: ‘**Messenger of God, the rich people will monopolize the highest grades and the everlasting bliss … the same as the hadith narrated by Qutaybah from al-Layth, but he included in Abu Hurayrah’s narration Abu Salih’s statement “the poor of the Muhajirin came back … to the end of the hadith. He added: Suhayl said: “eleven, eleven, so as to make a total of thirty-three”**’.

وَحَدَّثَنِي أُمَيَّةُ بْنُ بِسْطَامَ الْعَيْشِيُّ، حَدَّثَنَا يَزِيدُ بْنُ زُرَيْعٍ، حَدَّثَنَا رَوْحٌ، عَنْ سُهَيْلٍ، عَنْ أَبِيهِ، عَنْ أَبِي هُرَيْرَةَ، عَنْ رَسُولِ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ أَنَّهُمْ قَالُوا: “يَا رَسُولَ اللهِ ذَهَبَ أَهْلُ الدُّثُورِ بِالدَّرَجَاتِ الْعُلَى وَالنَّعِيمِ الْـمُقِيمِ”، بِمِثْلِ حَدِيثِ قُتَيْبَةَ عَنِ اللَّيْثِ، إِلاَّ أَنَّهُ أَدْرَجَ فِي حَدِيثِ أَبِي هُرَيْرَةَ قَوْلَ أَبِي صَالِحٍ “ثُمَّ رَجَعَ فُقَرَاءُ الْـمُهَاجِرِينَ”، إِلَى آخِرِ الْحَدِيثِ. وَزَادَ فِي الْحَدِيثِ: “يَقُولُ سُهَيْلٌ إِحْدَى عَشْرَةَ، إِحْدَى عَشْرَةَ، فَجَمِيعُ ذَلِكَ كُلُّهُ ثَلاَثَةٌ وَثَلاَثُونَ”.

[1133–144]. (Dar al-Salam 1241) Al-Hasan ibn [Isa narrated:[i] Ibn al-Mubarak reported; Malik ibn Mighwal reported; I heard al-Hakam ibn [Utaybah narrating from [Abd al-Rahman ibn Abi Layla; from Ka[b ibn

[Ujrah; from God’s Messenger (peace be upon him) who said: ‘**Things that are said in succession: the one who says [or does] them, after every prayer, shall not fail. *Subhan Allah* thirty-three times, *al-hamdu lillah* thirty-three times, *Allahu akbar* thirty-four times**’.

وَحَدَّثَنَا الْحَسَنُ بْنُ عِيسَى، أَخْبَرَنَا ابْنُ الْمُبَارَكِ، أَخْبَرَنَا مَالِكُ بْنُ مِغْوَلٍ، قَالَ: سَمِعْتُ الْحَكَمَ بْنَ عُتَيْبَةَ، يُحَدِّثُ عَنْ عَبْدِ الرَّحْمَنِ بْنِ أَبِي لَيْلَى، عَنْ كَعْبِ بْنِ عُجْرَةَ، عَنْ رَسُولِ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ، قَالَ: مُعَقِّبَاتٌ لاَ يَخِيبُ قَائِلُهُنَّ - أَوْ فَاعِلُهُنَّ - دُبُرَ كُلِّ صَلاَةٍ مَكْتُوبَةٍ: ثَلاَثٌ وَثَلاَثُونَ تَسْبِيحَةً، وَثَلاَثٌ وَثَلاَثُونَ تَحْمِيدَةً، وَأَرْبَعٌ وَثَلاَثُونَ تَكْبِيرَةً”.

[1134–145]. (Dar al-Salam 1242) Nasr ibn [Ali al-Jahdami narrated: Abu Ahmad narrated; Hamzah al-Zayyat narrated; from al-Hakam; from [Abd al-Rahman ibn Abi Layla; from Ka[b ibn [Ujrah; from God’s Messenger (peace be upon him): ‘**Things that are said in succession: the one who says [or does] them shall not fail. *Subhan Allah* thirty-three times, *al-hamdu lillah* thirty-three times, *Allahu akbar* thirty-four times, after every prayer**’.

Muhammad ibn Hatim narrated to me: Asbat ibn Muhammad narrated; [Amr ibn Qays al-Mulla’i narrated; from al-Hakam; with the same chain of transmission: **the same text**.

حَدَّثَنَا نَصْرُ بْنُ عَلِيٍّ الْجَهْضَمِيُّ، حَدَّثَنَا أَبُو أَحْمَدَ، حَدَّثَنَا حَمْزَةُ الزَّيَّاتُ، عَنِ الْحَكَمِ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ أَبِي لَيْلَى، عَنْ كَعْبِ بْنِ عُجْرَةَ، عَنْ رَسُولِ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ، قَالَ: «مُعَقِّبَاتٌ لاَ يَخِيبُ قَائِلُهُنَّ - أَوْ فَاعِلُهُنَّ - ثَلاَثٌ وَثَلاَثُونَ تَسْبِيحَةً، وَثَلاَثٌ وَثَلاَثُونَ تَحْمِيدَةً، وَأَرْبَعٌ وَثَلاَثُونَ تَكْبِيرَةً فِي دُبُرِ كُلِّ صَلاَةٍ».

حَدَّثَنِي مُحَمَّدُ بْنُ حَاتِمٍ، حَدَّثَنَا أَسْبَاطُ بْنُ مُحَمَّدٍ، حَدَّثَنَا عَمْرُو بْنُ قَيْسٍ الْمُلاَئِيُّ، عَنِ الْحَكَمِ، بِهَذَا الإِسْنَادِ: مِثْلَهُ.

[1135–146]. (Dar al-Salam 1243) [Abd al-Hamid ibn Bayan al-Wasiti narrated to me: Khalid ibn [Abdullah reported; from Suhayl; from Abi [Ubayd al-Madhhiji (Muslim said: Abu [Ubayd was Sulayman ibn [Abd al-Malik’s *mawl*a); from [Ata’ ibn Yazid al-Laythi; from Abu Hurayrah; from God’s Messenger (peace be upon him): ‘**Whoever says after every prayer: *subhan Allah* thirty-three times, *al-hamdu lillah* thirty-three times, *Allahu akbar* thirty-three times, making up ninety-nine, completing one**

hundred with “There is no deity other than God, the One who has no partners. To Him belongs all dominion and all praise, and He is able to do all things”, all his sins will be forgiven, even though they may be as large as the foam on the surface of the ocean’.

حَدَّثَنِي عَبْدُ الْحَمِيدِ بْنُ بَيَانٍ الْوَاسِطِيُّ، أَخْبَرَنَا خَالِدُ بْنُ عَبْدِ اللهِ، عَنْ سُهَيْلٍ، عَنْ أَبِي عُبَيْدٍ الْـمَذْحِجِيِّ، (قَالَ مُسْلِمٌ: أَبُو عُبَيْدٍ مَوْلَى سُلَيْمَانَ بْنِ عَبْدِ الْـمَلِكِ)، عَنْ عَطَاءِ بْنِ يَزِيدَ اللَّيْثِيِّ، عَنْ أَبِي هُرَيْرَةَ، عَنْ رَسُولِ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ: «مَنْ سَبَّحَ اللَّهَ فِي دُبُرِ كُلِّ صَلَاةٍ ثَلَاثًا وَثَلَاثِينَ، وَحَمِدَ اللَّهَ ثَلَاثًا وَثَلَاثِينَ، وَكَبَّرَ اللَّهَ ثَلَاثًا وَثَلَاثِينَ، فَتِلْكَ تِسْعَةٌ وَتِسْعُونَ، وَقَالَ تَمَامَ الْـمِائَةِ: لَا إِلَهَ إِلَّا اللهُ وَحْدَهُ لَا شَرِيكَ لَهُ، لَهُ الْـمُلْكُ وَلَهُ الْحَمْدُ، وَهُوَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ، غُفِرَتْ خَطَايَاهُ وَإِنْ كَانَتْ مِثْلَ زَبَدِ الْبَحْرِ».

[000–000]. (Dar al-Salam 1244) Muhammad ibn al-Sabbah narrated: Isma[il ibn Zakariyya’ narrated; from Suhayl; from Abu [Ubayd; from [Ata’; from Abu Hurayrah: God’s Messenger (peace be upon him) said: **the same**.

وَحَدَّثَنَا مُحَمَّدُ بْنُ الصَّبَّاحِ، حَدَّثَنَا إِسْمَاعِيلُ بْنُ زَكَرِيَّاءَ، عَنْ سُهَيْلٍ، عَنْ أَبِي عُبَيْدٍ، عَنْ عَطَاءٍ، عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ: بِمِثْلِهِ.

Text Explanation

There is not much to say about these hadiths, as they are mostly self-explanatory. In hadith No. 1124 and later ones, the Prophet adds: ‘No one’s resources are of benefit to one against Your will’. We explained this earlier when we discussed hadith No. 869. The majority of scholars say that this means that a person with wealth and plentiful resources shall not benefit by anything he has except by God’s will.

In hadith No. 1131, we have the Prophet’s advice to the poor among his Companions. The hadith is cited as evidence by scholars who say that a rich person who duly manifests his gratitude to God is better than a poor person who patiently endures the trials of poverty. This is the subject of a famous controversy among scholars of earlier and later generations, but God knows best.

The same hadith mentions the glorifications *sub*h*an Allah*, *al*-h*amdu lill*a*h*, *Alla*h*u akbar*, and that Abu Salih suggested that one should say all three together and repeat them together thirty-three times. Other narrations

based on different chains of transmission suggest that the three glorifications are said separately and each is said thirty-three times independently from the other two. This is the apparent meaning of the hadiths. *Q*adi [Iyad said: 'This is preferable to the explanation cited by Abu Salih'.

In the following hadith, No. 1132, Suhayl says the number is 'eleven, eleven to make up a total of thirty-three'. This does not negate the report of the majority who make the number thirty-three for each glorification. Indeed, they have an addition that must be accepted. Hadith No. 1135 mentions 'completing one hundred with "There is no deity other than God, the One who has no partners. To Him belongs all dominion and all praise, and He is able to do all things".' Another report suggests that *Allahu akbar* is said thirty-four times to complete one hundred. All these are additions by reliable narrators, and as such they must be accepted. What all this comes down to is that we should do what combines all and say *sub*h*an Allah* thirty-three times, *al*-h*amdu lill*a*h* thirty-three times, and *Allahu akbar* thirty-four times. We then say: 'There is no deity other than God, the One who has no partners. To Him belongs all dominion and all praise, and He is able to do all things'.

Hadith Nos 1133 and 1134 speak of 'things that are said in succession'. This is the preferred meaning of the Arabic word, *mu*[*aqqib*a*t*, used here. Al-Harawi quotes Samurah as saying that it means 'glorifications done after the prayer has been said. Abu al-Hushaym said that they are given this name because they are done time after time.

Transmission

The chain of transmission of the hadith that follows No. 1125 includes: 'Ibn [Awn, from Abu Sa[id, from Warrad'. Different suggestions of the identity of Abu Sa[id are mentioned here, but the correct one, which is mentioned by al-Bukhari in his *Tarikh* and other leading Hadith scholars, state that his name is [Abd Rabbih ibn Sa[id. Ibn al-Sakan said that he was [A'ishah's nephew through breast-feeding, but scholars say that Ibn al-Sakan was mistaken. Ibn [Abd al-Barr said that he was al-Hasan al-Basri, but again scholars say that this is wrong.

Hadith Nos 1133 and 1134 are narrated by Ka[b ibn [Ujrah from the Prophet (peace be upon him). Imam al-Daraqutni cites this hadith among the ones he questions in Muslim's S*a*hih. He says that 'the right thing is to say that this hadith is narrated by Ka[b, without attributing it to the Prophet. As

such it is *mawquf*, because those who take it up to the Prophet himself are lesser scholars and memorizers than those who stop at Ka[b'. What al-Daraqutni says is unacceptable, because Muslim narrates it with chains of transmission that take it up to the Prophet. Indeed, al-Daraqutni himself mentions the hadith with other chains of transmission also taking it up to the Prophet. It is narrated in the *mawquf* form by Mansur and Shu[bah. Indeed, scholars show that even these two narrate it in both forms, with some chains stopping at Ka[b, and others narrating it from Ka[b from the Prophet. Al-Daraqutni shows this as well. We have explained in the Notes in our Introduction that when a hadith is narrated as *mawquf* in some ways and also in complete chains going up to the Prophet in others, it is judged as *marfu*[, i.e. quoting the Prophet himself. This is the correct view of the scholars of *fiqh*, methodology [i.e. *usul*] and leading Hadith scholars including al-Bukhari, even though the ones who say that it is *mawquf* are larger in number than the others. In our present discussion, the ones taking this hadith up to the Prophet, giving it complete chains of transmission, are the ones greater in number. We have already mentioned the evidence, stating that this is an addition by a reliable scholar, and it must be accepted. It cannot be rejected because the one who left it as *mawquf* did so as a result of forgetting or omission, but God knows best.

The chain of transmission of hadith No. 1135 features Abu [Ubayd al-Madhhiji. He is given the surname al-Madhhiji because he belonged to the well-known Arabian tribe of Madhhij.

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i. Related by Abu Dawud in similar wording, 1513; al-Tirmidhi, 300; al-Nasa'i, 1336; Ibn Majah, 928.
i. Related by Abu Dawud, 1512; al-Tirmidhi, 298; al-Nasa'i, 1337; Ibn Majah, 924.
i. Related by al-Bukhari, 844, 6330 and in shorter versions, 6472, 6615 and in a longer version, 7292; Abu Dawud, 1505; al-Nasa'i, 1340, 1341 and 1342.
i. Related by Abu Dawud, 1506 and 1507; al-Nasa'i, 1338 and 1339.
i. Related by al-Bukhari, 843 and 6329.
i. Related by al-Tirmidhi, 3412; al-Nasa'i, 1348.

CHAPTER 27

WHAT TO SAY AFTER STARTING THE PRAYER AND BEFORE THE RECITATION

[1136–147]. (Dar al-Salam 1245) Zuhayr ibn Harb narrated to me:[i] Jarir narrated; from [Umarah ibn al-Qa[qa'; from Abu Zur[ah; from Abu Hurayrah; he said: '**When God's Messenger (peace be upon him) started a prayer with *Allahu akbar* he remained silent for a short while before starting to recite from the Qur'an. I said: "Messenger of God, may my parents be sacrificed for you. In your silence between *takbi*r and the recitation, what do you say?" He said: "I say: My Lord, keep me as far from sin as You have made the east far from the west. My Lord, cleanse me from my sins as a white robe is cleaned from dirt. My Lord, wash my sins off me with snow, water and hail"**'.

Abu Bakr ibn Abi Shaybah and Ibn Numayr narrated: both said: Ibn Fudayl narrated [H]. Also, Abu Kamil narrated; [Abd al-Wahid (meaning Ibn Ziyad) narrated; both from [Umarah ibn al-Qa[qa'; with the same chain of transmission: **similar to Jarir's narration**.

حَدَّثَنِي زُهَيْرُ بْنُ حَرْبٍ، حَدَّثَنَا جَرِيرٌ، عَنْ عُمَارَةَ بْنِ الْقَعْقَاعِ، عَنْ أَبِي زُرْعَةَ، عَنْ أَبِي هُرَيْرَةَ قَالَ: "كَانَ رَسُولُ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ إِذَا كَبَّرَ فِي الصَّلاَةِ سَكَتَ هُنَيَّةً قَبْلَ أَنْ يَقْرَأَ"، فَقُلْتُ: "يَا رَسُولَ اللهِ، بِأَبِي أَنْتَ وَأُمِّي أَرَأَيْتَ سُكُوتَكَ بَيْنَ التَّكْبِيرِ وَالْقِرَاءَةِ، مَا تَقُولُ؟" قَالَ: «أَقُولُ اللَّهُمَّ بَاعِدْ بَيْنِي وَبَيْنَ خَطَايَايَ كَمَا بَاعَدْتَ بَيْنَ الْمَشْرِقِ وَالْمَغْرِبِ. اللَّهُمَّ نَقِّنِي مِنْ خَطَايَايَ كَمَا يُنَقَّى الثَّوْبُ الأَبْيَضُ مِنَ الدَّنَسِ. اللَّهُمَّ اغْسِلْنِي مِنْ خَطَايَايَ بِالثَّلْجِ وَالْمَاءِ وَالْبَرَدِ».

حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَابْنُ نُمَيْرٍ قَالا: حَدَّثَنَا ابْنُ فُضَيْلٍ، ح. وَحَدَّثَنَا أَبُو كُرَيْبٍ، حَدَّثَنَا عَبْدُ الْوَاحِدِ (يَعْنِي ابْنَ زِيَادٍ)، كِلاَهُمَا عَنْ عُمَارَةَ بْنِ الْقَعْقَاعِ، بِهَذَا الإِسْنَادِ، نَحْوَ حَدِيثِ جَرِيرٍ.

[1137–148]. (Dar al-Salam 1246) Muslim said: It was narrated to me from Yahya ibn Hassan and Yunus al-Mu'addib and others: they said: [Abd al-Wahid ibn Ziyad narrated; [Umarah ibn al-Qa[qa' narrated to me; Abu Zur[ah narrated; I heard Abu Hurayrah say: '**When God's Messenger (peace be upon him) rose up for the second *rak[ah*, he started reciting, "*Praise be to God, the Lord of all the worlds*", without prior silence**'.

قَالَ مُسْلِمٌ: وَحُدِّثْتُ عَنْ يَحْيَى بْنِ حَسَّانَ وَيُونُسَ الْـمُؤَدِّبِ و غَيْرِهِمَا، قَالُوا: حَدَّثَنَا عَبْدُ الْوَاحِدِ بْنُ زِيَادٍ، قَالَ: حَدَّثَنِي عُـمَارَةُ بْنُ الْقَعْقَاعِ، حَدَّثَنَا أَبُو زُرْعَةَ قَالَ: "سَمِعْتُ أَبَا هُرَيْرَةَ يَقُولُ: كَانَ رَسُولُ اللهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِذَا نَهَضَ مِنَ الرَّكْعَةِ الثَّانِيَةِ اسْتَفْتَحَ الْقِرَاءَةَ بِـ {الْـحَمْدُ للهِ رَبِّ الْعَالَـمِينَ}، وَلَمْ يَسْكُتْ".

[1138–149]. (Dar al-Salam 1247) Zuhayr ibn Harb narrated to me:[i] [Affan narrated; Hammad narrated; Qatadah, Thabit and Humayd reported; from Anas; that '**A man came and joined the row, gasping for breath. He said: "Praise be to God: plentiful, sincere and blessed praise". When God's Messenger (peace be upon him) finished his prayer, he said: "Who of you said those words?" The people remained silent. He said: "Who said them? He did not say wrong". The man said: "I came over gasping for breath, and I said them". He said: "I saw twelve angels racing to pick them up: competing as to who of them will present it"**'.

وَحَدَّثَنِي زُهَيْرُ بْنُ حَرْبٍ، حَدَّثَنَا عَفَّانُ، حَدَّثَنَا حَمَّادٌ، أَخْبَرَنَا قَتَادَةُ وَثَابِتٌ وَحُمَيْدٌ، عَنْ أَنَسٍ، أَنَّ رَجُلاً جَاءَ فَدَخَلَ الصَّفَّ، وَقَدْ حَفَزَهُ النَّفَسُ، فَقَالَ: "الْحَمْدُ للهِ حَمْدًا كَثِيرًا طَيِّبًا مُبَارَكًا فِيهِ". فَلَمَّا قَضَى رَسُولُ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ صَلاَتَهُ قَالَ: "أَيُّكُمُ الْـمُتَكَلِّمُ بِالْكَلِمَاتِ؟" فَأَرَمَّ الْقَوْمُ، فَقَالَ: «أَيُّكُمُ الْـمُتَكَلِّمُ بِهَا، فَإِنَّهُ لَمْ يَقُلْ بَأْسًا». فَقَالَ رَجُلٌ: "جِئْتُ وَقَدْ حَفَزَنِي النَّفَسُ فَقُلْتُهَا". فَقَالَ: "لَقَدْ رَأَيْتُ اثْنَيْ عَشَرَ مَلَكًا يَبْتَدِرُونَهَا، أَيُّهُمْ يَرْفَعُهَا».

[1139–150]. (Dar al-Salam 1248) Zuhayr ibn Harb narrated:[i] Isma[il ibn [Ulayyah narrated; al-Hajjaj ibn Abi [Uthman reported to me; from Abu al-Zubayr; from [Awn ibn [Abdullah ibn [Utbah; from Ibn [Umar; he said: '**As we were praying with God's Messenger (peace be upon him) a man from among us said: "God is Supreme, Great; praise be to God in plenty; and all glory be to God morning and evening". God's Messenger asked: "Who said such-and-such words?" The man said: "I**

did, Messenger of God”. The Prophet said: “I wondered at them, as the gates of Heaven were thrown open for them”’.

Ibn [Umar said: ‘**I never left saying them ever since I heard God’s Messenger (peace be upon him) say this**’.

حَدَّثَنَا زُهَيْرُ بْنُ حَرْبٍ، حَدَّثَنَا إِسْمَاعِيلُ ابْنُ عُلَيَّةَ، أَخْبَرَنِي الْحَجَّاجُ بْنُ أَبِي عُثْمَانَ، عَنْ أَبِي الزُّبَيْرِ، عَنْ عَوْنِ بْنِ عَبْدِ اللهِ بْنِ عُتْبَةَ، عَنِ ابْنِ عُمَرَ قَالَ: “بَيْنَمَا نَحْنُ نُصَلِّي مَعَ رَسُولِ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ، إِذْ قَالَ رَجُلٌ مِنَ الْقَوْمِ: اللهُ أَكْبَرُ كَبِيرًا، وَالْحَمْدُ للهِ كَثِيرًا، وَسُبْحَانَ اللهِ بُكْرَةً وَأَصِيلاً”. فَقَالَ رَسُولُ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ: “مَنِ الْقَائِلُ كَلِمَةَ كَذَا وَكَذَا”. قَالَ رَجُلٌ مِنَ الْقَوْمِ: “أَنَا يَا رَسُولَ اللهِ”. قَالَ: “عَجِبْتُ لَهَا. فُتِحَتْ لَهَا أَبْوَابُ السَّمَاءِ”.

قَالَ ابْنُ عُمَرَ: “فَمَا تَرَكْتُهُنَّ مُنْذُ سَمِعْتُ رَسُولَ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ يَقُولُ ذَلِكَ”.

Text Explanation

This hadith provides evidence in support of the view of al-Shafi[i, Abu Hanifah, Ahmad and the majority of scholars that it is desirable to say a supplication at the opening of prayer. There are many hadiths in authentic anthologies, including this one, supporting this view. Another hadith narrated by [Ali is entered by Muslim later, in the chapters speaking of night prayers. Other hadiths confirm this and I have compiled these with their explanation in *Shar*h *al-Muhadhdhab*. Malik says that an opening supplication after the starting *takbir* is not recommended, but the majority of scholars cite these hadiths in support of their view.

The first hadith, No. 1136, shows that some good actions may be recorded by angels other than those who are assigned the task of recording people’s actions. This is in addition to what the recording angels write down.

Transmission

The chain of transmission of hadith No. 1137 starts with: ‘Muslim said: it was narrated to me from Yahya ibn Hassan, etc.’ This is one of the hadiths

called ‘suspended’, with the beginning of their chains dropped. We discussed these in the Introduction.

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i. Related by al-Bukhari, 744; Abu Dawud, 781; al-Nasa’i, 60 and 894; Ibn Majah, 805.
i. Related by Abu Dawud, 763; al-Nasa’i, 900.
i. Related by al-Tirmidhi, 3592; al-Nasa’i, 884 and 885.

CHAPTER 28

WALK CALMLY TO PRAYER

[1140–151]. (Dar al-Salam 1249) Abu Bakr ibn Abi Shaybah, [Amr al-Naqid and Zuhayr ibn Harb narrated:[i] they said: Sufyan ibn [Uyaynah narrated; from al-Zuhri; from Sa[id; from Abu Hurayrah; from the Prophet (peace be upon him) [H]. Also, Muhammad ibn Ja[far ibn Ziyad narrated to me; Ibrahim (meaning ibn Sa[d) reported; from al-Zuhri; from Sa[id and Abu Salamah; from Abu Hurayrah; from the Prophet [H]. And, Harmalah ibn Yahya narrated to me (his text); Ibn Wahb reported; Yunus reported to me; from Ibn Shihab; he said: Abu Salamah ibn [Abd al-Rahman reported to me; that Abu Hurayrah said: **I heard God's Messenger (peace be upon him) say: 'If the prayer is announced [i.e. *iq*a*mah*], do not come running to join it, but come walking with calmness. Pray as you join it, and complete whatever you have missed'**.

حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَعَمْرٌو النَّاقِدُ وَزُهَيْرُ بْنُ حَرْبٍ، قَالُوا: حَدَّثَنَا سُفْيَانُ بْنُ عُيَيْنَةَ، عَنِ الزُّهْرِيِّ، عَنْ سَعِيدٍ، عَنْ أَبِي هُرَيْرَةَ، عَنِ النَّبِيِّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ ح. قَالَ: وَحَدَّثَنِي مُحَمَّدُ بْنُ جَعْفَرِ بْنِ زِيَادٍ، أَخْبَرَنَا إِبْرَاهِيمُ (يَعْنِي ابْنَ سَعْدٍ)، عَنِ الزُّهْرِيِّ، عَنْ سَعِيدٍ وَأَبِي سَلَمَةَ، عَنْ أَبِي هُرَيْرَةَ، عَنِ النَّبِيِّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ ح. قَالَ: وَحَدَّثَنِي حَرْمَلَةُ بْنُ يَحْيَى (وَاللَّفْظُ لَهُ) أَخْبَرَنَا ابْنُ وَهْبٍ، أَخْبَرَنِي يُونُسُ، عَنِ ابْنِ شِهَابٍ قَالَ: أَخْبَرَنِي أَبُو سَلَمَةَ بْنُ عَبْدِ الرَّحْمَـٰنِ، أَنَّ أَبَا هُرَيْرَةَ قَالَ: "سَمِعْتُ رَسُولَ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ يَقُولُ: إِذَا أُقِيمَتِ الصَّلَاةُ فَلَا تَأْتُوهَا تَسْعَوْنَ، وَأْتُوهَا تَمْشُونَ، وَعَلَيْكُمُ السَّكِينَةُ. فَمَا أَدْرَكْتُمْ فَصَلُّوا، وَمَا فَاتَكُمْ فَأَتِمُّوا".

[1141–152]. (Dar al-Salam 1250) Yahya ibn Ayyub, Qutaybah ibn Sa[id and Ibn Hujr narrated: from Isma[il ibn Ja[far; Ibn Ayyub said: Isma[il narrated; al-[Ala' reported to me; from his father; from Abu Hurayrah; that **God's Messenger (peace be upon him) said: 'If the prayer is announced, do not come running to join it, but come calmly. Pray as you join it, and complete whatever you have missed. When a person is aiming to join the prayer, he is in prayer'**.

حَدَّثَنَا يَحْيَى بْنُ أَيُّوبَ وَقُتَيْبَةُ بْنُ سَعِيدٍ وَابْنُ حُجْرٍ، عَنْ إِسْمَاعِيلَ بْنِ جَعْفَرٍ. قَالَ ابْنُ أَيُّوبَ: حَدَّثَنَا إِسْمَاعِيلُ أَخْبَرَنِي الْعَلاَءُ، عَنْ أَبِيهِ، عَنْ أَبِي هُرَيْرَةَ، أَنَّ رَسُولَ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ قَالَ: «إِذَا ثُوِّبَ لِلصَّلاَةِ فَلاَ تَأْتُوهَا وَأَنْتُمْ تَسْعَوْنَ، وَأْتُوهَا وَعَلَيْكُمُ السَّكِينَةُ، فَمَا أَدْرَكْتُمْ فَصَلُّوا، وَمَا فَاتَكُمْ فَأَتِمُّوا. فَإِنَّ أَحَدَكُمْ إِذَا كَانَ يَعْمِدُ إِلَى الصَّلاَةِ فَهُوَ فِي صَلاَةٍ».

[1142–153]. (Dar al-Salam 1251) Muhammad ibn Rafi[narrated: [Abd al-Razzaq narrated; Ma[mar narrated; from Hammam ibn Munabbih; he said: This is what Abu Hurayrah narrated to us from God's Messenger (peace be upon him), mentioning some hadiths including: '**And God's Messenger (peace be upon him) said: "When the prayer is announced walk with calmness as you come to join it. Pray as you join it and complete whatever you have missed"**'.

حَدَّثَنَا مُحَمَّدُ بْنُ رَافِعٍ، حَدَّثَنَا عَبْدُ الرَّزَّاقِ، حَدَّثَنَا مَعْمَرٌ، عَنْ هَمَّامِ بْنِ مُنَبِّهٍ، قَالَ: "هَذَا مَا حَدَّثَنَا أَبُو هُرَيْرَةَ، عَنْ رَسُولِ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ"، فَذَكَرَ أَحَادِيثَ مِنْهَا: وَقَالَ رَسُولُ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ: «إِذَا نُودِيَ بِالصَّلاَةِ فَأْتُوهَا وَأَنْتُمْ تَمْشُونَ، وَعَلَيْكُمُ السَّكِينَةُ. فَمَا أَدْرَكْتُمْ فَصَلُّوا وَمَا فَاتَكُمْ فَأَتِمُّوا».

[1143–154]. (Dar al-Salam 1252) Qutaybah ibn Sa[id narrated: al-Fudayl (meaning Ibn [Iyad narrated; from Hisham [H]. Also, Zuhayr ibn Harb narrated to me (his text); Isma[il ibn Ibrahim narrated; Hisham ibn Hassan narrated; from Muhammad ibn Saran; from Abu Hurayrah; he said: **'God's Messenger (peace be upon him) said: "When the prayer is announced, let none of you run to join it, but let him walk with calmness and decorum. Pray as you join it and make up what went ahead before you"**'.

حَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ، حَدَّثَنَا الْفُضَيْلُ (يَعْنِي ابْنَ عِيَاضٍ) عَنْ هِشَامٍ، ح. قَالَ: وَحَدَّثَنِي زُهَيْرُ بْنُ حَرْبٍ (وَاللَّفْظُ لَهُ)، حَدَّثَنَا إِسْمَاعِيلُ بْنُ إِبْرَاهِيمَ، حَدَّثَنَا هِشَامُ بْنُ حَسَّانَ، عَنْ مُحَمَّدِ بْنِ سِيرِينَ، عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ: «إِذَا ثُوِّبَ بِالصَّلاَةِ فَلاَ يَسْعَ إِلَيْهَا أَحَدُكُمْ، وَلَكِنْ لِيَمْشِ وَعَلَيْهِ السَّكِينَةُ وَالْوَقَارُ. صَلِّ مَا أَدْرَكْتَ وَاقْضِ مَا سَبَقَكَ».

[1144–155]. (Dar al-Salam 1253) Ishaq ibn Mansur narrated:[i] Muhammad ibn al-Mubarak al-Suri reported; Mu[awiyah ibn Sallam narrated; from Yahya ibn Abi Kathir; [Abdullah ibn Abi Qatadah reported to me; that his

father reported to him; he said: ‘**As we were praying with God’s Messenger (peace be upon him), he heard some noise. He asked: “What was the matter with you?” They said: “We came quickly to the prayer”. He said: “Do not do it. When you come to prayer, make sure to be calm. Pray as you join it, then complete whatever went ahead before you”**’.

حَدَّثَنِي إِسْحَاقُ بْنُ مَنْصُورٍ، أَخْبَرَنَا مُحَمَّدُ بْنُ الْمُبَارَكِ الصُّورِيُّ، حَدَّثَنَا مُعَاوِيَةُ بْنُ سَلاَّمٍ، عَنْ يَحْيَى بْنِ أَبِي كَثِيرٍ، أَخْبَرَنِي عَبْدُ اللهِ بْنُ أَبِي قَتَادَةَ، أَنَّ أَبَاهُ أَخْبَرَهُ، قَالَ: “بَيْنَمَا نَحْنُ نُصَلِّي مَعَ رَسُولِ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ فَسَمِعَ جَلَبَةً. فَقَالَ: «مَا شَأْنُكُمْ؟» قَالُوا: “اسْتَعْجَلْنَا إِلَى الصَّلاَةِ”. قَالَ: “فَلاَ تَفْعَلُوا. إِذَا أَتَيْتُمُ الصَّلاَةَ فَعَلَيْكُمُ السَّكِينَةُ، فَمَا أَدْرَكْتُمْ فَصَلُّوا وَمَا سَبَقَكُمْ فَأَتِمُّوا”.

[000–000]. (Dar al-Salam 1254) Abu Bakr ibn Abi Shaybah narrated: Mu[awiyah ibn Hisham narrated; Shayban narrated; with the same chain of transmission: **the same text**.

وَحَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ، حَدَّثَنَا مُعَاوِيَةُ بْنُ هِشَامٍ، حَدَّثَنَا شَيْبَانُ، بِهَذَا الإِسْنَادِ.

Text Explanation

These hadiths urge us to walk to the mosque, where we join congregational prayers, unhurriedly and with decorum. They order that we do not run in order to join a prayer if we fear that we will miss its beginning. This applies to the Friday Prayer and all other prayers in the same way. It may be said that the Qur’an tells us to go quickly to Friday Prayer, using the same word used in these hadiths for running. It says: ‘*When the call to prayer is made on Friday, go straightaway to the prayer and leave off your trading*’. (62: 9) What is meant by the Qur’anic verse is to go without delay. This is the clear meaning of the Arabic word used here.

Scholars say that the reason for urging calmness when we go to prayer and the order not to run is that when a person goes to offer a prayer, he has a clear purpose which he will achieve. Therefore, he should observe the manners that must be observed in prayer, and appear in the best form. This is the meaning of the second hadith in this chapter, No. 1141: ‘When a person is aiming to join a prayer, he is in prayer’.

The Prophet mentions the *iqamah*, which is the announcement to start the prayer, and says that one should not be jogging or running to join the prayer. This serves to make the order a general one. If running is not allowed when the *iqamah* has been called, which means that one may miss a part of the prayer, it is also not allowed before it, when it is less likely that one miss any part of the prayer. The Prophet makes the reason clear, stating that when one is heading to join the prayer, he is already in prayer, which also covers all the time involved in going to the prayer. The Prophet further confirms this, saying: 'Pray as you join it, and complete what you have missed', thus stressing the principle that going to prayer must be done calmly, without the pressure of running or jogging. There should be no misunderstanding about this order, it applies to all people, not only those who do not fear missing any part of the prayer. Therefore, the Prophet makes his order clear by saying that it applies even if walking slower might lead to missing a part of the prayer with the imam, telling us what to do in this case: 'Complete what you have missed', or 'Complete what went ahead before you'.

Scholars hold different views on this situation. Al-Shafi[i and the majority of scholars of earlier and later generations say that when a person joins a congregational prayer that has been in progress, what he prays with the imam is the beginning of his own prayer, and when the imam finishes, he completes the remaining part, which is the last part of his own prayer. Abu Hanifah and a group of scholars say the opposite. Malik and his disciples give two views, which are the same as those of al-Shafi[i and Abu Hanifah. Those who say that what is added after the imam has finished is the first part cite in evidence the Prophet's statement: 'Make up what went ahead before you'. The majority of scholars base their argument on the fact that most narrations speak of completing what has been missed. They add that what is meant by 'making up' is the action, not the *qa*da', as defined by *fiqh* scholars. The word is frequently used in the Qur'an in the sense of 'doing' rather than 'making up'.

In hadith No. 1141, the Prophet says: 'When a person is aiming to join a prayer, he is in prayer'. This makes clear that it is desirable that when we go to join a prayer, we should refrain from unseemly actions such as unbecoming movement, using vulgar words, looking at foul things, etc. We should try to avoid everything that a person engaged in prayer avoids. When

we reach the mosque and sit down awaiting prayer, we should take more care of all this.

In hadith No. 1143, we are urged to walk to the mosque ‘with calmness and decorum’. Some scholars say that the two words are synonyms, and they are used for emphasis. It appears, however, that there is a difference in meaning between them. Calmness applies to movements and avoiding trifling and play, while decorum stresses appearance, lowering one’s voice, heading towards the mosque without turning right and left, etc. but God knows best.

Transmission

The last hadith includes: ‘Shayban narrated, with the same chain of transmission’. This means Shayban narrated from Yahya ibn Abi Kathir with the chain of transmission mentioned earlier. Muslim should have added ‘from Yahya’, because Shayban was not mentioned in any earlier chain. The normal practice followed by Muslim and other Hadith scholars is to mention in the second chain a narrator mentioned in the first, then add, ‘with the same chain of transmission’, so that there is no confusion. It appears that Muslim stopped at Shayban because it is well known that he was of the same level as Mu[awiyah ibn Sallam mentioned earlier, and reporting from Yahya ibn Abi Kathir, but God knows best.

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i. Related by al-Tirmidhi, 329; al-Nasa’i, 860. Muhammad ibn Ja[far’s narration is related by Ibn Majah, 775; and Harmalah ibn Yahya’s narration is related by Abu Dawud, 572.

i. Related by al-Bukhari, 635.

CHAPTER 29

WHEN DO PEOPLE STAND UP FOR PRAYER?

[1145–156]. (Dar al-Salam 1255) Muhammad ibn Hatim and [Ubaydullah ibn Sa[id narrated to me: both said: Yahya ibn Sa[id narrated; from Hajjaj al-Sawwaf; Yahya ibn Abi Kathir narrated; from Abu Salamah and [Abdullah ibn Abi Qatadah; from Abu Qatadah; he said: '**God's Messenger (peace be upon him) said: "When the prayer is announced, do not rise until you see me". Ibn Hatim said: "When the prayer is announced, or when the call goes out …"**'.

وَحَدَّثَنِي مُحَمَّدُ بْنُ حَاتِمٍ، وَعُبَيْدُ اللهِ بْنُ سَعِيدٍ، قَالا: حَدَّثَنَا يَحْيَى بْنُ سَعِيدٍ، عَنْ حَجَّاجٍ الصَّوَّافِ، حَدَّثَنَا يَحْيَى بْنُ أَبِي كَثِيرٍ، عَنْ أَبِي سَلَمَةَ وَعَبْدِ اللهِ بْنِ أَبِي قَتَادَةَ، عَنْ أَبِي قَتَادَةَ قَالَ: قَالَ رَسُولُ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ: «إِذَا أُقِيمَتِ الصَّلَاةُ فَلَا تَقُومُوا حَتَّى تَرَوْنِي». وَقَالَ ابْنُ حَاتِمٍ: «إِذَا أُقِيمَتْ أَوْ نُودِيَ».

[1146–000]. (Dar al-Salam 0)[i] Abu Bakr ibn Abi Shaybah narrated: Sufyan ibn [Uyaynah narrated; from Ma[mar; Abu Bakr said: further, Ibn [Ulayyah narrated; from Hajjaj ibn Abi [Uthman [H]. Also, Ishaq ibn Ibrahim narrated; [Isa ibn Yunus and [Abd al-Razzaq reported; from Ma[mar; and Ishaq said: al-Walid ibn Muslim reported; from Shayban; all from Yahya ibn Abi Kathir; from [Abdullah ibn Abi Qatadah; from his father; from the Prophet (peace be upon him): **the same text**.

Ishaq adds in his narration of Ma[mar's and Shayban's hadith: '**Until you have seen me come out**'.

وَحَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ، حَدَّثَنَا سُفْيَانُ بْنُ عُيَيْنَةَ، عَنْ مَعْمَرٍ، قَالَ أَبُو بَكْرٍ وَحَدَّثَنَا ابْنُ عُلَيَّةَ، عَنْ حَجَّاجِ بْنِ أَبِي عُثْمَانَ، ح. قَالَ: وَحَدَّثَنَا إِسْحَاقُ بْنُ إِبْرَاهِيمَ، أَخْبَرَنَا عِيسَى بْنُ يُونُسَ وَعَبْدُ الرَّزَّاقِ، عَنْ مَعْمَرٍ، وَقَالَ إِسْحَاقُ: أَخْبَرَنَا

الْوَلِيدُ بْنُ مُسْلِمٍ، عَنْ شَيْبَانَ، كُلُّهُمْ عَنْ يَحْيَى بْنِ أَبِي كَثِيرٍ، عَنْ عَبْدِ اللهِ بْنِ أَبِي قَتَادَةَ، عَنْ أَبِيهِ، عَنِ النَّبِيِّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ.

وَزَادَ إِسْحَاقُ فِي رِوَايَتِهِ حَدِيثَ مَعْمَرٍ وَشَيْبَانَ: "حَتَّى تَرَوْنِي قَدْ خَرَجْتُ".

[1147–157]. (Dar al-Salam 1256) Harun ibn Ma[ruf and Harmalah ibn Yahya narrated: both said: Ibn Wahb narrated; Yunus narrated to me; from Ibn Shihab; Abu Salamah ibn [Abd al-Rahman ibn [Awf reported to me; that he heard Abu Hurayrah say: '**The prayer was announced, and we stood up and organized our rows before God's Messenger (peace be upon him) came out to us. God's Messenger then came out, and when he stood in his place of prayer and before saying *Allahu akbar* [to start the prayer], he remembered something and left. He said to us: "Stay in your place". We remained standing until he came out to us, having performed the grand ablution [i.e. *ghusl*]. His head was dripping with water. He said *Allahu akbar* and led us in prayer**'.

حَدَّثَنَا هَارُونُ بْنُ مَعْرُوفٍ، وَحَرْمَلَةُ بْنُ يَحْيَى، قَالاَ حَدَّثَنَا ابْنُ وَهْبٍ، أَخْبَرَنِي يُونُسُ، عَنِ ابْنِ شِهَابٍ، قَالَ أَخْبَرَنِي أَبُو سَلَمَةَ بْنُ عَبْدِ الرَّحْمَنِ بْنِ عَوْفٍ، سَمِعَ أَبَا هُرَيْرَةَ يَقُولُ: "أُقِيمَتِ الصَّلاَةُ فَقُمْنَا فَعَدَّلْنَا الصُّفُوفَ قَبْلَ أَنْ يَخْرُجَ إِلَيْنَا رَسُولُ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ، فَأَتَى رَسُولُ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ، حَتَّى إِذَا قَامَ فِي مُصَلاَّهُ قَبْلَ أَنْ يُكَبِّرَ ذَكَرَ، فَانْصَرَفَ، وَقَالَ لَنَا: «مَكَانَكُمْ». فَلَمْ نَزَلْ قِيَامًا نَنْتَظِرُهُ حَتَّى خَرَجَ إِلَيْنَا وَقَدِ اغْتَسَلَ، يَنْطِفُ رَأْسُهُ مَاءً، فَكَبَّرَ فَصَلَّى بِنَا".

[1148–158]. (Dar al-Salam 1257) Zuhayr ibn Harb narrated to me: al-Walid ibn Muslim narrated; Abu [Amr (meaning al-Awza[i) narrated; al-Zuhri narrated; from Abu Salamah; from Abu Hurayrah; he said: '**The prayer was announced, and the people stood in their rows. God's Messenger (peace be upon him) came out and stood in his place, then he signalled to them with his hand to stay in place. He came out again, having done the grand ablution. His head was dripping with water, and he led them in prayer**'.

وَحَدَّثَنِي زُهَيْرُ بْنُ حَرْبٍ، حَدَّثَنَا الْوَلِيدُ بْنُ مُسْلِمٍ، حَدَّثَنَا أَبُو عَمْرٍو (يَعْنِي الأَوْزَاعِيَّ)، حَدَّثَنَا الزُّهْرِيُّ، عَنْ أَبِي سَلَمَةَ، عَنْ أَبِي هُرَيْرَةَ قَالَ: "أُقِيمَتِ الصَّلاَةُ، وَصَفَّ النَّاسُ صُفُوفَهُمْ، وَخَرَجَ رَسُولُ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ فَقَامَ مَقَامَهُ،

فَأَوْمَأَ إِلَيْهِمْ بِيَدِهِ أَنْ: «مَكَانَكُمْ». فَخَرَجَ وَقَدِ اغْتَسَلَ، وَرَأْسُهُ يَنْطِفُ الْمَاءَ فَصَلَّى بِهِمْ".

[1149–159]. (Dar al-Salam 1258) Ibrahim ibn Musa narrated to me: al-Walid ibn Muslim reported; from al-Awza[i; from al-Zuhri; he said: Abu Salamah narrated to me; from Abu Hurayrah, that '**The prayer would be announced for God's Messenger (peace be upon him). The people would stand in their rows before the Prophet would take his position**'.

وَحَدَّثَنِي إِبْرَاهِيمُ بْنُ مُوسَى، أَخْبَرَنَا الْوَلِيدُ بْنُ مُسْلِمٍ، عَنِ الأَوْزَاعِيِّ، عَنِ الزُّهْرِيِّ، قَالَ حَدَّثَنِي أَبُو سَلَمَةَ، عَنْ أَبِي هُرَيْرَةَ، أَنَّ الصَّلاَةَ كَانَتْ تُقَامُ لِرَسُولِ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ، فَيَأْخُذُ النَّاسُ مَصَافَّهُمْ قَبْلَ أَنْ يَقُومَ النَّبِيُّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ مَقَامَهُ.

[1150–160]. (Dar al-Salam 1259) Salamah ibn Shabib narrated to me: al-Hasan ibn A[yan narrated; Zuhayr narrated; Simak ibn Harb narrated; from Jabir ibn Samurah; he said: **'Bilal would call the *adhan* when the sun had started on the decline, but he would not announce the prayer until the Prophet (peace be upon him) had come out. When he came out and he saw him, Bilal would announce the prayer**'.

وَحَدَّثَنِي سَلَمَةُ بْنُ شَبِيبٍ، حَدَّثَنَا الْحَسَنُ بْنُ أَعْيَنَ، حَدَّثَنَا زُهَيْرٌ، حَدَّثَنَا سِمَاكُ بْنُ حَرْبٍ، عَنْ جَابِرِ بْنِ سَمُرَةَ قَالَ: "كَانَ بِلاَلٌ يُؤَذِّنُ إِذَا دَحَضَتْ، فَلاَ يُقِيمُ حَتَّى يَخْرُجَ النَّبِيُّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ، فَإِذَا خَرَجَ أَقَامَ الصَّلاَةَ حِينَ يَرَاهُ".

Text Explanation

*Q*adi [Iyad said: 'These hadiths may be taken together as meaning that Bilal used to watch from where only he or a small number of people could see the Prophet coming out. As soon as he saw him coming out, Bilal would announce the prayer, but the people would not rise until they had seen the Prophet. He would not take his position until they had stood in straight rows'.

In hadith No. 1149, Abu Hurayrah says: 'The people would stand in their rows before the Prophet would take his position'. Perhaps this was done once or twice to show that it is permissible, or for some reason. It is

also probable that later the Prophet told them not to rise until they had seen him. Scholars said that his order not to rise before they had seen him was given so that they would not be standing long, because something might happen to delay his coming out.

Scholars of all generations differed as to when people should rise for prayer, and when the imam should say *Allahu akbar* to begin the congregational prayer. Al-Shafi[i and a good number of scholars say that it is desirable that no one should rise until the caller has completed the announcement, i.e. *iqamah*. *Q*adi [Iyad mentions that Malik and the majority of scholars say that it is desirable that they should rise when the caller has started the announcement. Anas used to rise when the caller said: *qad qamati al-salah* [i.e. the prayer is about to start]. This is what Ahmad also said. Abu Hanifah and the Kufi scholars say that the people should stand in their rows when the caller says h*ayi* [*ala al-salah* [i.e. get ready for the prayer]. And when the caller says *qad qamati al-salah*, the imam should begin the prayer with *Allahu akbar*. The majority of scholars of earlier and later generations say that the imam does not say this *takbir* to begin the prayer until the caller has finished the *iqamah*.

In hadith No. 1147, the narrator says: ‘We stood up and straightened our rows’. This suggests that this was their normal practice. Scholars are unanimous that it is recommended to straighten the rows in congregational prayer and to stand shoulder to shoulder. We explained this in its relevant place. In the same hadith: ‘God’s Messenger then came out, and when he stood in his place of prayer and before saying *Allahu akbar* [to start the prayer], he remembered something and left. He said to us: “Stay in your place”. We remained standing until he came out to us, having performed the grand ablution [i.e. *ghusl*].’ That he says ‘before saying *Allahu akbar*’ confirms that this was before the first *takbir* and before starting the prayer. The same is the meaning of the wording in al-Bukhari’s narration, which says: ‘We were awaiting his *takbir*’. In Abu Dawud’s narration, the Prophet is said ‘to have started the prayer’. This last narration may be understood so that ‘starting the prayer’ indicates that he took his usual position and was ready to start the prayer. Alternatively, this last narration refers to a different occasion, which is more likely.

The apparent meaning of these hadiths is that when the Prophet had performed the grand ablution and come out, no repetition of the *iqamah* was made. This suggests that it did not take a long time. If the separation

between the announcement and the start of the prayer is long, the announcement must be repeated. What suggests on this occasion that the time gap was not long is that the Prophet told them to stay in their positions, and then he came out with his head dripping with water. The hadith also shows that prophets were liable to forget things related to their worship. We have already discussed this point.

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i. Dar al-Salam does not enter this hadith, perhaps because it merely gives a minor variation in wording.

CHAPTER 30

OFFERING ONE *RAK[AH* WITH THE IMAM

[1151–161] (Dar al-Salam 1260) Yahya ibn Yahya narrated:[i] he said: I read out to Malik; from Ibn Shihab; from Abu Salamah ibn [Abd al-Rahman; from Abu Hurayrah; that **the Prophet (peace be upon him) said: ‘Whoever completes one *rak[ah* of the prayer is considered to have caught up with the [full] prayer’**.

وَحَدَّثَنَا يَحْيَى بْنُ يَحْيَى، قَالَ قَرَأْتُ عَلَى مَالِكٍ عَنِ ابْنِ شِهَابٍ، عَنْ أَبِي سَلَمَةَ بْنِ عَبْدِ الرَّحْمَنِ، عَنْ أَبِي هُرَيْرَةَ، أَنَّ النَّبِيَّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ قَالَ: «مَنْ أَدْرَكَ رَكْعَةً مِنَ الصَّلاَةِ فَقَدْ أَدْرَكَ الصَّلاَةَ».

[1152–162]. (Dar al-Salam 1261) Harmalah ibn Yahya narrated to me: Ibn Wahb reported; Yunus reported to me; from Ibn Shihab; from Abu Salamah ibn [Abd al-Rahman; from Abu Hurayrah; that **God’s Messenger said: ‘Whoever completes one *rak[ah* of the prayer with the imam is considered to have caught up with the [full] prayer’**.

وَحَدَّثَنِي حَرْمَلَةُ بْنُ يَحْيَى، أَخْبَرَنَا ابْنُ وَهْبٍ، أَخْبَرَنِي يُونُسُ، عَنِ ابْنِ شِهَابٍ، عَنْ أَبِي سَلَمَةَ بْنِ عَبْدِ الرَّحْمَنِ، عَنْ أَبِي هُرَيْرَةَ، أَنَّ رَسُولَ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ قَالَ: «مَنْ أَدْرَكَ رَكْعَةً مِنَ الصَّلاَةِ مَعَ الإِمَامِ فَقَدْ أَدْرَكَ الصَّلاَةَ».

[1153–000]. (Dar al-Salam 1262) Abu Bakr ibn Abi Shaybah, [Amr al-Naqid and Zuhayr ibn Harb narrated:[i] they said: Ibn [Uyaynah narrated [H]. Also, Abu Kurayb narrated; Ibn al-Mubarak reported; from Ma[mar, al-Awza[i, Malik ibn Anas and Yunus [H]. Further, Ibn Numayr narrated; my father narrated [H]. Also, Ibn al-Muthanna narrated; [Abd al-Wahhab narrated; all from [Ubaydullah; all of these from al-Zuhri; from Abu Salamah; from Abu Hurayrah; from the Prophet (peace be upon him): **the same as Yahya’s narration from Malik. None of them includes in his**

narration the words ‘With the imam’, but in [Ubaydullah’s narration: ‘is considered to have caught up with the prayer in full’.

حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَعَمْرٌو النَّاقِدُ وَزُهَيْرُ بْنُ حَرْبٍ، قَالُوا: حَدَّثَنَا ابْنُ عُيَيْنَةَ، ح. قَالَ: وَحَدَّثَنَا أَبُو كُرَيْبٍ، أَخْبَرَنَا ابْنُ الْمُبَارَكِ، عَنْ مَعْمَرٍ وَالأَوْزَاعِيِّ وَمَالِكِ بْنِ أَنَسٍ وَيُونُسَ، ح. قَالَ: وَحَدَّثَنَا ابْنُ نُمَيْرٍ، حَدَّثَنَا أَبِي ح، قَالَ وَحَدَّثَنَا ابْنُ الْمُثَنَّى، حَدَّثَنَا عَبْدُ الْوَهَّابِ، جَمِيعًا عَنْ عُبَيْدِ اللهِ، كُلُّ هَؤُلاَءِ عَنِ الزُّهْرِيِّ، عَنْ أَبِي سَلَمَةَ، عَنْ أَبِي هُرَيْرَةَ، عَنِ النَّبِيِّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ: بِمِثْلِ حَدِيثِ يَحْيَى عَنْ مَالِكٍ، وَلَيْسَ فِي حَدِيثِ أَحَدٍ مِنْهُمْ «مَعَ الإِمَامِ». وَفِي حَدِيثِ عُبَيْدِ اللهِ قَالَ: «فَقَدْ أَدْرَكَ الصَّلاَةَ كُلَّهَا».

[1154–163]. (Dar al-Salam 1263) Yahya ibn Yahya narrated:[ii] he said: I read out to Malik; from Zayd ibn Aslam; from [Ata’ ibn Yasar and from Busr ibn Sa[id and from al-A[raj; they narrated to him from Abu Hurayrah; that **God’s Messenger (peace be upon him) said: ‘Whoever completes one *rak[ah* of the Fajr Prayer before sunrise is considered to have offered the Fajr Prayer [on time], and whoever completes one *rak[ah* of the [Asr Prayer before sunset is considered to have offered the [Asr Prayer [on time]’**.

[Abd ibn Humayd narrated;[i] [Abd al-Razzaq reported; Ma[mar reported; from al-Zuhri; from Abu Salamah; from Abu Hurayrah: **the same as Malik’s narration from Zayd ibn Aslam**.

حَدَّثَنَا يَحْيَى بْنُ يَحْيَى، قَالَ قَرَأْتُ عَلَى مَالِكٍ عَنْ زَيْدِ بْنِ أَسْلَمَ، عَنْ عَطَاءِ بْنِ يَسَارٍ، وَعَنْ بُسْرِ بْنِ سَعِيدٍ، وَعَنِ الأَعْرَجِ، حَدَّثُوهُ عَنْ أَبِي هُرَيْرَةَ، أَنَّ رَسُولَ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ قَالَ: «مَنْ أَدْرَكَ رَكْعَةً مِنَ الصُّبْحِ قَبْلَ أَنْ تَطْلُعَ الشَّمْسُ فَقَدْ أَدْرَكَ الصُّبْحَ، وَمَنْ أَدْرَكَ رَكْعَةً مِنَ الْعَصْرِ قَبْلَ أَنْ تَغْرُبَ الشَّمْسُ فَقَدْ أَدْرَكَ الْعَصْرَ».

وَحَدَّثَنَا عَبْدُ بْنُ حُمَيْدٍ، أَخْبَرَنَا عَبْدُ الرَّزَّاقِ، أَخْبَرَنَا مَعْمَرٌ، عَنِ الزُّهْرِيِّ، عَنْ أَبِي سَلَمَةَ، عَنْ أَبِي هُرَيْرَةَ، بِمِثْلِ حَدِيثِ مَالِكٍ عَنْ زَيْدِ بْنِ أَسْلَمَ.

[1155–164]. (Dar al-Salam 1264) Hasan ibn al- Rabi[narrated:[ii] [Abdullah ibn al-Mubarak; from Yunus ibn Yazid; from al-Zuhri; [Urwah narrated; from [A’ishah; she said: God’s Messenger (peace be upon him) said [H]. Abu al-Tahir and Harmalah narrated to me; both from Ibn Wahb (and the text is Harmalah’s); he said: Yunus reported to me; from Ibn Shihab; that [Urwah ibn al-Zubayr narrated to him; from [A’ishah; she said: ‘**God’s**

**Messenger (peace be upon him) said: “Whoever completes a prostration of the [Asr Prayer before sunset, or of the Fajr Prayer before sunrise is considered to have offered the prayer [on time]”. A prostration stands for *rak[ah*’.

وَحَدَّثَنَا حَسَنُ بْنُ الرَّبِيعِ، حَدَّثَنَا عَبْدُ اللهِ بْنُ الْمُبَارَكِ، عَنْ يُونُسَ بْنِ يَزِيدَ، عَنِ الزُّهْرِيِّ، قَالَ حَدَّثَنِي عُرْوَةُ، عَنْ عَائِشَةَ، قَالَتْ: قَالَ رَسُولُ اللهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ ح. قَالَ وَحَدَّثَنِي أَبُو الطَّاهِرِ، وَحَرْمَلَةُ، كِلاَهُمَا عَنِ ابْنِ وَهْبٍ (وَالسِّيَاقُ لِحَرْمَلَةَ)، قَالَ: أَخْبَرَنِي يُونُسُ، عَنِ ابْنِ شِهَابٍ، أَنَّ عُرْوَةَ بْنَ الزُّبَيْرِ حَدَّثَهُ عَنْ عَائِشَةَ، قَالَتْ: قَالَ رَسُولُ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ: «مَنْ أَدْرَكَ مِنَ الْعَصْرِ سَجْدَةً قَبْلَ أَنْ تَغْرُبَ الشَّمْسُ، أَوْ مِنَ الصُّبْحِ قَبْلَ أَنْ تَطْلُعَ فَقَدْ أَدْرَكَهَا».
وَالسَّجْدَةُ إِنَّمَا هِيَ الرَّكْعَةُ.

[1156–165]. (Dar al-Salam 1266)[i] Hasan ibn al-Rabi[narrated:[ii] [Abdullah ibn al-Mubarak narrated; from Ma[mar; from Ibn Tawus; from his father; from Ibn [Abbas; from Abu Hurayrah; he said: ‘**God’s Messenger (peace be upon him) said: ‘Whoever completes a *rak[ah* of the [Asr Prayer before sunset is considered to have prayed on time, and whoever completes one *rak[ah* of the Fajr Prayer before sunrise is considered to have prayed on time**’.

وَحَدَّثَنَا حَسَنُ بْنُ الرَّبِيعِ، حَدَّثَنَا عَبْدُ اللهِ بْنُ الْمُبَارَكِ، عَنْ مَعْمَرٍ، عَنِ ابْنِ طَاوُسٍ، عَنْ أَبِيهِ، عَنِ ابْنِ عَبَّاسٍ، عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ: «مَنْ أَدْرَكَ مِنَ الْعَصْرِ رَكْعَةً قَبْلَ أَنْ تَغْرُبَ الشَّمْسُ فَقَدْ أَدْرَكَ، وَمَنْ أَدْرَكَ مِنَ الْفَجْرِ رَكْعَةً قَبْلَ أَنْ تَطْلُعَ الشَّمْسُ فَقَدْ أَدْرَكَ».

[000–000]. (Dar al-Salam 1267) [Abd al-A[la ibn Hammad narrated it to us: Mu[tamir narrated; he said: I heard Ma[mar: with the same chain of transmission: the same text.

وَحَدَّثَنَاهُ عَبْدُ الأَعْلَى بْنُ حَمَّادٍ، حَدَّثَنَا مُعْتَمِرٌ، قَالَ سَمِعْتُ مَعْمَرًا، بِهَذَا الإِسْنَادِ.

Text Explanation

Hadith No. 1154 states: ‘Whoever completes one *rak*[*ah* of the Fajr Prayer before sunrise is considered to have offered the Fajr Prayer [on time], and whoever completes one *rak*[*ah* of the [Asr Prayer before sunset is considered to have offered the [Asr Prayer [on time]’. Muslims are unanimous that this hadith should not be taken at face value, in the sense that a person who completes one *rak*[*ah* has completed the whole prayer and that it is sufficient for him to consider he has fulfilled his duty of offering the prayer. The hadith is rather understood to mean that he has attained the benefit of offering the prayer or doing the duty of praying. Our scholars say that three questions are involved here.

First: if someone to whom the duty of praying does not apply becomes required to pray and he can do one *rak*[*ah* before its time has lapsed, the entire prayer becomes a duty incumbent on him or her. This is the case of a child attaining puberty, a madman or an unconscious person becoming alert, a woman in the menstruation or postnatal period completing her periods, or an unbeliever embracing Islam. If any of these can complete one *rak*[*ah* of a prayer before its time is over, he or she is required to offer that prayer in full. If such a person can only do less than one *rak*[*ah*, such as saying *Allahu akbar* once, al-Shafi[i gives two views. One view is that this prayer is not binding on him or her, because this is what is deduced from this hadith. However, the more correct view according to our Shafi[i scholars is that it is binding. They argue that with a portion of the prayer due, a small or a large portion is considered in the same way. Moreover, prayer is fulfilled when it is offered complete. Therefore, we must not differentiate between saying *Allahu akbar* and doing one *rak*[*ah*. They understand the hadith, which specifies one *rak*[*ah*, as giving the portion applicable to most cases, because a person realizes the possibility of completing one *rak*[*ah*, not less. A single *takbir* is hardly felt. A question may be asked here: is it a condition that one can do one’s ablution in addition to offering one *rak*[*ah* or saying *Allahu akbar* once? Our scholars give two answers, and the more correct of the two is that this is not a condition.

Secondly, a person who starts a prayer at the end of its time range and completes one *rak*[*ah* then the time of that prayer lapses is considered to have prayed it during its time range. This is the correct view according to our Shafi[i scholars. However, a few of our scholars say that it all counts as *qa*da’, i.e. compensatory for a missed prayer. Some of them say that what is

completed during the time range is on time and what occurs afterwards is compensatory.

This difference of views is useful, and its benefit appears clearly in the case of a traveller who intends to exercize the concession of shortening his four-*rak*[*ah* prayers to two *rak*[*ahs*. If such a traveller offers one *rak*[*ah* during the time range of the prayer and the other *rak*[*ah* after it has lapsed, then if we rule that the entire prayer is on time, it may be shortened. If, on the other hand, we say that the prayer, or a part of it, is compensatory then it must be offered in four *rak*[*ahs*, if we adopt the view that says that prayers missed during travel are made up in full. All this applies if a person completes one *rak*[*ah* on time. If he manages less than one *rak*[*ah*, some of our scholars say that it is the same as one *rak*[*ah*, but the majority say that it is all compensatory. They agree that it is not permissible to deliberately delay the prayer to such a time, even though we say that it is all on time.

Thirdly, if someone joins a congregational prayer after it has started and manages to offer one *rak*[*ah* with the imam, he gains the benefit of praying with the congregation. There is no disagreement on this point. However, if he joins the congregation when less than one *rak*[*ah* remains, and before the imam finishes with *sal*a*m*, our al-Shafi[i scholars give two views. The first is that he does not earn the benefit of congregational prayer, as is understood from hadith No. 1152: ‘Whoever completes one *rak*[*ah* of the prayer with the imam is considered to have caught up with the [full] prayer’. The second view, which is the correct view endorsed by the majority of our scholars, is that such a person earns the benefit of the congregational prayer because he shared in a part of it. The quoted hadith is understood in the light of what we mentioned earlier.

Hadith No. 1154 says: ‘Whoever completes one *rak*[*ah* of the Fajr Prayer before sunrise is considered to have offered the Fajr Prayer [on time], and whoever completes one *rak*[*ah* of the [Asr Prayer before sunset is considered to have offered the [Asr Prayer [on time]’. This is clear evidence that whoever prays one *rak*[*ah* of Fajr or [Asr in time, and then the time of that prayer lapses before he has completed his prayer should complete his prayer. It is not invalidated by the lapse of its time; it remains valid. This is unanimously agreed upon in the case of [Asr Prayer. As for Fajr, the same is agreed by Malik, al-Shafi[i, Ahmad and all scholars, except Imam Abu Hanifah (may God bestow mercy on him). He said: ‘Fajr Prayer becomes invalid if the sun rises while it is being offered, because as the sun rises,

prayer is strongly discouraged. This is not the case with sunset'. However, the hadith itself provides the counter argument.

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i. Related by al-Bukhari, 580; Abu Dawud, 1121; al-Nasa'i, 552.
i. The narration by al-Awza[i and [Ubaydullah is related by al-Nasa'i, 553 and 554; Sufyan's narration is related by al-Tirmidhi, 524; al-Nasa'i, 1424; Ibn Majah, 1122.
ii. Related by al-Bukhari, 579; al-Tirmidhi, 186; al-Nasa'i, 516; Ibn Majah, 699.
i. Related by Ibn Majah, 700.
ii. Related by al-Nasa'i, 550; Ibn Majah, 700.
i. Dar al-Salam's edition gives No. 1265 to the same hadith as 1264, stating that it is narrated by Abu Hurayrah with another chain of transmission. This is not mentioned in the Arabic copies.
ii. Related by Abu Dawud, 412; al-Nasa'i, 513.

CHAPTER 31

TIMES OF THE FIVE OBLIGATORY PRAYERS

[1157–166]. (Dar al-Salam 1268) Qutaybah ibn Sa[id narrated:[i] Layth narrated [H]. Also, Ibn Rumh narrated; al-Layth reported; from Ibn Shihab; that **[Umar ibn [Abd al-[Aziz delayed the [Asr Prayer for a short while. [Urwah said to him: 'Indeed, Gabriel came down and led God's Messenger (peace be upon him) in prayer.' [Umar said to him: 'Be careful as to what you say, [Urwah.' He said: 'I heard Bashir ibn Abi Mas[ud say: I heard Abu Mas[ud say: I heard God's Messenger (peace be upon him) say: "Gabriel came down and led me, and I prayed with him. Then I prayed with him. Then I prayed with him. Then I prayed with him". He counted with his fingers five prayers'**.

حَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ، حَدَّثَنَا لَيْثٌ، ح. قَالَ: وَحَدَّثَنَا ابْنُ رُمْحٍ، أَخْبَرَنَا اللَّيْثُ، عَنِ ابْنِ شِهَابٍ، أَنَّ عُمَرَ بْنَ عَبْدِ الْعَزِيزِ أَخَّرَ الْعَصْرَ شَيْئًا، فَقَالَ لَهُ عُرْوَةُ: "أَمَا إِنَّ جِبْرِيلَ قَدْ نَزَلَ فَصَلَّى إِمَامَ رَسُولِ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ". فَقَالَ لَهُ عُمَرُ: "إِعْلَمْ مَا تَقُولُ يَا عُرْوَةُ". فَقَالَ: "سَمِعْتُ بَشِيرَ بْنَ أَبِي مَسْعُودٍ يَقُولُ: سَمِعْتُ أَبَا مَسْعُودٍ يَقُولُ: سَمِعْتُ رَسُولَ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ يَقُولُ: نَزَلَ جِبْرِيلُ فَأَمَّنِي فَصَلَّيْتُ مَعَهُ، ثُمَّ صَلَّيْتُ مَعَهُ، ثُمَّ صَلَّيْتُ مَعَهُ، ثُمَّ صَلَّيْتُ مَعَهُ، ثُمَّ صَلَّيْتُ مَعَهُ»، يَحْسُبُ بِأَصَابِعِهِ خَمْسَ صَلَوَاتٍ.

[1158–167]. (Dar al-Salam 1269) Yahya ibn Yahya al-Tamimi reported: I read out to Malik; from Ibn Shihab; that **[Umar ibn [Abd al-[Aziz delayed the prayer one day. [Urwah ibn al-Zubayr went in to see him and told him that al-Mughirah ibn Shu[bah delayed the prayer one day when he was at Kufah. Abu Mas[ud al-Ansari went in to see him and said: What is this? Mughirah, do you not know that Gabriel came down and prayed and God's Messenger (peace be upon him) prayed? He then prayed, and God's Messenger (peace be upon him) prayed. He then prayed, and God's Messenger (peace be upon him) prayed. He then**

prayed, and God's Messenger (peace be upon him) prayed. He then prayed, and God's Messenger (peace be upon him) prayed. He [i.e. the Prophet] then said: 'This is how I am commanded'. [**Umar said to [Urwah: 'Be careful as to what you say, [Urwah. Was it Gabriel who specified the prayer times for God's Messenger (peace be upon him)?' [Urwah said: 'This is what Bashir ibn Abi Mas[ud used to narrate from his father'**.

أَخْبَرَنَا يَحْيَى بْنُ يَحْيَى التَّمِيمِيُّ، قَالَ: "قَرَأْتُ عَلَى مَالِكٍ عَنِ ابْنِ شِهَابٍ، أَنَّ عُمَرَ بْنَ عَبْدِ الْعَزِيزِ، أَخَّرَ الصَّلاَةَ يَوْمًا، فَدَخَلَ عَلَيْهِ عُرْوَةُ بْنُ الزُّبَيْرِ فَأَخْبَرَهُ أَنَّ الْمُغِيرَةَ بْنَ شُعْبَةَ أَخَّرَ الصَّلاَةَ يَوْمًا وَهُوَ بِالْكُوفَةِ، فَدَخَلَ عَلَيْهِ أَبُو مَسْعُودٍ الأَنْصَارِيُّ فَقَالَ: مَا هَذَا يَا مُغِيرَةُ؟ أَلَيْسَ قَدْ عَلِمْتَ أَنَّ جِبْرِيلَ نَزَلَ فَصَلَّى فَصَلَّى رَسُولُ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ، ثُمَّ صَلَّى فَصَلَّى رَسُولُ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ، ثُمَّ صَلَّى فَصَلَّى رَسُولُ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ، ثُمَّ صَلَّى فَصَلَّى رَسُولُ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ، ثُمَّ صَلَّى فَصَلَّى رَسُولُ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ؟" ثُمَّ قَالَ: «بِهَذَا أُمِرْتُ». فَقَالَ عُمَرُ لِعُرْوَةَ: "انْظُرْ مَا تُحَدِّثُ يَا عُرْوَةُ. أَوَإِنَّ جِبْرِيلَ عَلَيْهِ السَّلاَمُ هُوَ أَقَامَ لِرَسُولِ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ وَقْتَ الصَّلاَةِ؟" فَقَالَ عُرْوَةُ: "كَذَلِكَ كَانَ بَشِيرُ بْنُ أَبِي مَسْعُودٍ يُحَدِّثُ عَنْ أَبِيهِ".

[1159–168]. (Dar al-Salam 0)[i] [Urwah said: [A'ishah, the Prophet's wife, narrated to me that '**God's Messenger (peace be upon him) used to pray [Asr when the sun was in her compartment, before it disappeared**'.

قَالَ عُرْوَةُ: وَلَقَدْ حَدَّثَتْنِي عَائِشَةُ، زَوْجُ النَّبِيِّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ، أَنَّ رَسُولَ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ كَانَ يُصَلِّي الْعَصْرَ وَالشَّمْسُ فِي حُجْرَتِهَا، قَبْلَ أَنْ تَظْهَرَ.

[1160–000]. (Dar al-Salam 1270) Abu Bakr ibn Abi Shaybah and [Amr al-Naqid narrated:[ii] [Amr said: Sufyan narrated; from al-Zuhri; from [Urwah; from [A'ishah; that **'The Prophet (peace be upon him) used to pray [Asr when the sun would be [spread] in my room, with no shade coming through yet'. Abu Bakr said: 'And the shade has not appeared yet'**.

حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَعَمْرٌو النَّاقِدُ، قَالَ عَمْرٌو: حَدَّثَنَا سُفْيَانُ، عَنِ الزُّهْرِيِّ، عَنْ عُرْوَةَ، عَنْ عَائِشَةَ، كَانَ النَّبِيُّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ يُصَلِّي الْعَصْرَ وَالشَّمْسُ طَالِعَةٌ فِي حُجْرَتِي لَمْ يَفِئِ الْفَيْءُ بَعْدُ. وَقَالَ أَبُو بَكْرٍ: "لَمْ يَظْهَرِ الْفَيْءُ بَعْدُ".

[1161–169]. (Dar al-Salam 1271) Harmalah ibn Yahya narrated to me: Ibn Wahb reported; Yunus reported to me; from Ibn Shihab; he said: [Urwah reported to me; that [A'ishah, the Prophet's wife, told him that '**God's Messenger (peace be upon him) used to pray [Asr when the sun was in her room, with no shade appearing yet in her room**'.

وَحَدَّثَنِي حَرْمَلَةُ بْنُ يَحْيَى، أَخْبَرَنَا ابْنُ وَهْبٍ، أَخْبَرَنِي يُونُسُ، عَنِ ابْنِ شِهَابٍ قَالَ: "أَخْبَرَنِي عُرْوَةُ بْنُ الزُّبَيْرِ، أَنَّ عَائِشَةَ، زَوْجَ النَّبِيِّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ، أَخْبَرَتْهُ أَنَّ رَسُولَ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ كَانَ يُصَلِّي الْعَصْرَ وَالشَّمْسُ فِي حُجْرَتِهَا، لَمْ يَظْهَرِ الْفَيْءُ فِي حُجْرَتِهَا".

[1162–170]. (Dar al-Salam 1272) Abu Bakr ibn Abi Shaybah and Ibn Numayr narrated: both said: Waki[narrated; from Hisham; from his father; from [A'ishah; she said: '**God's Messenger (peace be upon him) used to pray [Asr when the sun was spread in my room**'.

حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَابْنُ نُمَيْرٍ، قَالا: حَدَّثَنَا وَكِيعٌ، عَنْ هِشَامٍ، عَنْ أَبِيهِ، عَنْ عَائِشَةَ قَالَتْ: "كَانَ رَسُولُ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ يُصَلِّي الْعَصْرَ وَالشَّمْسُ وَاقِعَةٌ فِي حُجْرَتِي".

[1163–171]. (Dar al-Salam 0)[i] Abu Ghassan al-Misma[i and Muhammad ibn al-Muthanna narrated: both said: Mu[adh (who is Ibn Hisham) narrated; my father narrated to me; from Qatadah; from Abu Ayyub; from [Abdullah ibn [Amr; that **the Prophet said: 'If you pray Fajr, its time range continues until the first part of the sun has appeared. Then if you pray Zuhr, its time continues until the time of the [Asr prayer is due. Then if you pray [Asr, its time continues until the sun becomes yellow. Then if you pray Maghrib, its time continues until the twilight disappears. Then if you pray [Isha', its time continues until midnight'**.

حَدَّثَنَا أَبُو غَسَّانَ الْمِسْمَعِيُّ وَمُحَمَّدُ بْنُ الْمُثَنَّى، قَالا: حَدَّثَنَا مُعَاذٌ (وَهُوَ ابْنُ هِشَامٍ) حَدَّثَنِي أَبِي، عَنْ قَتَادَةَ، عَنْ أَبِي أَيُّوبَ، عَنْ عَبْدِ اللهِ بْنِ عَمْرٍو، أَنَّ نَبِيَّ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ قَالَ: «إِذَا صَلَّيْتُمُ الْفَجْرَ فَإِنَّهُ وَقْتٌ إِلَى أَنْ يَطْلُعَ قَرْنُ الشَّمْسِ الأَوَّلُ، ثُمَّ إِذَا صَلَّيْتُمُ الظُّهْرَ فَإِنَّهُ وَقْتٌ إِلَى أَنْ يَحْضُرَ الْعَصْرُ، فَإِذَا صَلَّيْتُمُ الْعَصْرَ فَإِنَّهُ وَقْتٌ إِلَى أَنْ تَصْفَرَّ الشَّمْسُ، فَإِذَا صَلَّيْتُمُ الْمَغْرِبَ فَإِنَّهُ وَقْتٌ إِلَى أَنْ يَسْقُطَ الشَّفَقُ، فَإِذَا صَلَّيْتُمُ الْعِشَاءَ فَإِنَّهُ وَقْتٌ إِلَى نِصْفِ اللَّيْلِ".

[1164–172]. (Dar al-Salam 1273) [Ubaydullah ibn Mu[adh al-[Anbari narrated: my father narrated; Shu[bah narrated; from Qatadah; from Abu Ayyub (his name is Yahya ibn Malik al-Azdi, also said al-Maraghi. Al-Maragh is a branch of al-Azd); from [Abdullah ibn [Amr; from the Prophet (peace be upon him): '**The time for Zuhr is until [Asr is due; and the time for [Asr is until the sun becomes yellow; and the time for Maghrib until most of the twilight has disappeared; the time of [Isha' is until midnight; and the time for Fajr is until sunrise**'.

حَدَّثَنَا عُبَيْدُ اللهِ بْنُ مُعَاذٍ الْعَنْبَرِيُّ، حَدَّثَنَا أَبِي، حَدَّثَنَا شُعْبَةُ، عَنْ قَتَادَةَ، عَنْ أَبِي أَيُّوبَ (وَاسْمُهُ يَحْيَى بْنُ مَالِكٍ الأَزْدِيُّ، وَيُقَالُ الْمَرَاغِيُّ وَالْمَرَاغُ حَيٌّ مِنَ الأَزْدِ)، عَنْ عَبْدِ اللهِ بْنِ عَمْرٍو، عَنِ النَّبِيِّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ قَالَ: «وَقْتُ الظُّهْرِ مَا لَمْ يَحْضُرِ الْعَصْرُ، وَوَقْتُ الْعَصْرِ مَا لَمْ تَصْفَرَّ الشَّمْسُ، وَوَقْتُ الْمَغْرِبِ مَا لَمْ يَسْقُطْ ثَوْرُ الشَّفَقِ، وَوَقْتُ الْعِشَاءِ إِلَى نِصْفِ اللَّيْلِ، وَوَقْتُ الْفَجْرِ مَا لَمْ تَطْلُعِ الشَّمْسُ».

[000–000]. (Dar al-Salam 1274) Zuhayr ibn Harb narrated: Abu [Amir al-[Aqadi narrated [H]. Also, Abu Bakr ibn Abi Shaybah narrated; Yahya ibn Abi Bukayr; both from Shu[bah; with the same chain of transmission. In their hadith, Shu[bah said: '**attributing it to the Prophet once, but does not do so twice**'.

حَدَّثَنَا زُهَيْرُ بْنُ حَرْبٍ، حَدَّثَنَا أَبُو عَامِرٍ الْعَقَدِيُّ، ح. قَالَ: وَحَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ، حَدَّثَنَا يَحْيَى بْنُ أَبِي بُكَيْرٍ، كِلاَهُمَا عَنْ شُعْبَةَ، بِهَذَا الإِسْنَادِ. وَفِي حَدِيثِهِمَا قَالَ شُعْبَةُ رَفَعَهُ مَرَّةً وَلَمْ يَرْفَعْهُ مَرَّتَيْنِ.

[1165–173]. (Dar al-Salam 1275) Ahmad ibn Ibrahim al-Dawraqi narrated to me: [Abd al-Samad narrated; Hammam narrated; Qatadah narrated; from Abu Ayyub; from [Abdullah ibn [Amr; that **God's Messenger (peace be upon him) said: 'The time of Zuhr extends from the start of the decline of the sun until when a man's shade is equal to his height, until [Asr is due; the time of [Asr extends until the sun is yellow; the time of Maghrib extends until the twilight disappears; and the time of [Isha' extends until midnight; and the time of Fajr prayer begins at the break of dawn and extends until sunrise. When the sun rises, stop praying, because it rises in between the two horns of a devil**'.

وَحَدَّثَنِي أَحْمَدُ بْنُ إِبْرَاهِيمَ الدَّوْرَقِيّ، حَدَّثَنَا عَبْدُ الصَّمَدِ، حَدَّثَنَا هَمَّامٌ، حَدَّثَنَا قَتَادَةُ، عَنْ أَبِي أَيُّوبَ، عَنْ عَبْدِ اللهِ بْنِ عَمْرٍو، أَنَّ رَسُولَ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ قَالَ: «وَقْتُ الظُّهْرِ إِذَا زَالَتِ الشَّمْسُ وَكَانَ ظِلُّ الرَّجُلِ كَطُولِهِ مَا لَمْ يَحْضُرِ الْعَصْرُ، وَوَقْتُ الْعَصْرِ مَا لَمْ تَصْفَرَّ الشَّمْسُ، وَوَقْتُ صَلَاةِ الْـمَغْرِبِ مَا لَمْ يَغِبِ الشَّفَقُ، وَوَقْتُ صَلَاةِ الْعِشَاءِ إِلَى نِصْفِ اللَّيْلِ الْأَوْسَطِ، وَوَقْتُ صَلَاةِ الصُّبْحِ مِنْ طُلُوعِ الْفَجْرِ مَا لَمْ تَطْلُعِ الشَّمْسُ، فَإِذَا طَلَعَتِ الشَّمْسُ فَأَمْسِكْ عَنِ الصَّلَاةِ، فَإِنَّهَا تَطْلُعُ بَيْنَ قَرْنَيْ شَيْطَانٍ”.

[1166–174]. (Dar al-Salam 1276) Ahmad ibn Yusuf al-Azdi narrated to me: [Umar ibn [Abdullah ibn Razin; Ibrahim (meaning Ibn Tahman) narrated; from al-Hajjaj (who is Ibn Hajjaj); from Qatadah; from Abu Ayyub; from [Abdullah ibn [Amr ibn al-[As; he said: ‘**God’s Messenger (peace be upon him) was asked about the times of prayers. He answered: “The Fajr time is until the first part of the sun is visible; the Zuhr time is when the sun starts to go down from the height of the sky, until [Asr time; the [Asr time extends until the sun becomes yellow and its first part disappears; the Maghrib time is when the sun has set until the twilight disappears; and the [Isha’ time is until midnight**’.

وَحَدَّثَنِي أَحْمَدُ بْنُ يُوسُفَ الأَزْدِيُّ، حَدَّثَنَا عُمَرُ بْنُ عَبْدِ اللهِ بْنِ رَزِينٍ، حَدَّثَنَا إِبْرَاهِيمُ (يَعْنِي ابْنَ طَهْمَانَ)، عَنِ الْحَجَّاجِ (وَهُوَ ابْنُ حَجَّاجٍ)، عَنْ قَتَادَةَ، عَنْ أَبِي أَيُّوبَ، عَنْ عَبْدِ اللهِ بْنِ عَمْرِو بْنِ الْعَاصِ أَنَّهُ قَالَ: “سُئِلَ رَسُولُ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ عَنْ وَقْتِ الصَّلَوَاتِ، فَقَالَ: «وَقْتُ صَلَاةِ الْفَجْرِ مَا لَمْ يَطْلُعْ قَرْنُ الشَّمْسِ الأَوَّلُ، وَوَقْتُ صَلَاةِ الظُّهْرِ إِذَا زَالَتِ الشَّمْسُ عَنْ بَطْنِ السَّمَاءِ مَا لَمْ يَحْضُرِ الْعَصْرُ، وَوَقْتُ صَلَاةِ الْعَصْرِ مَا لَمْ تَصْفَرَّ الشَّمْسُ وَيَسْقُطْ قَرْنُهَا الأَوَّلُ، وَوَقْتُ صَلَاةِ الْـمَغْرِبِ إِذَا غَابَتِ الشَّمْسُ مَا لَمْ يَسْقُطِ الشَّفَقُ، وَوَقْتُ صَلَاةِ الْعِشَاءِ إِلَى نِصْفِ اللَّيْلِ”.

[1167–175]. (Dar al-Salam 1277) Yahya ibn Yahya al-Tamimi narrated: [Abdullah ibn Yahya ibn Abi Kathir reported; he said: I heard my father say: ‘**Knowledge cannot be acquired if one is always to take it easy**’.

حَدَّثَنَا يَحْيَى بْنُ يَحْيَى التَّمِيمِيُّ، قَالَ: أَخْبَرَنَا عَبْدُ اللهِ بْنُ يَحْيَى بْنِ أَبِي كَثِيرٍ، قَالَ: سَمِعْتُ أَبِي يَقُولُ:”لَا يُسْتَطَاعُ الْعِلْمُ بِرَاحَةِ الْجِسْمِ”.

[1168–176]. (Dar al-Salam 1278) Zuhayr ibn Harb and [Ubaydullah ibn Sa[id narrated to me:[i] both from al-Azraq: Zuhayr said Ishaq ibn Yusuf al-Azraq narrated; Sufyan narrated; from [Alqamah ibn Marthad; from

Sulayman ibn Buraydah; from his father; from the Prophet (peace be upon him); that **a man asked about the times of prayers. ‘The Prophet said to him: “Pray with us these two” (meaning two days). When the sun started on its decline, he ordered Bilal and Bilal called the *adhan*. He then gave him an order and he announced the *iqamah* for Zuhr Prayer. He later gave him an order and Bilal announced the *iqamah* for [Asr Prayer when the sun was still high, clear and bright. He later gave him an order and Bilal announced the *iqamah* for Maghrib when the sun had set. He then gave him an order and he announced the *iqamah* for [Isha’ when the twilight disappeared. He later gave him an order and he announced the *iqamah* for Fajr at the break of dawn. On the second day, the Prophet ordered Bilal and he delayed the Zuhr until it cooled down; he prayed [Asr with the sun high, delaying it well after its first time; he prayed Maghrib before the twilight had disappeared; he prayed [Isha’ after one-third of the night had passed; and he prayed Fajr when it was bright. He then asked: “Where is the man who asked about the times of prayer?” The man said: “Here I am, Messenger of God”. The Prophet said: “The times of your prayers is in between what you have seen”’**.

حَدَّثَنِي زُهَيْرُ بْنُ حَرْبٍ وَعُبَيْدُ اللهِ بْنُ سَعِيدٍ، كِلاَهُمَا عَنِ الأَزْرَقِ، قَالَ زُهَيْرٌ: حَدَّثَنَا إِسْحَاقُ بْنُ يُوسُفَ الأَزْرَقُ، حَدَّثَنَا سُفْيَانُ، عَنْ عَلْقَمَةَ بْنِ مَرْثَدٍ، عَنْ سُلَيْمَانَ بْنِ بُرَيْدَةَ، عَنْ أَبِيهِ، عَنِ النَّبِيِّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ: أَنَّ رَجُلاً سَأَلَهُ عَنْ وَقْتِ الصَّلاَةِ، فَقَالَ لَهُ: «صَلِّ مَعَنَا هَذَيْنِ»، يَعْنِي الْيَوْمَيْنِ. فَلَمَّا زَالَتِ الشَّمْسُ أَمَرَ بِلاَلاً فَأَذَّنَ، ثُمَّ أَمَرَهُ فَأَقَامَ الظُّهْرَ، ثُمَّ أَمَرَهُ فَأَقَامَ الْعَصْرَ وَالشَّمْسُ مُرْتَفِعَةٌ بَيْضَاءُ نَقِيَّةٌ، ثُمَّ أَمَرَهُ فَأَقَامَ الْمَغْرِبَ حِينَ غَابَتِ الشَّمْسُ، ثُمَّ أَمَرَهُ فَأَقَامَ الْعِشَاءَ حِينَ غَابَ الشَّفَقُ، ثُمَّ أَمَرَهُ فَأَقَامَ الْفَجْرَ حِينَ طَلَعَ الْفَجْرُ. فَلَمَّا أَنْ كَانَ الْيَوْمُ الثَّانِي أَمَرَهُ فَأَبْرَدَ بِالظُّهْرِ فَأَبْرَدَ بِهَا، فَأَنْعَمَ أَنْ يُبْرِدَ بِهَا، وَصَلَّى الْعَصْرَ وَالشَّمْسُ مُرْتَفِعَةٌ أَخَّرَهَا فَوْقَ الَّذِي كَانَ، وَصَلَّى الْمَغْرِبَ قَبْلَ أَنْ يَغِيبَ الشَّفَقُ، وَصَلَّى الْعِشَاءَ بَعْدَ مَا ذَهَبَ ثُلُثُ اللَّيْلِ، وَصَلَّى الْفَجْرَ فَأَسْفَرَ بِهَا. ثُمَّ قَالَ: «أَيْنَ السَّائِلُ عَنْ وَقْتِ الصَّلاَةِ؟» فَقَالَ الرَّجُلُ: “أَنَا يَا رَسُولَ اللهِ”. قَالَ: “وَقْتُ صَلاَتِكُمْ بَيْنَ مَا رَأَيْتُمْ”.

[1169–177]. (Dar al-Salam 1279) Ibrahim ibn Muhammad ibn [Ar[arah al-Sami narrated to me: Harami ibn [Umarah narrated; Shu[bah narrated; from [Alqamah ibn Marthad; from Sulayman ibn Buraydah; from his father; that ‘**A man came to the Prophet and asked him about the times of prayers. The Prophet said: “Pray with us”. He ordered Bilal and Bilal called the**

adhan **when it was still dark. He offered the Fajr Prayer. Then he ordered him to call the Zuhr when the sun started its decline from its top point in the sky. He then ordered him to call the [Asr when the sun was high, then he ordered him to call the Maghrib when the sun had set. He then ordered him to call the [Isha' when the twilight disappeared. Then on the morrow, he ordered him and he called the Fajr when it was bright. He then ordered him and he called the Zuhr when the temperature cooled down. He then ordered him and he called the [Asr when the sun was still white and clear, unmixed by any yellowness. He then ordered him and he called the Maghrib before the twilight had disappeared. He then ordered him and he called the [Isha' when one-third or part of the night (Harami was doubtful) had passed. In the morning, the Prophet said: "Where is the man who asked? In between what you have seen is the right time"**'.

وَحَدَّثَنِي إِبْرَاهِيمُ بْنُ مُحَمَّدِ بْنِ عَرْعَرَةَ السَّامِيُّ، حَدَّثَنَا حَرَمِيُّ بْنُ عُمَارَةَ، حَدَّثَنَا شُعْبَةُ، عَنْ عَلْقَمَةَ بْنِ مَرْثَدٍ، عَنْ سُلَيْمَانَ بْنِ بُرَيْدَةَ، عَنْ أَبِيهِ: أَنَّ رَجُلاً أَتَى النَّبِيَّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ، فَسَأَلَهُ عَنْ مَوَاقِيتِ الصَّلاَةِ. فَقَالَ: «اشْهَدْ مَعَنَا الصَّلاَةَ». فَأَمَرَ بِلاَلاً فَأَذَّنَ بِغَلَسٍ، فَصَلَّى الصُّبْحَ حِينَ طَلَعَ الْفَجْرُ. ثُمَّ أَمَرَهُ بِالظُّهْرِ حِينَ زَالَتِ الشَّمْسُ عَنْ بَطْنِ السَّمَاءِ، ثُمَّ أَمَرَهُ بِالْعَصْرِ وَالشَّمْسُ مُرْتَفِعَةٌ، ثُمَّ أَمَرَهُ بِالْمَغْرِبِ حِينَ وَجَبَتِ الشَّمْسُ، ثُمَّ أَمَرَهُ بِالْعِشَاءِ حِينَ وَقَعَ الشَّفَقُ. ثُمَّ أَمَرَهُ الْغَدَ فَنَوَّرَ بِالصُّبْحِ، ثُمَّ أَمَرَهُ بِالظُّهْرِ فَأَبْرَدَ، ثُمَّ أَمَرَهُ بِالْعَصْرِ وَالشَّمْسُ بَيْضَاءُ نَقِيَّةٌ لَمْ تُخَالِطْهَا صُفْرَةٌ، ثُمَّ أَمَرَهُ بِالْمَغْرِبِ قَبْلَ أَنْ يَقَعَ الشَّفَقُ، ثُمَّ أَمَرَهُ بِالْعِشَاءِ عِنْدَ ذَهَابِ ثُلُثِ اللَّيْلِ أَوْ بَعْ ضِهِ. (شَكَّ حَرَمِيٌّ) فَلَمَّا أَصْبَحَ قَالَ: «أَيْنَ السَّائِلُ؟ مَا بَيْنَ مَا رَأَيْتَ وَقْتٌ».

[1170–178]. (Dar al-Salam 1280) Muhammad ibn [Abdullah ibn Numayr narrated:[i] my father narrated; Badr ibn [Uthman narrated; Abu Bakr ibn Abi Musa narrated; from his father; from God's Messenger (peace be upon him); that **'A man came to him asking about the times of prayers. The Prophet did not give him any reply. He announced the Fajr at the break of dawn, when people could hardly identify each other. He then ordered him [i.e. Bilal] and he announced the Zuhr when the sun started on its decline, and anyone might say that it was midday, but the Prophet knew better than them. He then ordered him and he announced the [Asr when the sun was still high. He then ordered him and he announced the Maghrib Prayer when the sun had set. He then gave him an order and**

[Bilal] announced the [Isha’ when the twilight had disappeared. He then delayed the Fajr on the following day, so that when he finished someone might say that the sun had risen or be about to rise. He then delayed the Zuhr Prayer until close to the time when he prayed [Asr the previous day. He delayed the [Asr so that when he finished it, someone might say that the sun had reddened. He delayed Maghrib until it was time for the twilight to disappear. He then delayed the [Isha’ until the first-third of the night had gone. In the morning, he called in the one who asked him and said: “The time is between these two [marks]”’.

حَدَّثَنَا مُحَمَّدُ بْنُ عَبْدِ اللهِ بْنِ نُمَيْرٍ، حَدَّثَنَا أَ َبِي، حَدَّثَنَا بَدْرُ بْنُ عُثْمَانَ، حَدَّثَنَا أَبُو بَكْرِ بْنُ أَ َبِي مُوسَى، عَنْ أَبِيهِ، عَنْ رَسُولِ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ: أَنَّهُ أَتَاهُ سَائِلٌ يَسْأَلُهُ عَنْ مَوَاقِ ِيتِ الصَّلاَةِ، فَلَمْ يَرُدّ عَلَيْهِ شَيْئًا. قَالَ: “فَأَقَامَ الْفَجْرَ حِينَ انْشَقَّ الْفَجْرُ، وَالنَّاسُ لاَ يَكَادُ يَعْرِفُ بَعْضُهُمْ بَعْضًا. ثُمَّ أَمَرَهُ فَأَقَامَ بِالظُّهْرِ حِينَ زَالَتِ الشَّمْسُ، وَالْقَائِلُ يَقُولُ قَدِ انْتَصَفَ النَّهَارُ، وَهُوَ كَانَ أَعْلَمَ مِنْهُمْ. ثُمَّ أَمَرَهُ فَأَقَامَ بِالْعَصْرِ وَالشَّمْسُ مُرْتَفِعَةٌ، ثُمَّ أَمَرَهُ فَأَقَامَ بِالْـمَغْرِبِ حِينَ وَقَعَتِ الشَّمْسُ، ثُمَّ أَمَرَهُ فَأَقَامَ الْعِشَاءَ حِينَ غَابَ الشَّفَقُ. ثُمَّ أَخَّرَ الْفَجْرَ مِنَ الْغَدِ، حَتَّى انْصَرَفَ مِنْهَا وَالْقَائِلُ يَقُولُ قَدْ طَلَعَتِ الشَّمْسُ أَوْ كَادَتْ. ثُمَّ أَخَّرَ الظُّهْرَ حَتَّى كَانَ قَرِيبًا مِنْ وَقْتِ الْعَصْرِ بِالأَمْسِ، ثُمَّ أَخَّرَ الْعَصْرَ حَتَّى انْصَرَفَ مِنْهَا وَالْقَائِلُ يَقُولُ قَدِ احْمَرَّتِ الشَّمْسُ، ثُمَّ أَخَّرَ الْـمَغْرِبَ حَتَّى كَانَ عِنْدَ سُقُوطِ الشَّفَقِ، ثُمَّ أَخَّرَ الْعِشَاءَ حَتَّى كَانَ ثُلُثُ اللَّيْلِ الأَوَّلُ. ثُمَّ أَصْبَحَ”، فَدَعَا السَّائِلَ، فَقَالَ: «الْوَقْتُ بَيْنَ هَذَيْنِ».

[1171–179]. (Dar al-Salam 1281) Abu Bakr ibn Abi Shaybah narrated: Waki[narrated; from Badr ibn [Uthman; from Abu Bakr ibn Abu Musa; he heard it from his father; that ‘**A man came and asked the Prophet (peace be upon him) about the times of prayers … . The same as Ibn Numayr’s narration, except that he said: “He prayed Maghrib on the second day before the twilight had disappeared”**’.

حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ، حَدَّثَنَا وَكِيعٌ، عَنْ بَدْرِ بْنِ عُثْمَانَ، عَنْ أَبِي بَكْرِ بْنِ أَبِي مُوسَى، سَمِعَهُ مِنْهُ، عَنْ أَبِيهِ، أَنَّ سَائِ ِلاً أَتَى النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَسَأَلَهُ عَنْ مَوَاقِيتِ الصَّلاَةِ. بِمِثْلِ حَدِيثِ ابْنِ نُمَيْرٍ، غَيْرَ أَنَّهُ قَالَ: “فَصَلَّى الْـمَغْرِبَ قَبْلَ أَنْ يَغِيبَ الشَّفَقُ فِي الْيَوْمِ الثَّانِي”.

Text Explanation

The first two hadiths, Nos 1157 and 1158, simply mention that the Prophet prayed with Gabriel, the angel, when Gabriel was the imam. It may be said that in neither is there any information about the times of prayers. The answer is that these times were known to the addressees, and therefore the Prophet did not give any details. However, the times are clearly outlined in the narrations by Jabir and Ibn [Abbas related by Abu Dawud, al-Tirmidhi and other Hadith scholars.

In hadith No. 1158, 'Gabriel came down and God's Messenger (peace be upon him) prayed'. This is repeated five times in the same wording. It means that when Gabriel did any part of the prayer, the Prophet did it in the same way until his prayer was complete.

In these two hadiths we learn that [Umar ibn [Abd al-[Aziz delayed the prayer and [Urwah objected to what he did. Likewise, when al-Mughirah delayed the prayer, Abu Mas[ud al-Ansari objected.[i] Both based their argument on the times when Gabriel led the Prophet in prayer. That al-Mughirah and [Umar ibn [Abd al-[Aziz delayed the prayer was perhaps because they were not aware of the hadith, or because they were of the view that delaying it was permissible as long as they offered the prayer within its time range, which is the view of our Shafi[i School as well as the majority of scholars.

A different hadith related by Abu Dawud, al-Tirmidhi and others and narrated by Ibn [Abbas and others states that Gabriel and the Prophet prayed all five prayers on two consecutive days, offering each prayer at the beginning of its time range on the first day and at the end of its time of choice on the following day. Bearing this in mind, it may be asked: how can Abu Mas[ud and [Urwah give this hadith as the basis of their objection to the delay by al-Mughirah and [Umar? The answer is that they might have delayed praying [Asr beyond the time mentioned on the second day, which is when everything's shadow is twice its length, but God knows best.

Hadith Nos 1159–1162 mention that the Prophet used to offer the [Asr Prayer when the sun was spread in [A'ishah's room or apartment. This is given in different wordings but all mean the same, which indicates that the Prophet prayed [Asr at the beginning of its time range, which is when the shadow of any object is equal to its height. Her apartment had a narrow yard and a short wall. The height of the wall was less than the width of the yard. When the shadow of the wall was equal to its height, the [Asr Prayer became due, and the sun would still be spread at the end of the yard. The

shadow of the wall would not have reached the other, eastern, wall. All the narrations are understood on this basis.

Hadith No. 1163 mentions ‘If you pray Fajr, its time range continues until the first part of the sun has appeared’. This means that this period of time is the proper time for discharging the duty of Fajr Prayer. When this time has lapsed, it is no longer time for this prayer, but it becomes a make up for a missed prayer, i.e. *qa*da’. Making up prayers may be done at any time. This hadith gives evidence in support of the view of the majority of scholars that the time range of this prayer extends until sunrise. Abu Sa[id al-Istakhri, a Shafi[i scholar, said: ‘If it becomes bright, then after that the prayer is compensatory, not at the right time, because on the second day, Gabriel prayed when it was bright and said that the right time is between these two’. The majority take the present hadith as their evidence and they argue that the hadith mentioning Gabriel meant to show the better time of choice, not to indicate the full time of permissibility. Thus, they reconcile the hadith and other authentic hadiths indicating that the time range of all prayers, other than Fajr, extends until the beginning of the next prayer. This understanding is better than the view that says that these hadiths abrogate the hadith mentioning Gabriel’s prayer with the Prophet. We do not assume abrogation unless it is impossible to provide an understanding that reconciles the relevant hadiths. There is no such impossibility in this case, but God knows best.

The hadith continues, as the Prophet says: ‘Then if you pray Zuhr, its time continues until the time of the [Asr Prayer is due’. This defines the time allowed for the fulfilment of the duty of praying [Asr. This supports the view of al-Shafi[i and the majority of scholars that there is no overlap of the times of Zuhr and [Asr. On the contrary, when the time range of Zuhr is over – at the point when the shadow of any object is equal to its height, apart from the shadow that remains at the point when the sun starts to decline – [Asr time starts, and nothing of Zuhr time remains. Malik (may God be pleased with him) and other scholars said that when the shadow of an object is equal to its height, [Asr time starts, but Zuhr time is not yet over. There remains the time necessary to offer a four-*rak*[*ah* prayer, which may be Zuhr or [Asr prayed on time. Their argument is based on the hadith narrating Gabriel’s prayer with the Prophet, which quotes the Prophet as saying: ‘He led me in the Zuhr Prayer on the second day when the shadow of everything was equal to its height, and he led me in the [Asr Prayer on the first day

when the shadow of everything was equal to its height'. The apparent meaning of this statement is that the two prayers overlap in as much time as it takes to pray four *rak*[*ahs*. Imam al-Shafi[i and the majority state their argument on the basis of the clear meaning of the hadith we are discussing. They understand the hadith mentioning Gabriel's prayer as meaning that he finished Zuhr Prayer when shadows became equal to heights, while he started [Asr on the first day at that point. Thus, there is overlap. This understanding is necessary to reconcile the hadiths. If the hadith is taken to indicate an overlap, the end of Zuhr time becomes undefined. If it is started when shadows became equal to heights, its end remains unknown, which means that the end of the Zuhr time range remains undefined, and the time range for different prayers could not be properly identified. On the other hand, if the hadith is understood as we have outlined, the end of Zuhr time becomes well defined.

The same hadith then says: 'Then if you pray [Asr, its time continues until the sun becomes yellow'. This defines the time range for offering [Asr Prayer without falling into the area of what is discouraged. Indeed, [Asr may still be prayed on time until sunset, as clearly stated in hadith No. 1154: 'Whoever completes one *rak*[*ah* of the [Asr Prayer before sunset is considered to have offered the [Asr Prayer [on time]'. This hadith refutes the argument of Abu Sa[id al-Istakhri, who says that when shadows are twice the heights, the [Asr Prayer offered then is compensatory, not on time. We have already discussed this.

Our Shafi[i scholars say that there are five levels for [Asr time: (1) preferable, which is at the start of its time range; (2) time of choice, which extends until shadows are twice the heights; (3) permissible without discouragement, which extends until the sun becomes yellow; (4) permissible but discouraged, which is from when the sun is yellow until sunset; and (5) for a specific reason in Zuhr time, which is when a person prays [Asr with Zuhr because he is travelling or because it is raining. If [Asr Prayer is offered during any of these times, it is offered on time, but if all of them lapse and it is offered later, it is compensatory, or *qa*da', but God knows best.

The same hadith continues: 'Then if you pray Maghrib, its time continues until the twilight disappears'. The same time ranges are expressed in hadith Nos 1164–1170, with slightly different wording. These hadiths clearly indicate that the time of Maghrib extends until the twilight has

disappeared. This is one of two views in our Shafi[i School, but it is considered to be the weaker view by the majority of our scholars. They claim that Maghrib has only one time, which is immediately after sunset. A person is allowed only to do his ablutions, put on his clothes, say the *adh*a*n* and *iq*a*mah* before starting the prayer. If he delays it further, for any length of time, it becomes compensatory, and he has incurred a sin. However, the more scrupulous of our scholars lean towards the view that says that it is permissible to delay Maghrib for as long as the twilight has not disappeared. Further, it is permissible to start it at any point during this time, and there is no offence in delaying it beyond the start of its time. This is the correct view and none other may be considered.

The hadith that mentions Gabriel and his prayer with the Prophet at the same time on both days, offering it at sunset, may be answered in three ways: 1) The hadith shows the time of preference and choice, without defining the entire time of permissibility. This applies to all prayers except Zuhr. 2) It occurred at the beginning of Islam, when the Prophet was still in Makkah. The hadiths stating that Maghrib time extends until the twilight has disappeared came later, when the Prophet was in Madinah. Therefore, they take precedence. 3) These hadiths have more authentic chains of transmission than the hadith mentioning Gabriel. Therefore, they are given preference.

This is the sum of what relates to the time range of Maghrib. In *Shar*h *al-Muhadhdhab*, I have explained all the relevant evidence, and answered the ideas that are contrary to what is right, but God knows best.

The hadith concludes: ‘Then if you pray [Isha’, its time continues until midnight’. This means the time of choice for offering [Isha’ Prayer. The time of permissibility extends up to the break of dawn. This is based on the hadith narrated by Abu Qatadah, which Muslim enters in the chapter related to forgetting a prayer or missing it through sleep. The hadith makes clear that oversleeping does not constitute negligence, and that negligence means delaying a prayer until it is time for the next prayer. We shall explain this hadith when we come to it, God willing. Al-Istakhri said that ‘if [Isha’ is offered after midnight, it counts as compensatory’, [i.e. *qa*da’], but the majority of scholars cite the hadith narrated by Abu Qatadah as evidence in support of their view, but God knows best.

The hadiths mention the disappearance of the twilight as the end of Maghrib time. What is meant, according to al-Shafi[i and the majority of

fiqh and language scholars is the red twilight. However, Abu Hanifah, al-Muzani and a number of scholars of both disciplines say that it means the white twilight. The first view is the preferable and more accurate. I have discussed this in detail in both *Tahdhib al-Lugha*t and *Shar*h *al-Muhadhdhab*.

In hadith No. 1165, the Prophet gives this instruction: ‘When the sun rises, stop praying, because it rises in between the two horns of a devil’. The Arabic word for horn is *qarn*, which also means ‘century, community, etc.’ Hence, some people suggest that the hadith is referring to the Devil’s community. However, al-Nawawi says that it is better to stick to the apparent meaning of the hadith, which is ‘the sides of his head’. What the hadith thus means is that when the sun is about to rise, Satan puts his head in its way, so that the unbelievers who prostrate before the sun as it rises appear to be prostrating before him. Thus he and his followers may have some power that may enable them to confuse a person who is offering his prayers. This is the reason for the ruling that prayer is discouraged or reprehensible at this time.

Hadith No. 1167 quotes Yahya ibn Abi Kathir saying: ‘Knowledge cannot be acquired if one is always to take it easy’. Many learned people have asked why Muslim includes Yahya’s statement here. Although he devotes his book to the Prophet’s hadiths, this statement is unrelated to the hadiths defining the times of prayers. *Q*adi [Iyad quotes some eminent scholars who have said that its inclusion may be as a result of the following:

> Muslim was impressed by the excellent narrations and chains of transmission of the hadith narrated by [Abdullah ibn [Amr, their numerous useful points, summed purposes and the rulings that they explain. Indeed, we do not know of anyone who shares relating all these narrations with Muslim. As he noted all this, he wished to encourage anyone who wants to achieve a status that opens such treasures of knowledge saying that the way is to pursue one’s studies with diligence, and to tire oneself in learning more and more.

Hadith No. 1168 mentions that a man asked the Prophet about the times of prayers and the Prophet told him to pray with him for two days. It then gives the times the Prophet offered the prayers on each of these two days. This hadith explains that every prayer has a time of preference and a time of choice. It makes clear that the time of Maghrib is extended, and the hadith

suggests that explanation can be done by action, which makes things clearer; such explanation is useful to the questioner and all people attending. Further, the hadith shows that it is permissible to delay giving an explanation until it is needed. This is the view of the majority of scholars of legal theory. Other important points include the permissibility of delaying prayers beyond the start of their times, and also preferring a more important purpose to the benefit of attending to prayer at the beginning of its time.

After showing in practice the beginnings and ends of the times of prayers, the Prophet said: ‘The times of your prayers is in between what you have seen’. This is an address to the man who asked him and to those attending. It means that the times of prayers are the two points at which I offered each prayer and the periods in between. He did not mention the two ends because they were known by his practice. Alternatively, the Prophet’s words mean that the time is from the start with *Allahu akbar* in the first instance to the end with *salam* in the second.

Hadith No. 1170 mentions that ‘a man came to the Prophet and asked him about the times of prayers, but the Prophet did not answer him. He then announced Fajr at the break of dawn’. What this means is that the Prophet did not give a verbal answer, but told him to pray with the congregation so that he would learn the times as the Prophet demonstrated them by action. We understand the hadith in this way so that we reconcile it with the two hadiths before it. What is well known of the Prophet and his response is that he always answered people when they put questions to him, but God knows best.

In hadith Nos 1168–1170 the Prophet is said to have prayed [Isha’ after one-third of the night had gone, while in hadith Nos 1163–1,166 narrated by [Abdullah ibn [Amr it is mentioned that the [Isha’ time extends till midnight. These hadiths indicate the end of the time of choice. Scholars differ as to which of the two is more accurate. Al-Shafi[i mentions two views, one saying that the time of choice extends for one-third of the night, and the other, which is more correct, extends it to the middle of the night. Abu al-[Abbas Haywah ibn Shurayh said: ‘There is no difference between the narrations, and not also those by al-Shafi[i (may God bestow mercy on him). What is intended by one-third of the night is the beginning of its start, while midnight means the point of its final end. The hadiths are thus all reconciled’. His view is consistent with the apparent meanings of these hadiths, because the Prophet’s statement that [Isha’ time extends till

midnight means that this is the end of its time of choice. The hadiths narrated by Sulayman ibn Buraydah and Abu Musa make clear that the Prophet approved offering [Isha' after one-third of the night had gone. In this case, its time extends to nearly one-half of the night. Thus all the hadiths referring to its time become consistent in word and deed, but God knows best.

Transmission

The chain of transmission of hadith No. 1169 begins with 'Ibrahim ibn Muhammad ibn [Ar[arah al-Sami narrated to me …'. His surname, al-Sami, indicates that he was a descendant of Samah ibn Lu'ayy ibn Ghalib, one of the Prophet's distant ancestors.

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i. Related by al-Bukhari in a longer version, 521, 3221 and in a shorter version 4007; Abu Dawud in a longer version, 394; al-Nasa'i, 493; Ibn Majah, 668.
i. Related by al-Bukhari, 521; Abu Dawud, 407. In its edition, Dar al-Salam attaches this hadith to the one before it.
ii. Related by al-Bukhari, 546; Ibn Majah, 683.
i. Related by Abu Dawud, 396; al-Nasa'i, with different wording, 521. This hadith is missing in Dar al-Salam's edition.
i. Related by al-Tirmidhi, 152; al-Nasa'i, in similar wording, 518; Ibn Majah, 667.
i. Related by Abu Dawud, 395; al-Nasa'i, 522.
i. Both al-Mughirah and Abu Mas[ud were companions of the Prophet, while [Umar ibn [Abd al-[Aziz and [Urwah belonged to the following generation of Tabi[in. Al-Mughirah was Governor of Kufah at the time this occurred, while [Umar ibn [Abd al-[Aziz was the Caliph. They must have been attending to some urgent business, otherwise they would not have delayed the prayer.

CHAPTER 32

DELAYING THE ZUHR CONGREGATIONAL PRAYER WHEN IT IS TOO HOT

[1172–180]. (Dar al-Salam 1282) Qutaybah ibn Sa[id narrated:[i] Layth narrated [H]. Also, Muhammad ibn Rumh narrated; al-Layth narrated; from Ibn Shihab; from Ibn al-Musayyib and Abu Salamah ibn [Abd al-Rahman; from Abu Hurayrah; he said that **God's Messenger (peace be upon him) said: 'When it is too hot, offer your prayer when it has cooled down. Extreme heat is a reflection of the heat of Hell'**.

حَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ، حَدَّثَنَا لَيْثٌ،ح. وَحَدَّثَنَا مُحَمَّدُ بْنُ رُمْحٍ، أَخْبَرَنَا اللَّيْثُ، عَنِ ابْنِ شِهَابٍ، عَنِ ابْنِ الْمُسَيَّبِ وَأَبِي سَلَمَةَ بْنِ عَبْدِ الرَّحْمَـٰنِ، عَنْ أَبِي هُرَيْرَةَ أَنَّهُ قَالَ إِنَّ رَسُولَ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ قَالَ: «إِذَا اشْتَدَّ الْحَرُّ فَأَبْرِدُوا بِالصَّلَاةِ فَإِنَّ شِدَّةَ الْحَرِّ مِنْ فَيْحِ جَهَنَّمَ».

[000–000]. (Dar al-Salam 1283) Harmalah ibn Yahya narrated to me: Ibn Wahb reported; Yunus reported to me; that Ibn Shihab reported to him; he said: Abu Salamah and Sa[id ibn al-Musayyib reported to him; that they heard Abu Hurayrah say: God's Messenger (peace be upon him) said: **the same, exactly**.

وَحَدَّثَنِي حَرْمَلَةُ بْنُ يَحْيَى، أَخْبَرَنَا ابْنُ وَهْبٍ، أَخْبَرَنِي يُونُسُ، أَنَّ ابْنَ شِهَابٍ أَخْبَرَهُ، قَالَ: أَخْبَرَنِي أَبُو سَلَمَةَ وَسَعِيدُ بْنُ الْمُسَيَّبِ، أَنَّهُمَا سَمِعَا أَبَا هُرَيْرَةَ يَقُولُ: "قَالَ رَسُولُ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ:بِمِثْلِهِ سَوَاءً".

[1173–181]. (Dar al-Salam 1284) Harun ibn Sa[id al-Ayli, [Amr ibn Sawwad, and Ahmad ibn [Isa narrated to me: Ibn Wahb ([Amr said: 'reported' and the other two said: 'narrated'); he said: [Amr reported to me; that Bukayr narrated to him; from Busr ibn Sa[id and Salman al-Agharr; from Abu Hurayrah; that **God's Messenger (peace be upon him) said:**

‘When the day is very hot, delay the prayer until it has cooled down. Extreme heat is a reflection of the heat of Hell’.

[Amr said: Abu Yunus narrated to me; from Abu Hurayrah; that **God’s Messenger (peace be upon him) said: ‘Offer your prayer when it has cooled down; for extreme heat is a reflection of the heat of Hell’**.

[Amr also said: Ibn Shihab narrated to me; from Ibn al-Musayyib and Abu Salamah; from Abu Hurayrah; from God’s Messenger (peace be upon him): **a similar narration**.

وَحَدَّثَنِي هَارُونُ بْنُ سَعِيدٍ الأَيْلِيُّ وَعَمْرُو بْنُ سَوَّادٍ وَأَحْمَدُ بْنُ عِيسَى، قَالَ عَمْرٌو أَخْبَرَنَا وَقَالَ الآخَرَانِ حَدَّثَنَا ابْنُ وَهْبٍ، قَالَ أَخْبَرَنِي عَمْرٌو، أَنَّ بُكَيْرًا حَدَّثَهُ عَنْ بُسْرِ بْنِ سَعِيدٍ وَسَلْمَانَ الأَغَرِّ، عَنْ أَبِي هُرَيْرَةَ أَنَّ رَسُولَ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ قَالَ: «إِذَا كَانَ الْيَوْمُ الْحَارُّ فَأَبْرِدُوا بِالصَّلاَةِ فَإِنَّ شِدَّةَ الْحَرِّ مِنْ فَيْحِ جَهَنَّمَ».

قَالَ عَمْرٌو وَحَدَّثَنِي أَبُو يُونُسَ عَنْ أَبِي هُرَيْرَةَ أَنَّ رَسُولَ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ قَالَ: «أَبْرِدُوا عَنِ الصَّلاَةِ فَإِنَّ شِدَّةَ الْحَرِّ مِنْ فَيْحِ جَهَنَّمَ».

قَالَ عَمْرٌو وَحَدَّثَنِي ابْنُ شِهَابٍ، عَنِ ابْنِ الْمُسَيَّبِ وَأَبِي سَلَمَةَ، عَنْ أَبِي هُرَيْرَةَ، عَنْ رَسُولِ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ بِنَحْوِ ذَلِكَ.

[1174–182]. (Dar al-Salam 1285) Qutaybah ibn Sa[id narrated: [Abd al-[Aziz narrated; from al-[Ala’; from his father; from Abu Hurayrah; that **God’s Messenger (peace be upon him) said: ‘This heat is a reflection of the heat of Hell. Delay the prayer until it has cooled down’**.

وَحَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ، حَدَّثَنَا عَبْدُ الْعَزِيزِ، عَنِ الْعَلاَءِ، عَنْ أَبِيهِ، عَنْ أَبِي هُرَيْرَةَ أَنَّ رَسُولَ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ قَالَ: «إِنَّ هَذَا الْحَرَّ مِنْ فَيْحِ جَهَنَّمَ فَأَبْرِدُوا بِالصَّلاَةِ».

[1175–183]. (Dar al-Salam 1288)[i] Ibn Rafi[narrated: [Abd al-Razzaq narrated; Ma[mar narrated; from Hammam ibn Munabbih; he said: This is what Abu Hurayrah narrated to us from God’s Messenger (peace be upon him): he mentioned several hadiths, including: ‘**And God’s Messenger said: “Avoid the extreme heat when you pray, because intense heat is a reflection of the heat of Hell”**’.

حَدَّثَنَا ابْنُ رَافِعٍ، حَدَّثَنَا عَبْدُ الرَّزَّاقِ، حَدَّثَنَا مَعْمَرٌ، عَنْ هَمَّامِ بْنِ مُنَبِّهٍ، قَالَ: هَذَا مَا حَدَّثَنَا أَبُو هُرَيْرَةَ عَنْ رَسُولِ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ، فَذَكَرَ أَحَادِيثَ مِنْهَا: وَقَالَ رَسُولُ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ: «أَبْرِدُوا عَنِ الْحَرِّ فِي الصَّلاَةِ فَإِنَّ شِدَّةَ الْحَرِّ مِنْ فَيْحِ جَهَنَّمَ».

[1176–184]. (Dar al-Salam 1289) Muhammad ibn al-Muthanna narrated to me:[ii] Muhammad ibn Ja[far narrated; Shu[bah narrated; he said: I heard Muhajir Abu al-Hasan narrating; that he heard Zayd ibn Wahb narrating from Abu Dharr; he said: **‘God’s Messenger’s caller was about to call the *adhan* for Zuhr, but the Prophet said to him: “Let it cool down; let it cool down”, or he said: “Wait; wait”. He added: “Intense heat is a reflection of the heat of Hell; therefore, delay the prayer until it cools down”.’ Abu Dharr added: ‘Until we saw the shades of sand and dust heaps’.**

حَدَّثَنِي مُحَمَّدُ بْنُ الْـمُثَنَّى، حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ، حَدَّثَنَا شُعْبَةُ، قَالَ سَمِعْتُ مُهَاجِرًا أَبَا الْحَسَنِ يُحَدِّثُ أَنَّهُ سَمِعَ زَيْدَ بْنَ وَهْبٍ، يُحَدِّثُ عَنْ أَبِي ذَرٍّ قَالَ: أَذَّنَ مُؤَذِّنُ رَسُولِ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ بِالظُّهْرِ، فَقَالَ النَّبِيُّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ: «أَبْرِدْ أَبْرِدْ». أَوْ قَالَ «انْتَظِرِ انْتَظِرْ». وَقَالَ: «إِنَّ شِدَّةَ الْحَرِّ مِنْ فَيْحِ جَهَنَّمَ، فَإِذَا اشْتَدَّ الْحَرُّ فَأَبْرِدُوا عَنِ الصَّلاَةِ». قَالَ أَبُو ذَرٍّ: حَتَّى رَأَيْنَا فَيْءَ التُّلُولِ.

[1177–185]. (Dar al-Salam 1290) [Amr ibn Sawwad and Harmalah ibn Yahya narrated to me (Harmalah’s text): Ibn Wahb reported; Yunus reported to me; from Ibn Shihab; he said: Abu Salamah ibn [Abd al-Rahman narrated to me; that he heard Abu Hurayrah say: ‘**God’s Messenger (peace be upon him) said: “The Fire complained to its Lord and said: ‘My Lord, a part of me has devoured another’. He permitted it two breathing spaces: one in winter and one in summer. This is what you experience of the most severe cold weather”**’.

وَحَدَّثَنِي عَمْرُو بْنُ سَوَّادٍ، وَحَرْمَلَةُ بْنُ يَحْيَى (وَاللَّفْظُ لِحَرْمَلَةَ)، أَخْبَرَنَا ابْنُ وَهْبٍ، أَخْبَرَنِي يُونُسُ، عَنِ ابْنِ شِهَابٍ، قَالَ حَدَّثَنِي أَبُو سَلَمَةَ بْنُ عَبْدِ الرَّحْمَنِ أَنَّهُ سَمِعَ أَبَا هُرَيْرَةَ يَقُولُ: قَالَ رَسُولُ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ: «اشْتَكَتِ النَّارُ إِلَى رَبِّهَا فَقَالَتْ: يَا رَبِّ أَكَلَ بَعْضِي بَعْضًا. فَأَذِنَ لَهَا بِنَفَسَيْنِ: نَفَسٍ فِي الشِّتَاءِ، وَنَفَسٍ فِي الصَّيْفِ. فَهُوَ أَشَدُّ مَا تَجِدُونَ مِنَ الْحَرِّ، وَأَشَدُّ مَا تَجِدُونَ مِنَ الزَّمْهَرِيرِ».

[1178–186]. (Dar al-Salam 1291) Ishaq ibn Musa al-Ansari narrated to me: Ma[n narrated; Malik narrated; from [Abdullah ibn Yazid, al-Aswad ibn Sufyan's *mawl*a; from Abu Salamah ibn [Abd al-Rahman and Muhammad ibn [Abd al-Rahman ibn Thawban; from Abu Hurayrah; that God's Messenger (peace be upon him) said: **'When it is too hot, delay the prayer until it has cooled down, because intense heat is a reflection of the heat of Hell'. He also mentioned that 'Hell complained to its Lord. He allowed it two breathing spaces every year: one in winter and one in summer'**.

وَحَدَّثَنِي إِسْحَاقُ بْنُ مُوسَى الأَنْصَارِيُّ، حَدَّثَنَا مَعْنٌ، حَدَّثَنَا مَالِكٌ، عَنْ عَبْدِ اللهِ بْنِ يَزِيدَ مَوْلَى الأَسْوَدِ بْنِ سُفْيَانَ، عَنْ أَبِي سَلَمَةَ بْنِ عَبْدِ الرَّحْمَنِ وَمُحَمَّدِ بْنِ عَبْدِ الرَّحْمَنِ بْنِ ثَوْبَانَ، عَنْ أَبِي هُرَيْرَةَ أَنَّ رَسُولَ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ قَالَ: «إِذَا كَانَ الْحَرُّ فَأَبْرِدُوا عَنِ الصَّلَاةِ، فَإِنَّ شِدَّةَ الْحَرِّ مِنْ فَيْحِ جَهَنَّمَ». وَذَكَرَ «أَنَّ النَّارَ اشْتَكَتْ إِلَى رَبِّهَا فَأَذِنَ لَهَا فِي كُلِّ عَامٍ بِنَفَسَيْنِ: نَفَسٍ فِي الشِّتَاءِ وَنَفَسٍ فِي الصَّيْفِ».

[1179–187]. (Dar al-Salam 1292) Harmalah ibn Yahya narrated to me: [Abdullah ibn Wahb narrated; Haywah reported; he said: Yazid ibn [Abdullah ibn Usamah ibn al-Had narrated to me; from Muhammad ibn Ibrahim; from Abu Salamah; from Abu Hurayrah; from God's Messenger (peace be upon him): '**Hell said: "My Lord, one part of me is devouring another part, so allow me a breathing space." He permitted her two breaths: one in winter and one in summer. Whatever you experience of cold or extreme cold, it is part of Hell's breathing, and whatever you experience of heat or intense heat, it is part of Hell's breathing**'.

وَحَدَّثَنِي حَرْمَلَةُ بْنُ يَحْيَى، حَدَّثَنَا عَبْدُ اللهِ بْنُ وَهْبٍ، أَخْبَرَنَا حَيْوَةُ، قَالَ حَدَّثَنِي يَزِيدُ بْنُ عَبْدِ اللهِ بْنِ أُسَامَةَ بْنِ الْهَادِ، عَنْ مُحَمَّدِ بْنِ إِبْرَاهِيمَ، عَنْ أَبِي سَلَمَةَ، عَنْ أَبِي هُرَيْرَةَ، عَنْ رَسُولِ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ قَالَ: «قَالَتِ النَّارُ رَبِّ أَكَلَ بَعْضِي بَعْضًا، فَأَذَنْ لِي أَتَنَفَّسْ. فَأَذِنَ لَهَا بِنَفَسَيْنِ: نَفَسٍ فِي الشِّتَاءِ وَنَفَسٍ فِي الصَّيْفِ، فَمَا وَجَدْتُمْ مِنْ بَرْدٍ أَوْ زَمْهَرِيرٍ فَمِنْ نَفَسِ جَهَنَّمَ، وَمَا وَجَدْتُمْ مِنْ حَرٍّ أَوْ حَرُورٍ فَمِنْ نَفَسِ جَهَنَّمَ».

Text Explanation

The hadiths in this chapter urge people to delay Zuhr Prayer when the weather is too hot until the heat has subsided, yet Muslim enters in the next chapter hadith Nos 1181 and 1182, which again concern Zuhr Prayer and mention that the Prophet did not allow his Companions any delay during the very hot period. Scholars differed on how to reconcile these hadiths. Some suggested that delaying the prayer until the intense heat has subsided is a concession, while praying at the beginning of the time range is more preferable. They thus endorse the hadiths in the next chapter narrated by Khabbab and consider the hadiths in this chapter advising delay until the heat has subsided to be a concession giving the easier option. This is the view of some of our scholars and others. Another group suggest that the hadiths narrated by Khabbab are abrogated by the hadiths urging waiting until the intense heat has gone. Other scholars say that the preferred option is to delay until the intense heat has gone, as this is clear in the hadiths. The hadith narrated by Khabbab is understood to mean that they requested further delay. The delay on the basis of cooling down means merely delay until walls have enough shade to allow comfortable walking to the mosque, and the intensity of the heat begins to retreat.

The correct view is that delaying the prayer until the extreme heat has subsided is desirable. This is the view of the majority of scholars, and it is the one endorsed by al-Shafi[i. The majority of the Prophet's Companions also upheld this view, due to the number of hadiths confirming acting on its basis and ordering its observance on numerous occasions.

The Prophet describes intense heat as a reflection of the heat of Hell, which means it gives an impression of the spread and glow of its heat and its boiling nature. In hadith No. 1176, Abu Dharr mentions that they saw the shades of the heaps of sand and dust. Here, Abu Dharr uses the word *fay'* for 'shade', which is appropriate because, according to Arabic linguists, this term is only used for the shade that occurs after midday. Such heaps are normally very low and they do not form shadows until well after midday.

In hadith No. 1179, the text mentions 'cold or extreme cold' and 'heat or intense heat'. Scholars said that this may be an expression of doubt by the narrator of the Prophet's exact words. Alternatively, it may be intended as different degrees.

Hadith Nos 1177–1179 mention that the Fire complained to God that it had been devouring its own parts, and He permitted it two breathing spaces. *Q*adi [Iyad said:

> Scholars have differed in explaining the meaning of this hadith. Some said that it should be taken as it is, and that Hell actually complained that it was too intensely hot. This means that God has given Hell awareness and a faculty of distinction between things, and this gift enabled it to put this complaint to Him. It is the belief of the Sunni people that Hell is a created being. Others say that the hadith should not be taken at its face value; it is figurative, meaning that the intensity of heat is similar to the Fire of Hell. Therefore, it should be avoided by all means. The first explanation is perhaps more correct.

In my view, the first explanation is the correct one, because it gives us the apparent meaning of the hadith, and there is nothing to prevent us from taking the hadith as its wording suggests. Hence, it must be so understood, but God knows best.

It should be clear that delaying the prayer in hot weather is acceptable for Zuhr. It is not allowed in [Asr by any scholar other than Ashhab of the Maliki School. It is unacceptable for Friday Prayer, according to the view of the majority of scholars, but some of our Shafi[i scholars say that it is acceptable for Friday Prayer, but God knows best.

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i. Related by Abu Dawud, 402; al-Tirmidhi, 157; al-Nasa'i, 499; Ibn Majah, 678.

i. In Dar al-Salam's edition, hadith Nos 1286 and 1287 are given to narrations of hadith No. 1174 with different chains of transmission, but these are not included in the Arabic printed copies.

ii. Related by al-Bukhari, 535, 539, 629 and 3258; Abu Dawud, 401; al-Tirmidhi, 158.

CHAPTER 33

PRAYING ZUHR EARLY WHEN THE HEAT IS NOT EXCESSIVE

[1180–188]. (Dar al-Salam 1293) Muhammad ibn al-Muthanna and Muhammad ibn Bashshar narrated:[i] both from Yahya al-Qattan and Ibn Mahdi, Ibn al-Muthanna said: Yahya ibn Sa[id narrated to me; from Shu[bah; Simak ibn Harb narrated; from Jabir ibn Samurah. Ibn al-Muthanna said: and [Abd al-Rahman ibn Mahdi narrated; from Shu[bah; from Simak; from Jabir ibn Samurah; he said: '**The Prophet (peace be upon him) used to pray Zuhr when the sun started its decline**'.

حَدَّثَنَا مُحَمَّدُ بْنُ الْـمُثَنَّى وَمُحَمَّدُ بْنُ بَشَّارٍ، كِلاَهُمَا عَنْ يَحْيَى الْقَطَّانِ وَابْنِ مَهْدِيٍّ، قَالَ ابْنُ الْـمُثَنَّى حَدَّثَ َنِي يَحْيَى بْنُ سَعِ ِيدٍ، عَنْ شُعْبَةَ، قَالَ: حَدَّثَنَا سِمَاكُ بْنُ حَرْبٍ، عَنْ جَابِرِ بْنِ سَمُرَةَ، قَالَ ابْنُ الْـمُثَ َنَّى وَحَدَّثَنَا عَبْدُ الرَّحْمَنِ بْنُ مَهْدِيٍّ، عَنْ شُعْبَةَ، عَنْ سِمَاكٍ، عَنْ جَابِرِ بْنِ سَمُرَةَ قَالَ: «كَانَ النَّبِيُّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ يُصَلِّي الظُّهْرَ إِذَا دَحَضَتِ الشَّمْسُ».

[1181–189]. (Dar al-Salam 1294) Abu Bakr ibn Abi Shaybah narrated:[ii] Abu al-Ahwas Sallam ibn Sulaym narrated; from Abu Ishaq; from Sa[id ibn Wahb; from Khabbab; he said: '**We complained to God's Messenger (peace be upon him) about prayer on the hot sand, but he did not alleviate our complaint**'.

وَحَدَّثَ َنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ، حَدَّثَ َنَا أَبُو الأَحْوَصِ سَ َلاَّمُ بْنُ سُلَيْمٍ، عَنْ أَبِي إِسْحَاقَ، عَنْ سَ َعِيدِ بْنِ وَهْبٍ، عَنْ خَ َبَّابٍ قَالَ: «شَكَوْنَا إِلَى رَسُولِ اللَّهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ الصَّلاَةَ فِي الرَّمْضَاءِ، فَلَمْ يُشْكِنَا».

[1182–190]. (Dar al-Salam 1295) Ahmad ibn Yunus and [Awn ibn Sallam narrated: Zuhayr ([Awn said: 'reported' and Ibn Yunus said: 'narrated'; and this is his text); Abu Ishaq narrated; from Sa[id ibn Wahb; from Khabbab; he said: **'We went to God's Messenger (peace be upon him) and complained about the heat of the sand, but he did not alleviate our**

complaint’. Zuhayr said: ‘I asked Abu Ishaq: “Was it about Zuhr?” He said: “Yes”. I said: “Concerning offering it early?” He said: “Yes”’.

وَحَـدَّثَنَا أَحْـمَدُ بْـنُ يُونُسَ وَعَوْنُ بْنُ سَلاَّمٍ، قَالَ عَوْنٌ أَخْبَرَنَا وَقَالَ ابْنُ يُونُسَ (وَاللَّفْظُ لَهُ) حَدَّثَنَا زُهَيْرٌ، قَالَ:حَدَّثَنَا أَبُو إِسْحَاقَ، عَنْ سَعِيدِ بْنِ وَهْبٍ، عَنْ خَبَّابٍ قَالَ: «أَتَـيْنَـا رَسُـولَ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَـلَّمَ، فَشَـكَوْنَا إِلَيْهِ حَـرَّ الرَّمْضَـاءِ فَلَمْ يُشْكِنَا». قَالَ زُهَيْرٌ: «قُلْتُ لأَبِي إِسْحَاقَ: أَفِي الظُّهْرِ؟» قَالَ: «نَعَمْ». قُلْتُ: «أَفِي تَعْجِيلِهَا؟» قَالَ: «نَعَمْ».

[1183–191]. (Dar al-Salam 1296) Yahya ibn Yahya narrated:[i] Bishr ibn al-Mufaddal narrated; from Ghalib al-Qattan; from Bakr ibn [Abdullah; from Anas ibn Malik; he said: ‘**We used to pray with God’s Messenger (peace be upon him) at times of intense heat. If anyone of us could not place his forehead easily on the ground, he would spread his robe and prostrate over it**’.

حَدَّثَنَا يَحْيَى بْنُ يَحْيَى، حَدَّثَنَا بِشْرُ بْنُ الْـمُفَضَّلِ، عَنْ غَالِبٍ الْقَطَّانِ، عَنْ بَكْرِ بْنِ عَبْدِ اللهِ، عَنْ أَنَسِ بْنِ مَالِكٍ قَالَ: “كُنَّا نُصَلِّي مَعَ رَسُولِ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ فِي شِدَّةِ الْحَرِّ، فَإِذَا لَمْ يَسْتَطِعْ أَحَدُنَا أَنْ يُمَكِّنَ جَبْهَتَهُ مِنَ الأَرْضِ بَسَطَ ثَوْبَهُ، فَسَجَدَ عَلَيْهِ”.

Text Explanation

The first hadith, No. 1180, mentions that the Prophet used to offer the Zuhr Prayer when the sun had started its decline, after being at its highest point in the sky. This provides evidence confirming the desirability to attend to Zuhr Prayer at the beginning of its time. This is the view of al-Shafi[i and the majority of scholars.

We explained in the previous chapter the hadiths narrated by Khabbab, Nos 1181 and 1182, which mention that the Prophet’s Companions complained about praying when the sand was too hot. The Prophet did not take any measure to reduce their difficulty, but left it to them. This is mentioned in the last hadith, No. 1183, which says that they would place their robes on the ground to protect themselves from the intense heat of the sand. This hadith is cited as evidence in support of the view that it is permissible to place one’s head in prostration on a part of the garment one is

wearing. This is the view of Abu Hanifah and the majority of scholars. Al-Shafi[i, however, does not permit it. He understands this hadith and others similar to it as referring to prostration over a garment the worshipper is not wearing at the time.

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i. Related by Abu Dawud; 806; al-Nasa'i, 979; Ibn Majah, 673.
ii. Related by al-Nasa'i, 496.
i. Related by al-Bukhari, 385, 542 and 1208; Abu Dawud, 660; al-Tirmidhi, 584; al-Nasa'i, in similar wording, 1115; Ibn Majah, 682.

CHAPTER 34

THE EARLY START OF [ASR

[1184–192]. (Dar al-Salam 1297) Qutaybah ibn Sa[id narrated:[i] Layth narrated [H]. Also, Muhammad ibn Rumh narrated; al-Layth reported; from Ibn Shihab; from Anas ibn Malik; that he told him that **‘God’s Messenger (peace be upon him) used to pray [Asr when the sun was still high and alive. A person may go to the highlands and get there with the sun still high’. Qutaybah did not mention ‘and get there …’**.

حَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ، حَدَّثَنَا لَيْثٌ، ح. قَالَ: وَحَدَّثَنَا مُحَمَّدُ بْنُ رُمْحٍ، أَخْبَرَنَا اللَّيْثُ، عَنِ ابْنِ شِهَابٍ، عَنْ أَنَسِ بْنِ مَالِكٍ، أَنَّهُ أَخْبَرَهُ أَنَّ رَسُولَ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ كَانَ يُصَلِّي الْعَصْرَ وَالشَّمْسُ مُرْتَفِعَةٌ حَيَّةٌ، فَيَذْهَبُ الذَّاهِبُ إِلَى الْعَوَالِي، فَيَأْتِي الْعَوَالِيَ وَالشَّمْسُ مُرْتَفِعَةٌ. وَلَمْ يَذْكُرْ قُتَيْبَةُ فَيَأْتِي الْعَوَالِيَ.

[1185–000]. (Dar al-Salam 1298) Harun ibn Sa[id al-Ayli narrated to me: Ibn Wahb narrated; [Amr reported to me; from Ibn Shihab; from Anas; that **‘God’s Messenger used to pray [Asr …’ the same**.

وَحَدَّثَنِي هَارُونُ بْنُ سَعِيدٍ الأَيْلِيُّ، حَدَّثَنَا ابْنُ وَهْبٍ، أَخْبَرَنِي عَمْرٌو، عَنِ ابْنِ شِهَابٍ، عَنْ أَنَسٍ، أَنَّ رَسُولَ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ كَانَ يُصَلِّي الْعَصْرَ... بِمِثْلِهِ سَوَاءً.

[1186–193]. (Dar al-Salam 1299) Yahya ibn Yahya narrated:[i] he said: I read out to Malik; from Ibn Shihab; from Anas ibn Malik; he said: ‘**We used to pray [Asr, then a person would go to Quba’ and get there with the sun still high**’.

وَحَدَّثَنَا يَحْيَى بْنُ يَحْيَى، قَالَ: قَرَأْتُ عَلَى مَالِكٍ عَنِ ابْنِ شِهَابٍ، عَنْ أَنَسِ بْنِ مَالِكٍ قَالَ: "كُنَّا نُصَلِّي الْعَصْرَ، ثُمَّ يَذْهَبُ الذَّاهِبُ إِلَى قُبَاءٍ، فَيَأْتِيهِمْ وَالشَّمْسُ مُرْتَفِعَةٌ".

[1187–194]. (Dar al-Salam 1300) Yahya ibn Yahya narrated: he said: I read out to Malik; from Ishaq ibn [Abdullah ibn Abi Talhah; from Anas ibn Malik; he said: '**We used to pray [Asr, then a person may go to [the quarters of the clan of] [Amr ibn** [**Awf and find them offering [Asr Prayer**'.

وَحَدَّثَنَا يَحْيَى بْنُ يَحْيَى، قَالَ: قَرَأْتُ عَلَى مَالِكٍ عَنْ إِسْحَاقَ بْنِ عَبْدِ اللهِ بْنِ أَبِي طَلْحَةَ، عَنْ أَنَسِ بْنِ مَالِكٍ، قَالَ: "كُنَّا نُصَلِّي الْعَصْرَ، ثُمَّ يَخْرُجُ الإِنْسَانُ إِلَى بَنِي عَمْرِو بْنِ عَوْفٍ، فَيَجِدُهُمْ يُصَلُّونَ الْعَصْرَ".

[1188–195]. (Dar al-Salam 1301) Yahya ibn Ayyub, Muhammad ibn al-Sabbah, Qutaybah and Ibn Hujr narrated:[ii] they said: Isma[il ibn Ja[far narrated; from al-[Ala' ibn [Abd al-Rahman; that he '**visited Anas ibn Malik in his home in Basrah, after he had left [the mosque] after Zuhr Prayer. His home was close to the mosque. When we came in, he asked us: "Have you prayed [Asr?" We said: "We have just finished Zuhr Prayer". He said: "Then pray [Asr." We got up and prayed. When we finished, he said: "I heard God's Messenger (peace be upon him) say: 'That is the way a hypocrite prays. He sits down watching the sun, and when it is in between Satan's horns, he stands up to knock out four quick [*rak[ahs*], mentioning God in them only very little'"**.'

وَحَدَّثَنَا يَحْيَى بْنُ أَيُّوبَ وَمُحَمَّدُ بْنُ الصَّبَّاحِ وَقُتَيْبَةُ وَابْنُ حُجْرٍ، قَالُوا: حَدَّثَنَا إِسْمَاعِيلُ بْنُ جَعْفَرٍ، عَنِ الْعَلاَءِ بْنِ عَبْدِ الرَّحْمَنِ، أَنَّهُ دَخَلَ عَلَى أَنَسِ بْنِ مَالِكٍ فِي دَارِهِ بِالْبَصْرَةِ، حِينَ انْصَرَفَ مِنَ الظُّهْرِ. وَدَارُهُ بِجَنْبِ الْمَسْجِدِ، فَلَمَّا دَخَلْنَا عَلَيْهِ قَالَ: "أَصَلَّيْتُمُ الْعَصْرَ؟" فَقُلْنَا لَهُ: "إِنَّمَا انْصَرَفْنَا السَّاعَةَ مِنَ الظُّهْرِ". قَالَ: "فَصَلُّوا الْعَصْرَ". فَقُمْنَا فَصَلَّيْنَا، فَلَمَّا انْصَرَفْنَا قَالَ: "سَمِعْتُ رَسُولَ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ يَقُولُ: «تِلْكَ صَلاَةُ الْمُنَافِقِ. يَجْلِسُ يَرْقُبُ الشَّمْسَ حَتَّى إِذَا كَانَتْ بَيْنَ قَرْنَىِ الشَّيْطَانِ قَامَ فَنَقَرَهَا أَرْبَعًا، لاَ يَذْكُرُ اللَّهَ فِيهَا إِلاَّ قَلِيلاً».

[1189–196]. (Dar al-Salam 1302) Mansur ibn Abi Muzahim narrated:[i] [Abdullah ibn al-Mubarak narrated; from Abu Bakr ibn [Uthman ibn Sahl ibn Hanif; he said: I heard Abu Umamah ibn Sahl say: '**We prayed Zuhr with [Umar ibn [Abd al-[Aziz, then we left and went to visit Anas ibn Malik. We found him praying [Asr. I asked him: "Uncle, what prayer have you just done?" He said: "It is [Asr; and this is the prayer of God's Messenger (peace be upon him) which we used to pray with him"**'.

وَحَدَّثَنَا مَنْصُورُ بْنُ أَبِي مُزَاحِمٍ، حَدَّثَنَا عَبْدُ اللهِ بْنُ الْمُبَارَكِ، عَنْ أَبِي بَكْرِ بْنِ عُثْمَانَ بْنِ سَهْلِ بْنِ حُنَيْفٍ، قَالَ: "سَمِعْتُ أَبَا أُمَامَةَ بْنَ سَهْلٍ يَقُولُ: صَلَّيْنَا مَعَ عُمَرَ بْنِ عَبْدِ الْعَزِيزِ الظُّهْرَ، ثُمَّ خَرَجْنَا حَتَّى دَخَلْنَا عَلَى أَنَسِ بْنِ مَالِكٍ، فَوَجَدْنَاهُ يُصَلِّي الْعَصْرَ، فَقُلْتُ: يَا عَمِّ مَا هَذِهِ الصَّلَاةُ الَّتِي صَلَّيْتَ؟ قَالَ: الْعَصْرُ، وَهَذِهِ صَلَاةُ رَسُولِ اللهِ صلى الله تعالى عليه وسلم الَّتِي كُنَّا نُصَلِّي مَعَهُ".

[1190–197]. (Dar al-Salam 1303) [Amr ibn Sawwad al-[Amiri, Muhammad ibn Salamah al-Muradi and Ahmad ibn [Isa narrated (with closely similar wording): Ibn Wahb ([Amr said: 'reported' and the others said: 'narrated'); [Amr ibn al-Harith reported to me; from Yazid ibn Abi Habib; that Musa ibn Sa[d al-Ansari narrated to him; from Hafs ibn [Ubaydullah; from Anas ibn Malik; he said: '**God's Messenger (peace be upon him) once led us in [Asr Prayer. When he finished, a man from the Salamah clan came to him and said: "Messenger of God, we wish to slaughter a camel [for food], and we would love that you would attend it". The Prophet said: "Yes". He went forth and we joined him. We found that the camel had not by then been slaughtered. It was then slaughtered and cut into pieces. Then some of it was cooked, and we ate before sunset**'.

And al-Muradi said: Ibn Wahb narrated; from Ibn Lahi[ah and [Amr ibn al-Harith: **this same hadith**.

حَدَّثَنَا عَمْرُو بْنُ سَوَّادٍ الْعَامِرِيُّ وَمُحَمَّدُ بْنُ سَلَمَةَ الْمُرَادِيُّ وَأَحْمَدُ بْنُ عِيسَى، (وَأَلْفَاظُهُمْ مُتَقَارِبَةٌ) قَالَ عَمْرٌو أَخْبَرَنَا وَقَالَ الآخَرَانِ حَدَّثَنَا ابْنُ وَهْبٍ، أَخْبَرَنِي عَمْرُو بْنُ الْحَارِثِ، عَنْ يَزِيدَ بْنِ أَبِي حَبِيبٍ، أَنَّ مُوسَى بْنَ سَعْدٍ الأَنْصَارِيَّ، حَدَّثَهُ عَنْ حَفْصِ بْنِ عُبَيْدِ اللهِ، عَنْ أَنَسِ بْنِ مَالِكٍ أَنَّهُ قَالَ: «صَلَّى لَنَا رَسُولُ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ الْعَصْرَ فَلَمَّا انْصَرَفَ أَتَاهُ رَجُلٌ مِنْ بَنِي سَلِمَةَ فَقَالَ: «يَا رَسُولَ اللهِ إِنَّا نُرِيدُ أَنْ نَنْحَرَ جَزُورًا لَنَا وَنَحْنُ نُحِبُّ أَنْ تَحْضُرَهَا». قَالَ: «نَعَمْ». فَانْطَلَقَ، وَانْطَلَقْنَا مَعَهُ فَوَجَدْنَا الْجَزُورَ لَمْ تُنْحَرْ، فَنُحِرَتْ ثُمَّ قُطِّعَتْ، ثُمَّ طُبِخَ مِنْهَا، ثُمَّ أَكَلْنَا قَبْلَ أَنْ تَغِيبَ الشَّمْسُ».

وَقَالَ الْمُرَادِيُّ حَدَّثَنَا ابْنُ وَهْبٍ عَنِ ابْنِ لَهِيعَةَ وَعَمْرِو بْنِ الْحَارِثِ فِي هَذَا الْحَدِيثِ.

[1191–198]. (Dar al-Salam 1304) Muhammad ibn Mihran al-Razi narrated:[i] al-Walid ibn Muslim narrated; al-Awza[i narrated; from Abu al-Najashi; he said: I heard Rafi[ibn Khadij say: '**We used to offer the [Asr Prayer with God's Messenger (peace be upon him), then we might slaughter a camel**

and cut it into ten portions. It was then cooked, and we would eat well cooked meat before sunset’.

حَدَّثَنَا مُحَمَّدُ بْنُ مِهْرَانَ الرَّازِيُّ، حَدَّثَنَا الْوَلِيدُ بْنُ مُسْلِمٍ، حَدَّثَنَا الأَوْزَاعِيُّ، عَنْ أَبِي النَّجَاشِيِّ، قَالَ: “سَمِعْتُ رَافِعَ بْنَ خَدِيجٍ يَقُولُ: كُنَّا نُصَلِّي الْعَصْرَ مَعَ رَسُولِ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ، ثُمَّ تُنْحَرُ الْجَزُورُ فَتُقْسَمُ عَشَرَ قِسَمٍ، ثُمَّ تُطْبَخُ، فَنَأْكُلُ لَحْمًا نَضِيجًا قَبْلَ مَغِيبِ الشَّمْسِ”.

[1192–199]. (Dar al-Salam 1305) Ishaq ibn Ibrahim narrated: [Isa ibn Yunus and Shu[ayb ibn Ishaq al-Dimashqi reported; both said: al-Awza[i narrated; with the same chain of transmission; except that he said: **‘We used to slaughter a camel after [Asr during the Prophet’s lifetime …’ but he did not say ‘We would pray with him’**.

حَدَّثَنَا إِسْحَاقُ بْنُ إِبْرَاهِيمَ، أَخْبَرَنَا عِيسَى بْنُ يُونُسَ وَشُعَيْبُ بْنُ إِسْحَاقَ الدِّمَشْقِيُّ، قَالا: حَدَّثَنَا الأَوْزَاعِيُّ، بِهَذَا الإِسْنَادِ. غَيْرَ أَنَّهُ قَالَ: “كُنَّا نَنْحَرُ الْجَزُورَ عَلَى عَهْدِ رَسُولِ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ بَعْدَ الْعَصْرِ”. وَلَمْ يَقُلْ: “كُنَّا نُصَلِّي مَعَهُ”.

Text Explanation

Hadith No. 1184 mentions that after praying [Asr with the Prophet a person could reach the highlands of Madinah when the sun was still high, and in hadith No. 1187, a person could reach the quarters of the clan of [Amr ibn [Awf and find them praying [Asr. The highlands were the villages around Madinah, the farthest of which was at a distance of eight miles,[i] and the nearest only two miles away, and some were three miles distant. This is how the term was explained by Malik. Quba’, which is mentioned in hadith No. 1186 was three miles from Madinah. In hadith No. 1184, the Prophet is said to have prayed [Asr ‘when the sun was still high and alive’. Al-Khattabi mentions that ‘alive’ in this instance means it is clear, showing no yellowness or change of colour. Others said that it means that its heat was still keenly felt.

What the hadiths mean in this chapter are that one should attend to [Asr Prayer, offering it at the beginning of its time. It is not possible for someone to walk two or three miles (equivalent to 3.5 and 5.5 kilometres,

respectively) after praying [Asr and the sun continues to be unchanged, affected by no yellowness, unless one prays [Asr when the shade of an object is equivalent to its height. Even then, it is only possible during long days.

Hadith No. 1187 mentions that a person might pray [Asr in the Prophet's mosque then go to the quarters of the Ansari clan, [Amr ibn [Awf, only to find them offering the same prayer. Scholars said that their quarters were two miles away from Madinah, and the hadith indicates that the Prophet was keen to offer [Asr Prayer at the very beginning of its time, while the people of [Amr ibn [Awf prayed in the middle of its time range. Had it not been so, the hadith would not have provided any argument. That they delayed praying [Asr was perhaps as a result of them being busy with their work in the farms and fields. When they had finished work, they would get ready for prayer, making their ablution and other preparations. Hence, their congregational prayer was delayed. These and the following hadiths provide evidence in support of the view of Malik, al-Shafi[i, Ahmad and the majority of scholars stating that [Asr time starts when shades are equal to heights. Abu Hanifah said that [Asr time begins only when shades are double the heights. These hadiths, as well as the one narrated by Ibn [Abbas concerning times of prayer and the one narrated by Jabir, as well as other hadiths, provide the counter argument.

Hadith No. 1188 mentions the case of Anas ibn Malik, the Prophet's Companion, ordering his guests to pray [Asr when they entered his home, when they had only prayed Zuhr a short while earlier. He told them what the Prophet had said about the approach of hypocrites to prayer. They knock out four very short *rak*[*ahs* in which they mention God only very little. The next hadith mentions that the early [Asr Prayer was the Prophet's normal practice. These two hadiths are very clear in urging that [Asr should be prayed early and that its time range starts when shadows are equal to heights. The fact that [Umar ibn [Abd al-[Aziz delayed it was simply following the practice of other governors who did the same. He was not then aware of the Prophet's practice, but when he learnt this, he followed the same practice. It is also probable that he delayed it because he was attending to something important, or for some other reason. The apparent meaning of the hadith fits with the first probability. The case mentioned here was when [Umar ibn [Abd al-[Aziz was appointed governor of Madinah, not when he became the Caliph.

Anas, who is mentioned in the hadith, died nearly nine years before [Umar assumed the Caliphate.

In the same hadith, the Prophet denounces the way a hypocrite prays. He says that a hypocrite ‘sits down watching the sun’. This is clear criticism of delying [Asr Prayer without a valid reason. Then the Prophet says that hypocrites pray when the sun ‘is in between Satan’s horns’. Scholars differ concerning the meaning of this description. Some say that it means exactly what it says, and that Satan brings his horns parallel with the sun when it sets and when it rises, because worshippers prostrate themselves for it at these times. As Satan shows himself parallel to it, the worshippers of the sun appear as if they are prostrating themselves before him. Thus, he deludes himself and his friends with this impression. Other scholars say that the description is figurative and that the expression ‘his horns’ refers to his power and dominance over some people. Al-Khattabi said that the expression gives a simile which means that delaying [Asr is the result of Satan’s attempts to stop people from offering the prayer, in the same way as a horned animal tries to stop its opponent. The correct interpretation is the first one.

The Prophet then describes the prayer of such hypocrites, saying: ‘he stands up to knock out four quick [*rak*[*ahs*], mentioning God in them only very little’. This is a clear criticism of prayers done too quickly, when a worshipper does not show calmness and does not say the recommended glorifications and supplications.

Hadith No. 1190 mentions that the Prophet was invited to attend a community dinner when a camel was to be slaughtered and some of its meat cooked. The invitation was made after he had led [Asr Prayer and the whole function ended before sunset. All this confirms the very early start of [Asr. The hadith confirms the desirability of accepting an invitation, and that an invitation to a meal is desirable at any time during the day.

Transmission

The chain of transmission of hadith No. 1191 includes Abu al-Najashi. His name is [Ata’ ibn Suhayb, Rafi[ibn Khadij’s *mawl*a.

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i. Related by Abu Dawud, 404; al-Nasa’i, 506; Ibn Majah, 682.
i. Related by al-Bukhari, 548; al-Nasa’i, 505.
ii. Related by Abu Dawud; 413; al-Tirmidhi, 160; al-Nasa’i, 510.

i. Related by al-Bukhari, 549; al-Nasa’i, 508.
i. Related by al-Bukhari, 2485.
i. This refers to the Arabian mile. There are different estimates of how long it was, but some modern researchers say that it is equal to 1848 metres, which makes it a little longer than the British mile.

CHAPTER 35

MISSING [ASR PRAYER: A GRAVE OMISSION

[1193–200]. (Dar al-Salam 1306) Yahya ibn Yahya narrated:[i] he said: I read out to Malik; from Nafi[; from Ibn [Umar; that **God's Messenger (peace be upon him) said: 'The one who omits to pray [Asr is like one who loses his family and property'**.

وَحَدَّثَنَا يَحْيَى بْنُ يَحْيَى، قَالَ: قَرَأْتُ عَلَى مَالِكٍ عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ أَنَّ رَسُولَ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ قَالَ: «الَّذِي تَفُوتُهُ صَلَاةُ الْعَصْرِ كَأَنَّمَا وُتِرَ أَهْلَهُ وَمَالَهُ».

[000–000]. (Dar al-Salam 1307) Abu Bakr ibn Abi Shaybah and [Amr al-Naqid narrated:[ii] both said: Sufyan narrated; from al-Zuhri; from Salim; from his father: **the same text**. [Amr said: **completing it**; and Abu Bakr said: **taking it up to the Prophet**.

وَحَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَعَمْرٌو النَّاقِدُ، قَالَا: حَدَّثَنَا سُفْيَانُ، عَنِ الزُّهْرِيِّ، عَنْ سَالِمٍ، عَنْ أَبِيهِ، قَالَ عَمْرٌو: يَبْلُغُ بِهِ. وَقَالَ أَبُو بَكْرٍ: رَفَعَهُ.

[1194–201]. (Dar al-Salam 1308) Harun ibn Sa[id al-Ayli narrated to me (his text): Ibn Wahb narrated; [Amr ibn al-Harith reported to me; from Ibn Shihab; from Salim ibn [Abdullah; from his father; that **God's Messenger (peace be upon him) said: 'Whoever misses [Asr Prayer is like one who loses his family and property'**.

وَحَدَّثَنِي هَارُونُ بْنُ سَعِيدٍ الْأَيْلِيُّ (وَاللَّفْظُ لَهُ)، قَالَ: حَدَّثَنَا ابْنُ وَهْبٍ، أَخْبَرَنِي عَمْرُو بْنُ الْحَارِثِ، عَنِ ابْنِ شِهَابٍ، عَنْ سَالِمِ بْنِ عَبْدِ اللهِ، عَنْ أَبِيهِ أَنَّ رَسُولَ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ قَالَ: «مَنْ فَاتَتْهُ الْعَصْرُ، فَكَأَنَّمَا وُتِرَ أَهْلَهُ وَمَالَهُ»

[1195–202]. (Dar al-Salam 1309) Abu Bakr ibn Abi Shaybah narrated:[i] Abu Usamah narrated; from Hisham; from Muhammad; from [Abidah; from

[Ali; he said: ‘**On the Day of the Confederates [hosts], God’s Messenger (peace be upon him) said: “May God fill their graves and homes with fire, as they withheld us and prevented us from offering the middle prayer until the sun had set”**’.

وَحَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ، حَدَّثَنَا أَبُو أُسَامَةَ، عَنْ هِشَامٍ، عَنْ مُحَمَّدٍ، عَنْ عَبِيدَةَ، عَنْ عَلِيٍّ قَالَ: لَمَّا كَانَ يَوْمُ الأَحْزَابِ قَالَ رَسُولُ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ: «مَلأَ اللهُ قُبُورَهُمْ وَبُيُوتَهُمْ نَارًا كَمَا حَبَسُونَا وَشَغَلُونَا عَنِ الصَّلاَةِ الْوُسْطَى، حَتَّى غَابَتِ الشَّمْسُ».

[000–000]. (Dar al-Salam 1310) Muhammad ibn Abu Bakr al-Muqaddami narrated: Yahya ibn Sa[id narrated [H]. Also, Ishaq ibn Ibrahim narrated; al-Mu[tamir ibn Sulayman reported; all from Hisham; with the same chain of transmission: **the same text**.

وَحَدَّثَنَا مُحَمَّدُ بْنُ أَبِي بَكْرٍ الْمُقَدَّمِيُّ، حَدَّثَنَا يَحْيَى بْنُ سَعِيدٍ، ح. وَحَدَّثَنَاهُ إِسْحَاقُ بْنُ إِبْرَاهِيمَ، أَخْبَرَنَا الْمُعْتَمِرُ بْنُ سُلَيْمَانَ، جَمِيعًا عَنْ هِشَامٍ، بِهَذَا الإِسْنَادِ.

Text Explanation

The Prophet describes a person who misses [Asr Prayer as one who loses his family and property. However, the hadith is also read as meaning that such a person is like ‘one who is deprived of his family and property’. This is the explanation stated by Malik ibn Anas. On the other hand, al-Khattabi and other scholars say that the hadith means that such a person loses his family and property and stands alone. Therefore, everyone should guard against missing [Asr Prayer in the same way as he is keen to keep his family and his property. Ibn [Abd al-Barr stresses the word used by the Prophet, *wutir*, which means ‘being a victim of a crime which he wants to avenge’. The crime in this case targets his family and property. Thus, such a person suffers the grief of having lost his family and property and the worry of having to avenge himself against offenders.

Al-Dawudi, a Maliki scholar, said that such a person should be in a state of grief for missing the prayer similar to the grief of one who has lost all his family and property. Other scholars have said that such a person misses out

on a great sum of reward for which he should grieve in the same way as one who has lost his family and property.

*Q*adi [Iyad said: ‘Scholars have differed as to the meaning of missing [Asr Prayer in this hadith. Ibn Wahb and other scholars said that it refers to one who does not offer this prayer in its time of choice. Suhnun and al-Asili said that it refers to a person who does not pray [Asr before sunset. It is also said that missing it means not praying it before the sun has become yellow. This is confirmed in al-Awza[i’s narration of this hadith, which includes: “Missing it occurs when the sun becomes yellowish”. Salim is quoted as saying that the hadith applies to one who misses the prayer because he forgets it. According to al-Dawudi, it applies to one who deliberately neglects the prayer. This is more likely, and it is confirmed by the hadith related by al-Bukhari in his S*a*hih: “Whoever omits [Asr Prayer loses all his good actions”. This can only apply to one who deliberately does so’.

Ibn [Abd al-Barr said: ‘It is probable that what is said about [Asr Prayer may apply to other prayers. The Prophet might have intended speaking about [Asr to draw attention to all prayers, but its particular mention is due to the fact that it occurs when people are already tired after a day’s work, and are eager to finish whatever they may have in hand before they attend to prayer’. His argument, however, is questionable, because the hadith mentions [Asr Prayer without specifying a reason for the ruling applicable to it. Therefore, we cannot apply its ruling to other cases on the basis of surmise. What is specified is applied to other cases when we are fully aware of the reason for its ruling, and that reason equally applies to all such cases.

Transmission

In the second narration of hadith No. 1193, Muslim adds: ‘[Amr said: completing it; and Abu Bakr said: taking it up to the Prophet’. The two phrases ‘completing it’ and ‘taking it up’ mean the same thing: that the hadith is attributed to the Prophet. However, Muslim was always keen to render the exact words, even when they differ but carry the same meaning. This is certainly commendable, and God knows best.

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i. Related by al-Bukhari, 552; Abu Dawud, 414.
ii. Related by al-Nasa’i, 511; Ibn Majah, 685.

i. Related by al-Bukhari, 2931; 4111, 4533 and 6396; Abu Dawud, 409; al-Tirmidhi, 2984; al-Nasa'i, 472.

CHAPTER 36

PROOF THAT [ASR IS THE MIDDLE PRAYER

[1196–203]. (Dar al-Salam 1311) Muhammad ibn al-Muthanna and Muhammad ibn Bashshar narrated: Ibn al-Muthanna said: Muhammad ibn Ja[far narrated; Shu[bah narrated; he said: I heard Qatadah narrating from Abu Hassan; from [Abidah; from [Ali: **‘God’s Messenger (peace be upon him) said on the Day of the Confederates: “They kept us from the middle prayer until the sun had turned back. May God fill their graves with fire, or their homes, or their bellies”. (Shu[bah doubted whether it was homes or bellies.)**

وَحَدَّثَنَا مُحَمَّدُ بْنُ الْـمُثَنَّى وَمُحَمَّدُ بْنُ بَشَّارٍ، قَالَ ابْنُ الْـمُثَنَّى حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ، حَدَّثَنَا شُعْبَةُ قَالَ: سَمِعْتُ قَتَادَةَ، يُحَدِّثُ عَنْ أَبِي حَسَّانَ، عَنْ عَبِيدَةَ، عَنْ عَلِيٍّ قَالَ: قَالَ رَسُولُ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ يَوْمَ الأَحْزَابِ: «شَغَلُونَا عَنْ صَلاَةِ الْوُسْطَى حَتَّى آبَتِ الشَّمْسُ. مَلأَ اللهُ قُبُورَهُمْ نَارًا، أَوْ بُيُوتَهُمْ، أَوْ بُطُونَهُمْ». شَكَّ شُعْبَةُ فِي الْبُيُوتِ وَالْبُطُونِ.

[1197–000]. (Dar al-Salam 1312) Muhammad ibn al-Muthanna narrated: Ibn Abi [Adi narrated; from Sa[id; from Qatadah; with this same chain of transmission. He said: **‘Their homes and graves’. (He did not doubt)**.

وَحَدَّثَنَا مُحَمَّدُ بْنُ الْـمُثَنَّى، حَدَّثَنَا ابْنُ أَبِي عَدِيٍّ، عَنْ سَعِيدٍ، عَنْ قَتَادَةَ، بِهَذَا الإِسْنَادِ. وَقَالَ: «بُيُوتَهُمْ وَقُبُورَهُمْ». وَلَمْ يَشُكَّ.

[1198–204]. (Dar al-Salam 1313) Abu Bakr ibn Abi Shaybah and Zuhayr ibn Harb narrated: both said: Waki[narrated; from Shu[bah; from al-Hakam; from Yahya ibn al-Jazzar; from [Ali [H]. Also, [Ubaydullah ibn Mu[adh narrated (his text); my father narrated; Shu[bah narrated; from al-Hakam; from Yahya; he heard [Ali say: ‘**God’s Messenger (peace be upon him) said on the Day of the Confederates, as he was sitting on one of the openings of the Moat: “They kept us from the middle prayer until the**

sun had set. May God fill their graves and homes (or he said their graves and bellies) with fire”’.

وَحَدَّثَنَاهُ أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَزُهَيْرُ بْنُ حَرْبٍ، قَالا: حَدَّثَ َنَا وَكِيعٌ، عَنْ شُعْبَةَ، عَنِ الْحَكَمِ، عَنْ يَحْيَى بْنِ الْجَزَّارِ، عَنْ عَلِيٍّ ح. وَحَدَّثَنَاهُ عُبَيْدُ اللهِ بْنُ مُعَاذٍ (وَاللَّفْظُ لَهُ) قَالَ: حَدَّثَنَا أَبِي، حَد ّثَنَا شُعْبَةُ، عَنِ الْحَكَمِ، عَنْ يَحْيَى، سَمِعَ عَلِيًّا،يَقُولُ: قَالَ رَسُولُ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ يَوْمَ الأَحْزَابِ، وَهُوَ قَاعِدٌ عَلَى فُرْضَةٍ مِنْ فُرَضِ الْخَنْدَقِ: «شَغَلُونَا عَنِ الصَّلاَةِ الْوُسْطَى حَتَّى غَرَبَتِ الشَّمْسُ. مَلأَ اللهُ قُبُورَهُمْ وَبُيُوتَهُمْ - أَوْ قَالَ قُبُورَهُمْ وَبُطُونَهُمْ – نَارًا».

[1199–205]. (Dar al-Salam 1314) Abu Bakr ibn Abi Shaybah, Zuhayr ibn Harb and Abu Kurayb narrated: they said: Abu Mu[awiyah narrated; from al-A[mash; from Muslim ibn Subayh; from Shutayr ibn Shakal; from [Ali: ‘**God’s Messenger (peace be upon him) said on the Day of the Confederates: “They kept us from the middle prayer, the [Asr Prayer. May God fill their homes and graves with fire”. He then prayed it between the two night prayers, Maghrib and [Isha’**’.

وَحَدَّثَنَا أَ َبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَزُهَيْرُ بْنُ حَرْبٍ وَأَبُو كُرَ َيْبٍ، قَالُوا: حَدَّثَنَا أَبُو مُعَاوِيَةَ، عَنِ الأَعْمَشِ، عَنْ مُسْلِمِ بْنِ صُبَيْحٍ، عَنْ شُتَيْرِ بْنِ شَكَلٍ، عَنْ عَلِيٍّ قَالَ: قَالَ رَسُولُ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ يَوْمَ الأَحْزَابِ: «شَغَلُونَا عَنِ الصَّلاَةِ الْوُسْطَى، صَلاَةِ الْعَصْرِ. مَلأَ اللهُ ب ُيُوتَهُمْ وَقُبُورَهُمْ نَارًا». ثُمَّ صَلاَّهَا بَيْنَ الْعِشَاءَيْنِ، بَيْنَ الْمَغْرِبِ وَالْعِشَاءِ.

[1200–206]. (Dar al-Salam 1315) [Awn ibn Sallam al-Kufi narrated:[i] Muhammad ibn Talhah al-Yami reported; from Zubayd; from Murrah; from [Abdullah; he said: ‘**The idolaters kept God’s Messenger (peace be upon him) from the [Asr Prayer until the sun reddened or yellowed. The Prophet said: “They have kept us from the middle prayer, the [Asr Prayer. May God fill their bellies and graves with fire”, or he said: “May God stuff their bellies and graves with fire”**’.

وَحَدَّثَنَا عَوْنُ بْنُ س َلاَّمٍ الْكُوفِيُّ، أَخْبَر َنَا مُحَمَّدُ بْنُ طَلْحَةَ الْيَامِيُّ، عَنْ زُبَيْدٍ، عَنْ مُرَّةَ، عَنْ ع َبْدِ اللهِ قَالَ: حَبَسَ الْمُشْرِكُونَ رَسُولَ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ عَنْ صَلاَةِ الْعَصْرِ، حَتَّى احْمَرَّتِ الشَّمْسُ أَوِ اصْفَرَّتْ. ف َقَالَ رَسُولُ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ: «شَغَلُونَا عَنِ الص َّلاَةِ الْوُسْطَى، صَلاَةِ الْعَصْرِ. مَلأَ اللهُ أَجْوَافَهُمْ وَقُبُورَهُمْ نَارًا». أَوْ قَالَ: «حَشَا اللهُ أَجْوَافَهُمْ وَقُبُورَهُمْ نَارًا».

[1201–207]. (Dar al-Salam 1316) Yahya ibn Yahya al-Tamimi narrated:[ii] he said: I read out to Malik; from Zayd ibn Aslam; from al-Qa[qa[ibn Hakim; from Abu Yunus, [A'ishah's *mawl*a; he said: '**[A'ishah told me to write the Qur'an for her and said when you reach this verse, let me know: "Attend regularly to your prayers, particularly the middle prayer". When I reached it, I told her, and she dictated to me: "*Attend regularly to your prayers, particularly the middle prayer, and the [Asr Prayer, and stand up before God in devout obedience*". (2: 238) [A'ishah said: "I heard it from God's Messenger (peace be upon him)"**'.

وَحَدَّثَنَا يَحْيَى بْنُ يَحْيَى التَّمِيمِيُّ، قَالَ: قَرَأْتُ عَلَى مَالِكٍ عَنْ زَيْدِ بْنِ أَسْلَمَ، عَنِ الْقَعْقَاعِ بْنِ حَكِيمٍ، عَنْ أَبِي يُونُسَ مَوْلَى عَائِشَةَ أَنَّهُ قَالَ: أَمَرَتْنِي عَائِشَةُ أَنْ أَكْتُبَ لَهَا مُصْحَفًا، وَقَالَتْ: "إِذَا بَلَغْتَ هَذِهِ الآيَةَ فَآذِنِّي {حَافِظُوا عَلَى الصَّلَوَاتِ وَالصَّلاَةِ الْوُسْطَى}". فَلَمَّا بَلَغْتُهَا آذَنْتُهَا، فَأَمْلَتْ عَلَيَّ: {حَافِظُوا عَلَى الصَّلَوَاتِ وَالصَّلاَةِ الْوُسْطَى وَصَلاَةِ الْعَصْرِ، وَقُومُوا لِلَّهِ قَانِتِينَ}. قَالَتْ عَائِشَةُ: "سَمِعْتُهَا مِنْ رَسُولِ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ".

[1202–208]. (Dar al-Salam 1317) Ishaq ibn Ibrahim al-Hanzali narrated: Yahya ibn Adam reported; al-Fudayl ibn Marzuq narrated; from Shaqiq ibn [Uqbah; from al-Bara' ibn [Azib; he said: '**This verse was revealed: "*Attend regularly to your prayers, particularly the [Asr Prayer*", and we recited it for as long as God willed, then God abrogated it, and he revealed: "*Attend regularly to your prayers, particularly the middle prayer*". A man who was sitting with a brother of his said: "It is then the [Asr Prayer". Al-Bara' said: "I told you how it was revealed and how God abrogated it, but God knows best"**'.

Muslim said: And it was narrated by al-Ashja[i; from Sufyan al-Thawri; from al-Aswad ibn Qays; from Shaqiq ibn [Uqbah; from al-Bara' ibn [Azib; he said: **'We recited it with the Prophet for some time', the same as the narration by Fudayl ibn Marzuq**.

حَدَّثَنَا إِسْحَاقُ بْنُ إِبْرَاهِيمَ الْحَنْظَلِيُّ، أَخْبَرَنَا يَحْيَى بْنُ آدَمَ، حَدَّثَنَا الْفُضَيْلُ بْنُ مَرْزُوقٍ، عَنْ شَقِيقِ بْنِ عُقْبَةَ، عَنِ الْبَرَاءِ بْنِ عَازِبٍ قَالَ: "نَزَلَتْ هَذِهِ الآيَةُ {حَافِظُوا عَلَى الصَّلَوَاتِ وَصَلاَةِ الْعَصْرِ}. فَقَرَأْنَاهَا مَا شَاءَ اللهُ، ثُمَّ نَسَخَهَا اللهُ، فَنَزَلَتْ {حَافِظُوا عَلَى الصَّلَوَاتِ وَالصَّلاَةِ الْوُسْطَى}". فَقَالَ رَجُلٌ كَانَ جَالِسًا عِنْدَ شَقِيقٍ لَهُ: "هِيَ إِذًا صَلاَةُ الْعَصْرِ". فَقَالَ الْبَرَاءُ: "قَدْ أَخْبَرْتُكَ كَيْفَ نَزَلَتْ وَكَيْفَ نَسَخَهَا اللهُ وَاللهُ أَعْلَمُ".

قَالَ مُسْلِمٌ: وَرَوَاهُ الأشْجَعِيُّ، عَنْ سُفْيَانَ الثّوْرِيِّ، عَنِ الأسْوَدِ بْنِ قَيْسٍ، عَنْ شَقِيقِ بْنِ عُقْبَةَ، عَنِ الْبَرَاءِ بْنِ عَازِبٍ قَالَ: "قَرَأنَاهَا مَعَ النَّبِيِّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ زَمَانًا". بِمِثْلِ حَدِيثِ فُضَيْلِ بْنِ مَرْزُوقٍ.

[1203–209]. (Dar al-Salam 1318) Abu Ghassan al-Misma[i and Muhammad ibn al-Muthanna narrated to me:[i] from Mu[adh ibn Hisham; Abu Ghassan said: Mu[adh ibn Hisham narrated; my father narrated to me; from Yahya ibn Kathir; he said: Abu Salamah ibn [Abd al-Rahman narrated; from Jabir ibn [Abdullah; that '**[Umar ibn al-Khattab cursed the Quraysh unbelievers on the Day of the Confederates, and he said: "Messenger of God, by God, I hardly started to pray the [Asr when the sun was almost setting". God's Messenger (peace be upon him) said: "By God, I did not pray it". We went down to Buthan, and God's Messenger performed the ablution, and we did the same. God's Messenger (peace be upon him) prayed [Asr after sunset, then he prayed Maghrib after it**'.

وَحَدَّثَنِي أَبُو غَسَّانَ الْـمِسْمَعِيُّ وَمُحَمَّدُ بْنُ الْـمُثَنَّى، عَنْ مُعَاذِ بْنِ هِشَامٍ، قَالَ أَبُو غَسَّانَ: حَدَّثَنَا مُعَاذُ بْنُ هِشَامٍ، حَدَّثَنِي أَبِي، عَنْ يَحْيَى بْنِ أَبِي كَثِيرٍ، قَالَ: حَدَّثَنَا أَبُو سَلَمَةَ بْنُ عَبْدِ الرَّحْمَنِ، عَنْ جَابِرِ بْنِ عَبْدِ اللهِ، أَنَّ عُمَرَ بْنَ الْخَطَّابِ يَوْمَ الْخَنْدَقِ، جَعَلَ يَسُبُّ كُفَّارَ قُرَيْشٍ. وَقَالَ: "يَا رَسُولَ اللهِ، وَاللهِ مَا كِدْتُ أَنْ أُصَلِّيَ الْعَصْرَ حَتَّى كَادَتْ أَنْ تَغْرُبَ الشَّمْسُ". فَقَالَ رَسُولُ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ: "فَوَاللهِ إِنْ صَلَّيْتُهَا". فَنَزَلْنَا إِلَى بُطْحَانَ، فَتَوَضَّأَ رَسُولُ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ وَتَوَضَّأْنَا، فَصَلَّى رَسُولُ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ الْعَصْرَ بَعْدَ مَا غَرَبَتِ الشَّمْسُ. ثُمَّ صَلَّى بَعْدَهَا الْـمَغْرِبَ.

[000–000]. (Dar al-Salam 1319) Abu Bakr ibn Abi Shaybah and Ishaq ibn Ibrahim narrated: Waki[(Abu Bakr said: 'narrated' and Ishaq said: 'reported'); from [Ali ibn al-Mubarak; from Yahya ibn Abi Kathir; with the same chain of transmission: **the same text**.

وَحَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَإِسْحَاقُ بْنُ إِبْرَاهِيمَ، قَالَ أَبُو بَكْرٍ حَدَّثَنَا وَقَالَ إِسْحَاقُ أَخْبَرَنَا وَكِيعٌ، عَنْ عَلِيِّ بْنِ الْـمُبَارَكِ، عَنْ يَحْيَى بْنِ أَبِي كَثِيرٍ، فِي هَذَا الإِسْنَادِ بِمِثْلِهِ.

Text Explanation

Scholars among the Prophet's Companions and later ones differed as to which prayer is the middle one mentioned in the Qur'an. A number of them said that it is [Asr Prayer. These included [Ali ibn Abi Talib, Ibn Mas[ud, Abu Ayyub, Ibn [Umar, Ibn [Abbas, Abu Sa[id al-Khudri, Abu Hurayrah, [Ubaydah al-Salamani, al-Hasan al-Basri, Ibrahim al-Nakha[i, Qatadah, al-Dahhak, al-Kalbi, Muqatil, Abu Hanifah, Ahmad, Dawud, Ibn al-Mundhir and others. Al-Tirmidhi said: 'This is the view of the majority of scholars from among the Prophet's Companions and later ones'. Al-Mawardi, a Shafi[i scholar, said: 'This is the view of the Shafi[i School, because of the authentic hadiths confirming it. He himself (meaning al-Shafi[i) mentioned that it is the Fajr Prayer because he was unaware of these authentic hadiths mentioning that it is the [Asr Prayer. He always insisted on following the Prophet's hadiths'.

Other scholars said that it is the Fajr Prayer. These include [Umar ibn al-Khattab, Mu[adh ibn Jabal, Ibn [Abbas, Ibn [Umar, Jabir, [Ata', [Ikrimah, Mujahid, al-Rabi[ibn Anas, Malik ibn Anas, al-Shafi[i and most of his disciples as well as others.

Others said that it is the Zuhr Prayer, and this is reported from Zayd ibn Thabit, Usamah ibn Zayd, Abu Sa[id al-Khudri, [A'ishah, [Abdullah ibn Shaddad and one report from Abu Hanifah. Moreover, Qabisah ibn Dhu'ayb said that it is Maghrib, while other scholars said that it is [Isha'. It is also said that it is an undefined one of the five obligatory prayers, while *Q*adi [Iyad reported from some scholars that it is all five prayers, and some said that it is Friday Prayer.

The correct views of all these are two: that it is the [Asr or Fajr Prayer, and the more correct view, based on authentic hadiths, is that it is [Asr. Those who uphold the view that it is Fajr understand the hadiths as giving a different meaning, saying that [Asr is called the 'mid-way' prayer, and it is different from the 'middle' prayer mentioned in the Qur'an, but this is a rather unsound argument. Scholars who said that it is Fajr argue that its time is difficult, because of the cold weather in winter and the need to sleep in summer, the lack of energy and general unawareness at its time. Hence, it is given special mention as a prayer to be particularly attended to, because it is more likely to be missed than other prayers. Those who said that it is [Asr Prayer say that [Asr occurs at a time when people are busy with their work.

The view that it is Friday Prayer is very weak, because the order to attend to the middle prayer in particular is given because it is liable to be missed. This is unlikely to be the case for Friday Prayer since people generally take

more care of Friday Prayer than others, because it is once a week. The view that it is all five prayers is either very weak or wrong, because Arabs do not mention something specific first and then put it in general terms. They do the opposite, stating the general expression first before giving its specifications or some of them, to highlight its merits, but God knows best.

The hadiths mention the Day of the Confederates in reference to the well-known encounter when the unbelievers and the Jews besieged Madinah for nearly a month. It is called the Encounter with the Confederates or the the Encounter of the Moat. It was in the fourth or fifth year after the Prophet's migration to Madinah. Hadith No. 1196 mentions that the Muslims were prevented from offering [Asr Prayer until the sun had 'turned back'. Al-Harbi said that this means the sun went back to its place at night, which means it had set. Others say that it means that it had started to set.

That the Prophet delayed the [Asr Prayer until after sunset is understood to have taken place before the legislation was revealed outlining how to pray in the case of fearing an attack from an enemy. Scholars say that it is possible that he forgot the prayer, not deliberately delayed it, and the reason for forgetting it was that he was preoccupied with fighting the enemy. On the other hand, it is probable that he deliberately delayed it and this was a valid reason for so doing before the revelation concerning praying in a state of fear. Nowadays, it is not permissible to delay prayer beyond its time range because of fighting an enemy. We must offer it, in the form of the prayer in fear, as the situation permits. This takes different forms, which are well explained in *fiqh* books. We shall, God willing, discuss its different aspects in the relevant chapter of this book.

In this hadith, and also in al-Bukhari's anthology, the missed prayer is stated to be the [Asr, and the apparent meaning of the hadith is that it was the only missed prayer, but in Malik's *al-Muwatta',* it is mentioned that both Zuhr and [Asr Prayers were missed, and in some other hadiths, that all four prayers – Zuhr, [Asr, Maghrib and [Isha' – were delayed until a part of the night had gone. These narrations are easily reconciled, because the Encounter with the Confederates took several days and each report refers to what happened on a different day.

In hadith No. 1201, the narrator mentions that [A'ishah dictated to him the relevant verse as: '*Attend regularly to your prayers, particularly the middle prayer, and the* [*Asr Prayer*'. All the reports include the conjunction 'and' before the [Asr Prayer. Some of our scholars take this as evidence that [Asr is *not* the middle prayer, because the conjunction 'and' implies

difference. Our school says that a peculiar or odd wording of the Qur'an may not be taken as evidence, and it cannot be treated as reported from God's Messenger (peace be upon him). This is because whoever reports it does so as if it belongs to the Qur'an, but the Qur'an is only proven through recurrence [i.e. *tawatur*] and unanimity. If it is unconfirmed as belonging to the Qur'an, then it is also unconfirmed as a piece of information. This is plainly explained in books of legal theory. On this point we have differences with Imam Abu Hanifah (may God bestow mercy on him).

In hadith No. 1203, [Umar complains to the Prophet that he could hardly manage to pray [Asr before sunset, but the Prophet swears to him that he himself did not pray it. The Prophet's oath was to comfort [Umar, who felt upset at delaying [Asr until almost Maghrib time. The Prophet told him that he had not yet offered [Asr, thus [Umar would not feel too upset as the Prophet was similarly preoccupied. The fact that the Prophet confirmed this with an oath makes clear that it is permissible to swear an oath when it is not required. It is indeed desirable to do so for a legitimate purpose, such as asserting something, or comforting someone, or negating the possibility of forgetting, or any similarly valid reason. Such oaths are numerous in hadiths. Indeed, the Qur'an includes many such oaths, as at the beginning of Surahs 51, 52, 77, 86, 91, 92, 93, 95, 100, 103 as well as elsewhere. All these oaths are given to stress the importance of what comes next, but God knows best.

The same hadith suggests that the Prophet and his Companions prayed [Asr and Maghrib on this occasion in congregation. This provides evidence that it is perfectly permissible to offer a missed prayer in congregation. This is agreed by all scholars, except for what *Q*adi [Iyad says that al-Layth ibn Sa[d does not approve of it. If this is correctly reported from al-Layth, it is refuted by this hadith and other authentic hadiths that the Prophet led his Companions in praying Fajr when they overslept until after sunrise, as will presently be mentioned by Muslim.

This hadith states the evidence that a person who misses a prayer and then remembers it during the time of another prayer, should start with the missed prayer first, and follow it with offering the present prayer. This is unanimously agreed upon, but al-Shafi[i and a number of scholars say that it is desirable, not obligatory. This means that if such a person prays the present prayer first and follows it with the missed one, such action is acceptable. Malik, Abu Hanifah and others say that it is obligatory to pray the missed prayer first. If one prays the present prayer first, it is unacceptable.

Some may argue that this hadith also provides evidence that the time range of Maghrib extends until the twilight has set, because the Prophet prayed [Asr first. Had the Maghrib time been limited, he would have started with it, so that its time would not lapse and he would not have missed two prayers. The fact is that the hadith provides no such evidence, because it reports what took place some time after sunset, which means that Maghrib time had gone according to those who say that it is limited. The view of choice is that Maghrib time extends until the twilight has disappeared, as we have already explained its valid evidence.

Transmission

The chain of transmission of hadith No. 1196 includes ‘from [Abidah from [Ali’. This is [Abidah al-Salamani.

Hadith No. 1198 has two chains of transmission. The first of these says ‘from Yahya ibn al-Jazzar, from [Ali’, while the second says: ‘from Yahya: he heard [Ali say’. Muslim included both because of the difference implied in the usage of ‘from’ in the first and the clear statement of personally hearing the hadith in the second.

The chain of transmission of hadith No. 1199 includes ‘Muslim ibn Subayh from Shutayr ibn Shakal’. Muslim ibn Subayh is mentioned in other instances by his appellation Abu al-Duha, while Shutayr is also said to be Ibn Shakl.

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i. Related by al-Tirmidhi in shorter versions, 181 and 2985; Ibn Majah, 686.
ii. Related by Abu Dawud, 410; al-Tirmidhi, 2982; al-Nasa’i, 471.
i. Related by al-Bukhari, 596 and in shorter versions, 598 and 641, 945 and 4112; al-Tirmidhi, 2180; al-Nasa’i, 1365.

CHAPTER 37

THE IMPORTANCE OF REGULARLY ATTENDING TO FAJR AND [ASR PRAYERS

[1204–210]. (Dar al-Salam 1320) Yahya ibn Yahya narrated:[i] he said: I read out to Malik; from Abu al-Zinad; from al-A[raj; from Abu Hurayrah; that **God's Messenger (peace be upon him) said: 'Angels take turns in attending you through the night and through the day. They meet together during the Fajr and [Asr prayers. Then those who were with you during the night ascend. Their Lord will ask them, yet He knows better than them: How did you leave My servants? They will say: "We left them praying, as we joined them when they were praying"'**.

حَدَّثَنَا يَحْيَى بْنُ يَحْيَى، قَالَ: قَرَأْتُ عَلَى مَالِكٍ عَنْ أَبِي الزِّنَادِ، عَنِ الأَعْرَجِ، عَنْ أَبِي هُرَيْرَةَ أَنَّ رَسُولَ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ قَالَ: «يَتَعَاقَبُونَ فِيكُمْ مَلاَئِكَةٌ بِاللَّيْلِ وَمَلاَئِكَةٌ بِالنَّهَارِ، وَيَجْتَمِعُونَ فِي صَلاَةِ الْفَجْرِ وَصَلاَةِ الْعَصْرِ. ثُمَّ يَعْرُجُ الَّذِينَ بَاتُوا فِيكُمْ، فَيَسْأَلُهُمْ رَبُّهُمْ وَهُوَ أَعْلَمُ بِهِمْ: كَيْفَ تَرَكْتُمْ عِبَادِي؟ فَيَقُولُونَ: تَرَكْنَاهُمْ وَهُمْ يُصَلُّونَ، وَأَتَيْنَاهُمْ وَهُمْ يُصَلُّونَ».

[1205–000]. (Dar al-Salam 1321) Muhammad ibn Rafi[narrated: [Abd al-Razzaq narrated; Ma[mar narrated; from Hammam ibn Munabbih; from Abu Hurayrah; from the Prophet (peace be upon him): **'And the angels take turns in attending you …', the same as Abu al-Zinad's narration**.

وَحَدَّثَنَا مُحَمَّدُ بْنُ رَافِعٍ، حَدَّثَنَا عَبْدُ الرَّزَّاقِ، حَدَّثَنَا مَعْمَرٌ، عَنْ هَمَّامِ بْنِ مُنَبِّهٍ، عَنْ أَبِي هُرَيْرَةَ، عَنِ النَّبِيِّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ قَالَ: «وَالْمَلاَئِكَةُ يَتَعَاقَبُونَ فِيكُمْ». بِمِثْلِ حَدِيثِ أَبِي الزِّنَادِ.

[1206–211]. (Dar al-Salam 1322) Zuhayr ibn Harb narrated:[i] Marwan ibn Mu[awiyah al-Fazari narrated; Isma[il ibn Abi Khalid reported; Qays ibn Abi Hazim narrated. I heard Jarir ibn [Abdullah as he said: '**We were**

sitting with God’s Messenger’s (peace be upon him) when he looked at the moon on a night when it was full and said: “You shall indeed see your Lord as you see this moon, and you shall not be barred from seeing Him. If you can manage it: never be barred from a prayer before sunrise and one before sunset”. He meant the [Asr and Fajr prayers. Jarir then recited: “*extol your Lord’s limitless glory and praise Him before the rising of the sun and before its setting*”’. (20: 130)

وَحَدَّثَنَا زُهَيْرُ بْنُ حَرْبٍ، حَدَّثَنَا مَرْوَانُ بْنُ مُعَاوِيَةَ الْفَزَارِيُّ، أَخْبَرَنَا إِسْمَاعِيلُ بْنُ أَبِي خَالِدٍ، حَدَّثَنَا قَيْسُ بْنُ أَبِي حَازِمٍ، قَالَ سَمِعْتُ جَرِيرَ بْنَ عَبْدِ اللهِ وَهُوَ يَقُولُ: كُنَّا جُلُوسًا عِنْدَ رَسُولِ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ إِذْ نَظَرَ إِلَى الْقَمَرِ لَيْلَةَ الْبَدْرِ، فَقَالَ: «أَمَا إِنَّكُمْ سَتَرَوْنَ رَبَّكُمْ كَمَا تَرَوْنَ هَذَا الْقَمَرَ، لاَ تُضَامُّونَ فِي رُؤْيَتِهِ. فَإِنِ اسْتَطَعْتُمْ أَنْ لاَ تُغْلَبُوا عَلَى صَلاَةٍ قَبْلَ طُلُوعِ الشَّمْسِ وَقَبْلَ غُرُوبِهَا». يَعْنِي الْعَصْرَ وَالْفَجْرَ ثُمَّ قَرَأَ جَرِيرٌ: {وَسَبِّحْ بِحَمْدِ رَبِّكَ قَبْلَ طُلُوعِ الشَّمْسِ وَقَبْلَ غُرُوبِهَا}.

[1207–212]. (Dar al-Salam 1323) Abu Bakr ibn Abi Shaybah narrated: [Abdullah ibn Numayr, Abu Usamah and Waki[: with the same chain of transmission. And he said: **‘For certain, you shall be presented to your Lord and you shall see Him as you see this moon …’. He also said: ‘And he recited’ without mentioning Jarir’s name**.

وَحَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ، حَدَّثَنَا عَبْدُ اللهِ بْنُ نُمَيْرٍ وَأَبُو أُسَامَةَ وَوَكِيعٌ بِهَذَا الإِسْنَادِ. وَقَالَ: «أَمَا إِنَّكُمْ سَتُعْرَضُونَ عَلَى رَبِّكُمْ فَتَرَوْنَهُ كَمَا تَرَوْنَ هَذَا الْقَمَرَ». وَقَالَ: “ثُمَّ قَرَأَ”. وَلَمْ يَقُلْ جَرِيرٌ.

[1208–213]. (Dar al-Salam 1324) Abu Bakr ibn Abi Shaybah, Abu Kurayb and Ishaq ibn Ibrahim narrated:[i] all of them from Waki[; Abu Kurayb said: Waki[narrated; from Ibn Abi Khalid, Mis[ar and al-Bakhtari ibn al-Mukhtar; they heard it from Abu Bakr ibn [Umarah ibn Ru’aybah; from his father; he said: ‘**I heard God’s Messenger (peace be upon him) say: “No one who prays before sunrise and before sunset shall enter the Fire”, meaning [who prays] Fajr and [Asr. A man from the people of Basrah said: “Did you yourself hear it from God’s Messenger (peace be upon him)?” He said: “Yes.” The man said: “And I declare that I heard it from God’s Messenger (peace be upon him): I heard it with my ears and fully understood it”**’.

وَحَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَأَبُو كَرَيْبٍ وَإِسْحَاقُ بْنُ إِبْرَاهِيمَ، جَمِيعًا عَنْ وَكِيعٍ، قَالَ أَبُو كُرَيْبٍ حَدَّثَنَا وَكِيعٌ، عَنِ ابْنِ أَبِي خَالِدٍ وَمِسْعَرٍ وَالْبَخْتَرِيِّ بْنِ الْـمُخْتَارِ، سَمِعُوهُ مِنْ أَبِي بَكْرِ بْنِ عُمَارَةَ بْنِ رُؤَيْبَةَ، عَنْ أَبِيهِ قَالَ: سَمِعْتُ رَسُولَ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ يَقُولُ: «لَنْ يَلِجَ النَّارَ أَحَدٌ صَلَّى قَبْلَ طُلُوعِ الشَّمْسِ وَقَبْلَ غُرُوبِهَا»، يَعْنِي الْفَجْرَ وَالْعَصْرَ. فَقَالَ لَهُ رَجُلٌ مِنْ أَهْلِ الْبَصْرَةِ: "أَنْتَ سَمِعْتَ هَذَا مِنْ رَسُولِ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ؟" قَالَ: "نَعَمْ". قَالَ الرَّجُلُ: "وَأَنَا أَشْهَدُ أَنِّي سَمِعْتُهُ مِنْ رَسُولِ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ. سَمِعَتْهُ أُذُنَايَ وَوَعَاهُ قَلْبِي".

[1209–214]. (Dar al-Salam 1325) Ya[qub ibn Ibrahim al-Dawraqi narrated to me: Yahya ibn Abi Bukayr narrated; Shayban narrated; from [Abd al-Malik ibn [Umayr; from Ibn [Umarah ibn Ru'aybah; from his father; he said: **'God's Messenger (peace be upon him) said: "No one who prays before sunrise and sunset shall enter the Fire." A man from Basrah was with him and he asked: "Did you yourself hear it from the Prophet (peace be upon him)?" He said: "Yes, I bear witness to it." The man said: "And I bear witness. I heard the Prophet (peace be upon him) say it at the same place you heard it from him"'**.

وَحَدَّثَنِي يَعْقُوبُ بْنُ إِبْرَاهِيمَ الدَّوْرَقِيُّ، حَدَّثَنَا يَحْيَى بْنُ أَبِي بُكَيْرٍ، حَدَّثَنَا شَيْبَانُ، عَنْ عَبْدِ الْـمَلِكِ بْنِ عُمَيْرٍ، عَنِ ابْنِ عُمَارَةَ بْنِ رُؤَيْبَةَ، عَنْ أَبِيهِ قَالَ: قَالَ رَسُولُ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ: «لاَ يَلِجُ النَّارَ مَنْ صَلَّى قَبْلَ طُلُوعِ الشَّمْسِ وَقَبْلَ غُرُوبِهَا». وَعِنْدَهُ رَجُلٌ مِنْ أَهْلِ الْبَصْرَةِ، فَقَالَ: "أَنْتَ سَمِعْتَ هَذَا مِنَ النَّبِيِّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ؟" قَالَ: "نَعَمْ، أَشْهَدُ بِهِ عَلَيْهِ". قَالَ: "وَأَنَا أَشْهَدُ لَقَدْ سَمِعْتُ النَّبِيَّ صَلَّى الله عَلَيْهِ وَسَلَّمَ يَقُولُهُ بِالْـمَكَانِ الَّذِي سَمِعْتَهُ مِنْهُ".

[1210–215]. (Dar al-Salam 1326) Haddab ibn Khalid al-Azdi narrated:[i] Hammam ibn Yahya narrated; Abu Jamrah al-Duba[i narrated to me; from Abu Bakr; from his father; that **God's Messenger (peace be upon him) said: 'Whoever prays the prayer at the two ends of the day shall enter Heaven'**.

وَحَدَّثَنَا هَدَّابُ بْنُ خَالِدٍ الأَزْدِيُّ، حَدَّثَنَا هَمَّامُ بْنُ يَحْيَى، حَدَّثَنِي أَبُو جَمْرَةَ الضُّبَعِيُّ، عَنْ أَبِي بَكْرٍ، عَنْ أَبِيهِ، أَنَّ رَسُولَ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ قَالَ: «مَنْ صَلَّى الْبَرْدَيْنِ دَخَلَ الْجَنَّةَ».

[000–000]. (Dar al-Salam 1327) Ibn Abi [Umar narrated: Bishr ibn al-Sari narrated [H]. Also, Ibn Khirash narrated; [Amr ibn [Asim narrated; both

said: Hammam narrated; with the same chain of transmission. They gave Abu Bakr’s full name, saying: Ibn Abi Musa.

حَـدَّثَنَا ابْنُ أَ َبِي عُمَـرَ، حَـدَّثَنَا بِشْـرُ بْنُ السَّـرِيِّ، ح. قَـالَ: وَحَـدَّثَنَا ابْنُ خِـرَاشٍ، حَـدَّثَنَا عَمْـرُو بْنُ عَاصِـمٍ، قَالا جَـمِـيعًا: حَدَّثَنَا هَـمَّـامٌ، بِهَـذَا الإِسْـنَادِ، وَنَسَـبَا أَبَا بَكْرٍ فَ َقَالاَ ابْنُ أَبِي مُوسَى.

Text Explanation

The first hadith, No. 1204, mentions that angels take turns in attending the believers, which means that one group of them comes to take their turn when another group has finished. That the angels meet together at Fajr and [Asr is an aspect of God’s care of His servants who believe in Him. He honours them by making the angels meet at their place and then depart as the people perform their worship. Thus, their testimony will tell what they have seen of goodness.

The hadith then mentions that ‘Their Lord will ask them, yet He knows better than them: How did you leave My servants?’ This question should be taken as it is. It is part of what God requires of His angels in their worship of Him, as He has commanded them to record people’s actions, although He knows them best. *Q*adi [Iyad said: ‘The apparent meaning, which is agreed upon by the majority of scholars, is that these angels are the ones whose task it is to record people’s deeds. However, it is also possible that they may be from among the general body of angels’.

The Prophet tells his Companions that they will be seeing their Lord, and he adds: ‘You shall not be barred from seeing Him’. We explained this in the Book of Faith, mentioning that it means that they will not suffer any grudge in seeing Him.

In hadith No. 1207, the Prophet says: ‘For certain, you shall be presented to your Lord and you shall see Him as you see this moon’. This means that they will see their Lord without any doubt and without any trouble, just as they can see the full moon, with nothing to stop them from doing so. The simile applies to the act of seeing, not to what is being seen. Moreover, seeing God is a privilege granted only to believers. Unbelievers will not see God. Some suggest that hypocrites among the Muslim community will see Him, but this view has no strong basis. The correct

view that is agreed upon by the majority of scholars among Sunni Muslims is that hypocrites, like all other unbelievers, shall not see God. We have already discussed this question fully in the Book of Faith.

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i. Related by al-Bukhari, 555, 7429 and 7486; al-Nasa'i, 484.
i. Related by al-Bukhari, 554, 573, 4851, 7434, 7435 and 7436; Abu Dawud, 4729; al-Tirmidhi, 2551; Ibn Majah, 177.
i. Related by Abu Dawud, 427; al-Nasa'i, 470 and 486.
i. Related by al-Bukhari, 574.

CHAPTER 38

MAGHRIB TIME BEGINS AT SUNSET

[1211–216]. (Dar al-Salam 1328) Qutaybah ibn Sa[id narrated:[i] Hatim (who is Ibn Isma[il) narrated; from Yazid ibn Abi [Ubayd; from Salamah ibn al-Akwa[; that '**God's Messenger (peace be upon him) used to pray Maghrib when the sun had set and disappeared**'.

حَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ، حَدَّثَنَا حَاتِمٌ (وَهُوَ ابْنُ إِسْمَاعِيلَ)، عَنْ يَزِيدَ بْنِ أَبِي عُبَيْدٍ، عَنْ سَلَمَةَ بْنِ الأَكْوَعِ، أَنَّ رَسُولَ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ كَانَ يُصَلِّي الْمَغْرِبَ إِذَا غَرَبَتِ الشَّمْسُ وَتَوَارَتْ بِالْحِجَابِ.

[1212–217]. (Dar al-Salam 1329) Muhammad ibn Mihran al-Razi narrated:[ii] al-Walid ibn Muslim narrated; al-Awza[i narrated; Abu al-Najashi narrated to me; he said: I heard Rafi[ibn Khadij say: '**We used to pray Maghrib with God's Messenger (peace be upon him) and any of us may leave and is able to see where his arrow hits'.**

وَحَدَّثَنَا مُحَمَّدُ بْنُ مِهْرَانَ الرَّازِيُّ، حَدَّثَنَا الْوَلِيدُ بْنُ مُسْلِمٍ، حَدَّثَنَا الأَوْزَاعِيُّ، حَدَّثَنِي أَبُو النَّجَاشِيِّ، قَالَ سَمِعْتُ رَافِعَ بْنَ خَدِيجٍ يَقُولُ: "كُنَّا نُصَلِّي الْمَغْرِبَ مَعَ رَسُولِ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ، فَيَنْصَرِفُ أَحَدُنَا وَإِنَّهُ لَيُبْصِرُ مَوَاقِعَ نَبْلِهِ".

[1213–000]. (Dar al-Salam 1330) Ishaq ibn Ibrahim al-Hanzali narrated: Shu[ayb ibn Ishaq al-Dimashqi reported; al-Awza[i narrated; Abu al-Najashi narrated to me; Rafi[ibn Khadij narrated to me; he said: **'We used to pray Maghrib …': a similar text**.

وَحَدَّثَنَا إِسْحَاقُ بْنُ إِبْرَاهِيمَ الْحَنْظَلِيُّ، أَخْبَرَنَا شُعَيْبُ بْنُ إِسْحَاقَ الدِّمَشْقِيُّ، حَدَّثَنَا الأَوْزَاعِيُّ، حَدَّثَنِي أَبُو النَّجَاشِيِّ، حَدَّثَنِي رَافِعُ بْنُ خَدِيجٍ قَالَ: "كُنَّا نُصَلِّي الْمَغْرِبَ" بِنَحْوِهِ.

Text Explanation

These hadiths confirm that the Prophet used to offer the Maghrib Prayer at the beginning of its time, as soon as the sun had set. The second hadith mentions that when people left after the prayer had finished, any of them might shoot an arrow and he could see where it landed, because there was still sufficient light for him to see. These two hadiths confirm that Maghrib is offered immediately after sunset; this is unanimously agreed upon. The Shia have been reported to say something different on this point, but this need not be even discussed, because it is without basis.[i]

The earlier hadiths mentioning delaying Maghrib until the twilight has dropped were meant only to indicate that it is permissible, as we explained. The hadiths were stated in answer to a question put to the Prophet, while the present two hadiths confirm the Prophet's practice which he maintained at all times, except for a valid reason. It is, then, the practice to be followed, but God knows best.

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i. Related by al-Bukhari in a shorter version, 561; Abu Dawud, 417; al-Tirmidhi, 164; Ibn Majah in a shorter version, 688.

ii. Related by al-Bukhari, 559; Ibn Majah, 687.

i. Al-Nawawi is referring here to the suggestion by the Shia that Maghrib time starts about fifteen minutes after sunset.

CHAPTER 39

THE TIME OF [ISHA’ AND ITS DELAY

[1214–218]. (Dar al-Salam 1331) [Amr ibn Sawwad al-[Amiri and Harmalah ibn Yahya narrated: both said: Ibn Wahb reported; Yunus reported to me; that Ibn Shihab reported to him; he said: [Urwah ibn al-Zubayr reported to me; that [A’ishah, the Prophet’s wife, said: ‘**One night, God’s Messenger delayed the [Isha’ Prayer, which is called *al-[atamah* [meaning the dark hour]. He did not come out for it until** [**Umar ibn al-Khattab said: “The women and children have slept”. The Prophet came out to the prayer and said to the people in the mosque: “No one on earth is awaiting it other than you”. This was before Islam spread among the people**’.

Harmalah added in his narration: ‘**Ibn Shihab said: “It was mentioned to me that God’s Messenger (peace be upon him) said: ‘It is not for you to urge God’s Messenger to the prayer’. This was in relation to** [**Umar ibn al-Khattab’s shouting”**’.

وَحَدَّثَنَا عَمْرُو بْنُ سَوَّادٍ الْعَامِرِيُّ وَحَرْمَلَةُ بْنُ يَحْيَى، قَالا: أَخْبَرَنَا ابْنُ وَهْبٍ، أَخْبَرَنِي يُونُسُ، أَنَّ ابْنَ شِهَابٍ، أَخْبَرَهُ، قَالَ: أَخْبَرَنِي عُرْوَةُ بْنُ الزُّبَيْرِ، أَنَّ عَائِشَةَ، زَوْجَ النَّبِيِّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ، قَالَتْ: “أَعْتَمَ رَسُولُ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ لَيْلَةً مِنَ اللَّيَالِي بِصَلَاةِ الْعِشَاءِ، وَهِيَ الَّتِي تُدْعَى الْعَتَمَةَ، فَلَمْ يَخْرُجْ رَسُولُ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ حَتَّى قَالَ عُمَرُ بْنُ الْخَطَّابِ: نَامَ النِّسَاءُ وَالصِّبْيَانُ. فَخَرَجَ رَسُولُ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ فَقَالَ لأَهْلِ الْمَسْجِدِ حِينَ خَرَجَ عَلَيْهِمْ: «مَا يَنْتَظِرُهَا أَحَدٌ مِنْ أَهْلِ الأَرْضِ غَيْرُكُمْ». وَذَلِكَ قَبْلَ أَنْ يَفْشُوَ الإِسْلامُ فِي النَّاسِ”.

زَادَ حَرْمَلَةُ فِي رِوَايَتِهِ: قَالَ ابْنُ شِهَابٍ وَذُكِرَ لِي أَنَّ رَسُولَ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ قَالَ: « وَمَا كَانَ لَكُمْ أَنْ تَنْزُرُوا رَسُولَ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ عَلَى الصَّلاةِ». وَذَاكَ حِينَ صَاحَ عُمَرُ بْنُ الْخَطَّابِ.

[000–000]. (Dar al-Salam 1332) [Abd al-Malik ibn Shu[ayb ibn al-Layth narrated to me:[i] my father narrated; from my grandfather; from [Uqayl; from Ibn Shihab; with the same chain of transmission: **the same, but he did not mention al-Zuhri's statement: 'It was mentioned to me' and what came after it**.

وَحَدَّثَنِي عَبْدُ الْـمَلِكِ بْنُ شُعَيْبِ بْنِ اللَّيْثِ، حَدَّثَنِي أَ َبِي، عَنْ جَدِّي، عَنْ عُقَيْلٍ، عَنِ ابْنِ شِهَابٍ، بِهَذَا الإِسْنَادِ. مِثْلَهُ. وَلَمْ يَذْكُرْ قَوْلَ الزُّهْرِيِّ: وَذُكِرَ لِي، وَمَا بَعْدَهُ.

[1215–219]. (Dar al-Salam 1333) Ishaq ibn Ibrahim and Mu-hammad ibn Hatim narrated to me:[ii] both from Muhammad ibn Bakr [H]. Also, Harun ibn [Abdullah narrated to me; Hajjaj ibn Muhammad narrated [H]. And, Hajjaj ibn al-Sha[ir and Muhammad ibn Rafi[narrated to me; both said: [Abd al-Razzaq narrated (their wordings are closely similar); they all said: from Ibn Jurayj; he said: al-Mughirah ibn Hakim reported to me; from Umm Kulthum bint Abu Bakr; that she reported to him; from [A'ishah; she said: **'One night, the Prophet stayed late, until much of the night had gone and the people in the mosque slept. He then came out and prayed. He said: "It is indeed time for it; except that I do not wish to make it hard for my community"'. In [Abd al-Razzaq's narration, 'except that it would be hard for my community'.**

د َّتَنِي إِسْحَاقُ بْنُ إ ِبْرَاهِيمَ وَمُحَمَّدُ بْنُ حَاتِمٍ، كِلاَهُمَا عَنْ مُحَمَّدِ بْنِ بَكْرٍ، ح. قَالَ: وَحَدَّثَنِي هَارُونُ بْنُ عَبْدِ اللهِ، حَدَّثَنَا حَجَّاجُ بْنُ مُحَمَّدٍ، ح. قَالَ: وَحَدَّثَنِي حَجَّاجُ بْنُ الشَّاعِرِ وَمُحَمَّدُ بْنُ رَافِعٍ، قَالاَ: حَدَّثَنَا عَبْدُ الرَّزَّاقِ (وَأَلْفَاظُهُمْ مُتَقَارِبَةٌ)، قَالُوا جَمِيعًا عَنِ ابْنِ جُرَيْجٍ، قَالَ: أَخْبَرَنِي الْـمُغِيرَةُ بْنُ حَكِيمٍ، عَنْ أُمِّ كُلْثُومٍ بِنْتِ أَبِي بَكْرٍ، أَنَّهَا أَخْبَرَتْهُ عَنْ عَائِشَةَ، قَالَتْ: "أَعْتَمَ النَّبِيُّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ ذَاتَ لَيْلَةٍ حَتَّى ذَهَبَ عَامَّةُ اللَّيْلِ، وَحَتَّى نَامَ أَهْلُ الْـمَسْجِدِ. ثُمَّ خَرَجَ فَصَلَّى، فَقَالَ: «إِنَّهُ لَوَقْتُهَا لَوْلاَ أَنْ أَشُقَّ عَلَى أُمَّتِي». وَفِي حَدِيثِ عَبْدِ الرَّزَّاقِ: «لَوْلاَ أَنْ يَشُقَّ عَلَى أُمَّتِي».

[1216–220]. (Dar al-Salam 1334) Zuhayr ibn Harb and Ishaq ibn Ibrahim narrated to me:[i] Jarir (Ishaq said: 'reported' and Zuhayr said: 'narrated'); from Mansur; from al-Hakam; from Nafi[; from [Abdullah ibn [Umar; he said: '**One night we sat awaiting God's Messenger for the last [Isha' Prayer. He came out to us when one-third of the night had gone, or even later. We did not know whether something with his family or some other thing had kept him. When he came out, he said: "You are waiting for a**

prayer, but no followers of any religion other than you are awaiting it. Would it not be very hard for my community, I would have chosen this time for their prayer". He then ordered the caller who announced the prayer, and he led the prayer'.

وَحَدَّثَنِي زُهَيْرُ بْنُ حَرْبٍ، وَإِسْحَاقُ بْنُ إِبْرَاهِيمَ، قَالَ إِسْحَاقُ أَخْبَرَنَا وَقَالَ زُهَيْرٌ حَدَّثَنَا جَرِيرٌ، عَنْ مَنْصُورٍ، عَنِ الْحَكَمِ، عَنْ نَافِعٍ، عَنْ عَبْدِ اللهِ بْنِ عُمَرَ، قَالَ: "مَكَثْنَا ذَاتَ لَيْلَةٍ نَنْتَظِرُ رَسُولَ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ لِصَلَاةِ الْعِشَاءِ الْآخِرَةِ، فَخَرَجَ إِلَيْنَا حِينَ ذَهَبَ ثُلُثُ اللَّيْلِ أَوْ بَعْدَهُ، فَلاَ نَدْرِي أَشَيْءٌ شَغَلَهُ فِي أَهْلِهِ أَوْ غَيْرُ ذَلِكَ.فَقَالَ حِينَ خَرَجَ: «إِنَّكُمْ لَتَنْتَظِرُونَ صَلاَةً مَا يَنْتَظِرُهَا أَهْلُ دِينٍ غَيْرُكُمْ، وَلَوْلاَ أَنْ يَثْقُلَ عَلَى أُمَّتِي لَصَلَّيْتُ بِهِمْ هَذِهِ السَّاعَةَ». ثُمَّ أَمَرَ الْمُؤَذِّنَ فَأَقَامَ الصَّلاَةَ وَصَلَّى".

[1217–221]. (Dar al-Salam 1335) Muhammad ibn Rafi[narrated to me:[i] [Abd al-Razzaq narrated; Ibn Jurayj reported; Nafi[reported to me; [Abdullah ibn [Umar narrated; that '**God's Messenger was kept from [prayer] one night and he delayed it, until we dozed off in the mosque, then we woke up, then we dozed off then we woke up. Then God's Messenger (peace be upon him) came out and said: "Tonight, none of the people on earth other than you is awaiting their prayer"**'.

وَحَدَّثَنِي مُحَمَّدُ بْنُ رَافِعٍ، حَدَّثَنَا عَبْدُ الرَّزَّاقِ، أَخْبَرَنَا ابْنُ جُرَيْجٍ، أَخْبَرَنِي نَافِعٌ، حَدَّثَنَا عَبْدُ اللهِ بْنُ عُمَرَ، أَنَّ رَسُولَ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ شُغِلَ عَنْهَا لَيْلَةً فَأَخَّرَهَا حَتَّى رَقَدْنَا فِي الْمَسْجِدِ، ثُمَّ اسْتَيْقَظْنَا، ثُمَّ رَقَدْنَا ثُمَّ اسْتَيْقَظْنَا، ثُمَّ خَرَجَ عَلَيْنَا رَسُولُ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ، ثُمَّ قَالَ: «لَيْسَ أَحَدٌ مِنْ أَهْلِ الأَرْضِ اللَّيْلَةَ يَنْتَظِرُ الصَّلاَةَ غَيْرُكُمْ».

[1218–222]. (Dar al-Salam 1336) Abu Bakr ibn Nafi[al-[Abdi narrated to me:[ii] Bahz ibn Asad al-[Ami narrated; Hammad ibn Salamah narrated; from Thabit; that they asked Anas about God's Messenger's ring. He said: '**One night, God's Messenger delayed the [Isha' Prayer until midnight, or half the night had almost gone. He then came and said: "People have prayed and slept, and you remain in prayer as long as you are awaiting the prayer". Anas said: "I can almost see the shine of his silver ring", pointing with the small finger of his left hand**'.

وَحَدَّثَنِي أَبُو بَكْرِ بْنُ نَافِعٍ الْعَبْدِيُّ، حَدَّثَنَا بَهْزُ بْنُ أَسَدٍ الْعَمِّيُّ، حَدَّثَنَا حَمَّادُ بْنُ سَلَمَةَ، عَنْ ثَابِتٍ، أَنَّهُمْ سَأَلُوا أَنَسًا عَنْ خَاتَمِ رَسُولِ اللهِ صَلَّى اللهُ عَلَيْهِ

وَسَلَّمَ، فِ َقَالَ: “أَخَّرَ رَسُولُ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ الْعِشَاءَ ذَاتَ لَيْلَةٍ إِلَى شَطْرِ اللَّيْلِ، أَوْ كَادَ يَذْهَبُ شَطْرُ اللَّيْلِ، ثُمَّ جَاءَ فَقَالَ: «إِنَّ النَّاسَ قَدْ صَلَّوْا وَنَامُوا، وَإِنَّكُمْ لَمْ تَزَالُوا فِي صَلاَةٍ مَا انْتَظَرْتُمُ الصَّلاَةَ». قَالَ أَنَسٌ: “كَأَنِّي أَنْظُرُ إِلَى وَبِيصِ خَاتَمِهِ مِنْ فِضَّةٍ. وَر َفَعَ إِصْبَعَهُ الْيُسْرَى بِالْخِنْصَرِ”.

[1219–223]. (Dar al-Salam 1337) Hajjaj ibn al-Sha[ir narrated to me:[i] Abu Zayd Sa[id ibn al-Rabi[narrated; Qurrah ibn Khalid narrated; from Qatadah; from Anas ibn Malik; he said: ‘**We waited for God’s Messenger (peace be upon him) one night until it was almost midnight. He then came to us and led the prayer. He then turned to us with his face. I can almost see the shine of his ring in his hand. It was a silver ring**’.

وَحَدَّثَنِي حَجَّاجُ بْنُ الشَّاعِرِ، حَدَّثَنَا أَبُو زَيْدٍ سَعِيدُ بْنُ الرَّبِيعِ، حَدَّثَنَا قُرَّةُ بْنُ خَالِدٍ، عَنْ قَتَادَةَ، عَنْ أَنَسِ بْنِ مَالِكٍ قَالَ: “نَظَرْنَا رَسُولَ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ لَيْلَةً حَتَّى كَانَ قَرِيبٌ مِنْ نِصْفِ اللَّيْلِ، ثُمَّ جَاءَ فَصَلَّى، ثُمَّ أَقْبَلَ عَلَيْنَا بِوَجْهِهِ، فَكَأَنَّمَا أَنْظُرُ إِلَى و َبِيصِ خَاتَمِهِ فِي يَدِهِ مِنْ فِضَّةٍ”.

[1220–000]. (Dar al-Salam 1338) [Abdullah ibn al-Sabbah al-[Attar narrated to me: [Ubaydullah ibn [Abd al-Majid al-Hanafi narrated; Qurrah narrated; with the same chain of transmission, **but he did not mention: ‘He then turned to us with his face’**.

وَحَدَّثَنِي عَبْدُ اللهِ بْنُ الصَّبَّاحِ الْعَطَّارُ، حَدَّثَنَا عُبَيْدُ اللهِ بْنُ عَبْدِ الْـمَجِيدِ الْحَنَفِيُّ، حَدَّثَنَا قُرَّةُ، بِهَذَا الإِسْنَادِ. وَلَمْ يَذْكُرْ ثُمَّ أَقْبَلَ عَلَيْنَا بِوَجْهِهِ.

[1221–224]. (Dar al-Salam 1339) Abu [Amir al-Ash[ari and Abu Kurayb narrated:[i] Abu Usamah narrated; from Burayd; from Abu Burdah; from Abu Musa; he said: **‘I and my friends who came with me, when we travelled by boat, were encamped at the Buthan plane, while God’s Messenger (peace be upon him) was in Madinah. Groups of them took turns to offer the [Isha’ Prayer with God’s Messenger every night. I and my friends went to God’s Messenger (peace be upon him), but he was preoccupied with something and he delayed the prayer until it was very dark, close to midnight. Then God’s Messenger came out and led their prayer. When he finished his prayer, he said to those attending him: “Wait a moment; let me tell you. Rejoice! It is God’s blessing to you that no human beings are praying at this time other than you”. Or he said: “None has prayed at this time other than you”’. (We do not know which**

of the two sentences he said.) Abu Musa said: ‘We went back, rejoicing at what we heard from God’s Messenger (peace be upon him)’.

وَحَدَّثَنَا أَبُو عَامِرٍ الأَشْعَرِيُّ وَأَبُو كُرَيْبٍ، قَالا: حَدَّثَنَا أَبُو أُسَامَةَ، عَنْ بُرَيْدٍ، عَنْ أَبِي بُرْدَةَ، عَنْ أَبِي مُوسَى، قَالَ: “كُنْتُ أَنَا وَأَصْحَابِي الَّذِينَ قَدِمُوا مَعِي فِي السَّفِينَةِ نُزُولاً فِي بَقِيعِ بُطْحَانَ، وَرَسُولُ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ بِالْمَدِينَةِ فَكَانَ ي َتَنَاوَبُ رَسُولَ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ عِنْدَ صَلاَةِ الْعِشَاءِ كُلَّ لَيْلَةٍ نَ َفَرٌ مِنْهُمْ”. قَالَ أَبُو مُوسَى: “فَوَافَقْنَا رَسُولَ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ أَنَا وَأَصْحَابِي، وَلَهُ بَعْضُ الشُّغُلِ فِي أَمْرِهِ، حَتَّى أَعْتَمَ بِالصَّلاَةِ، حَتَّى ابْهَارَّ اللَّيْلُ. ثُمَّ خَرَجَ رَسُولُ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ فَصَلَّى بِهِمْ، فَلَمَّا قَضَى صَلاَتَهُ قَالَ لِمَنْ حَضَرَهُ: «عَلَى رِسْلِكُمْ أَعْلِمُكُمْ وَأَبْشِرُوا أَنَّ مِنْ نِعْمَةِ اللهِ عَلَيْكُمْ أَنَّهُ لَيْسَ مِنَ النَّاسِ أَحَدٌ يُصَلِّي هَذِهِ السَّاعَةَ غَيْرُكُمْ». أَوْ قَالَ: «مَا صَلَّى هَذِهِ السَّاعَةَ أَحَدٌ غَيْرُكُمْ». (لاَ نَدْرِي أَيَّ الْكَلِمَتَيْنِ قَالَ). قَالَ أَبُو مُوسَى: “فَرَجَعْنَا فَرِحِينَ بِمَا سَمِعْنَا مِنْ رَسُولِ اللهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ”.

[1222–225]. (Dar al-Salam 1340) Muhammad ibn Rafi[narrated:[i] [Abd al-Razzaq narrated; Ibn Jurayj reported; he said: I said to [Ata’: At which time you prefer that I should pray [Isha’, which people call *al*-[*atamah* [the dark hour], whether I am the imam or praying on my own? He said: I heard Ibn [Abbas say: **‘One night, the Prophet (peace be upon him) delayed the [Isha’ Prayer, until people dozed off and woke up, then they dozed off and woke up. [Umar ibn al-Khattab stood up and said: “Prayer!”’ [Ata’ said: Ibn [Abbas said: ‘The Prophet (peace be upon him) came out, and I can almost see him now: his head was dripping with water and, placing his hand on one half of his head, he said: “Had it not been that it would be too hard for my community, I would have commanded them to pray it at this time”.**

I confirmed with [Ata’ how the Prophet (peace be upon him) put his hand on his head, as Ibn [Abbas had told him. [Ata’ separated his fingers slightly, then he placed the ends of his fingers on the side of his head, then he brought them together and moved them along his head, until his thumb touched the side of his ear closest to his face, then on his temple and the side of his beard, neither squeezing nor moving it fast, just like this. I said to [Ata’: Were you informed how much the Prophet delayed the prayer on that night? He said: I do not know.

[Ata’ said: ‘I prefer to pray it late, whether I am an imam or praying alone, just like the Prophet prayed it on that night. If you find this hard for you when you are alone, or hard for the people in the

congregation and you are their imam, then choose a middle time, neither early nor late’.

وَحَدَّثَنَا مُحَمَّدُ بْنُ رَافِعٍ، حَدَّثَنَا عَبْدُ الرَّزَّاقِ، أَخْبَرَنَا ابْنُ جُرَيْجٍ، قَالَ: قُلْتُ لِعَطَاءٍ: “أَيُّ حِينٍ أَحَبُّ إِلَيْكَ أَنْ أُصَلِّيَ الْعِشَاءَ الَّتِي يَقُولُهَا النَّاسُ الْعَتَمَةَ، إِمَامًا وَخِلْوًا؟” قَالَ: “سَمِعْتُ ابْنَ عَبَّاسٍ يَقُولُ: أَعْتَمَ نَبِيُّ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ ذَاتَ لَيْلَةٍ الْعِشَاءَ. قَالَ: حَتَّى رَقَدَ نَاسٌ وَاسْتَيْقَظُوا، وَرَقَدُوا وَاسْتَيْقَظُوا. فَقَامَ عُمَرُ بْنُ الْخَطَّابِ فَقَالَ: “الصَّلاَةَ”. فَقَالَ عَطَاءٌ: قَالَ ابْنُ عَبَّاسٍ: “فَخَرَجَ نَبِيُّ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ، كَأَنِّي أَنْظُرُ إِلَيْهِ الآنَ يَقْطُرُ رَأْسُهُ مَاءً، وَاضِعًا يَدَهُ عَلَى شِقِّ رَأْسِهِ. قَالَ: «لَوْلاَ أَنْ يَشُقَّ عَلَى أُمَّتِي، لأَمَرْتُهُمْ أَنْ يُصَلُّوهَا كَذَلِكَ».

قَالَ: فَاسْتَثْبَتُّ عَطَاءً كَيْفَ وَضَعَ النَّبِيُّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ يَدَهُ عَلَى رَأْسِهِ كَمَا أَنْبَأَهُ ابْنُ عَبَّاسٍ، فَبَدَّدَ لِي عَطَاءٌ بَيْنَ أَصَابِعِهِ شَيْئًا مِنْ تَبْدِيدٍ، ثُمَّ وَضَعَ أَطْرَافَ أَصَابِعِهِ عَلَى قَرْنِ الرَّأْسِ، ثُمَّ صَبَّهَا يُمِرُّهَا كَذَلِكَ عَلَى الرَّأْسِ، حَتَّى مَسَّتْ إِبْهَامُهُ طَرَفَ الأُذُنِ، مِمَّا يَلِي الْوَجْهَ، ثُمَّ عَلَى الصُّدْغِ وَنَاحِيَةِ اللِّحْيَةِ، لاَ يُقَصِّرُ وَلاَ يَبْطِشُ بِشَيْءٍ إِلاَّ كَذَلِكَ. قُلْتُ لِعَطَاءٍ: “كَمْ ذُكِرَ لَكَ أَخَّرَهَا النَّبِيُّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ لَيْلَتَئِذٍ؟” قَالَ: “لاَ أَدْرِي”.

قَالَ عَطَاءٌ: “أَحَبُّ إِلَيَّ أَنْ أُصَلِّيَهَا إِمَامًا وَخِلْوًا مُؤَخَّرَةً، كَمَا صَلاَّهَا النَّبِيُّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ لَيْلَتَئِذٍ فَإِنْ شَقَّ عَلَيْكَ ذَلِكَ خِلْوًا أَوْ عَلَى النَّاسِ فِي الْجَمَاعَةِ وَأَنْتَ إِمَامُهُمْ، فَصَلِّهَا وَسَطًا لاَ مُعَجَّلَةً وَلاَ مُؤَخَّرَةً”.

[1223–226]. (Dar al-Salam 1341) Yahya ibn Yahya, Qutaybah ibn Sa[id and Abu Bakr ibn Abi Shaybah narrated:[i] Abu al-Ahwas (Yahya said: ‘reported’ and the other two said: ‘narrated’); from Simak; from Jabir ibn Samurah; he said: ‘**God’s Messenger used to delay offering the last prayer of [Isha’**’.

حَدَّثَنَا يَحْيَى بْنُ يَحْيَى وَقُتَيْبَةُ بْنُ سَعِيدٍ وَأَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ، قَالَ يَحْيَى أَخْبَرَنَا وَقَالَ الآخَرَانِ حَدَّثَنَا أَبُو الأَحْوَصِ، عَنْ سِمَاكٍ، عَنْ جَابِرِ بْنِ سَمُرَةَ، قَالَ: “كَانَ رَسُولُ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ يُؤَخِّرُ صَلاَةَ الْعِشَاءِ الآخِرَةِ”.

[1224–227]. (Dar al-Salam 1342) Qutaybah ibn Sa[id and Abu Kamil al-Jahdari narrated: Abu [Awanah narrated; from Simak; from Jabir ibn Samurah; he said: **‘God’s Messenger (peace be upon him) used to offer the prayers about the same times you do and he used to delay the dark hour prayer [i.e. [Isha’] somewhat later than your time. He used to make prayer light’. In Abu Kamil’s narration, a slightly different word is used for ‘light’, but with the same meaning**.

وَحَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ وَأَبُو كَامِلٍ الْجَحْدَرِيُّ، قَالا: حَدَّثَنَا أَبُو عَوَانَةَ، عَنْ سِمَاكٍ، عَنْ جَابِرِ بْنِ سَمُرَةَ، قَالَ: "كَانَ رَسُولُ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ يُصَلِّي الصَّلَوَاتِ نَحْوًا مِنْ صَلا َتِكُمْ، وَكَانَ يُؤَخِّرُ الْعَتَمَةَ بَعْدَ صَلا َتِكُمْ شَيْئًا، وَكَانَ يُخِفُّ الصَّلاَةَ". وَفِي رِوَايَةِ أَبِي كَامِلٍ: يُخَفِّفُ.

[1225–228]. (Dar al-Salam 1343) Zuhayr ibn Harb and Ibn Abi [Umar narrated to me:[i] Zuhayr said: Sufyan ibn [Uyaynah narrated; from Ibn Abi Labid; from Abu Salamah; from [Abdullah ibn [Umar; he said: '**I heard God's Messenger (peace be upon him) say: "Let not the bedouins impose the name [they use] for your prayer. It is the [Isha', but they milk their camels in the dark hours'.**

وَحَدَّثَنِي زُهَيْرُ بْنُ حَرْبٍ وَابْنُ أَبِي عُمَرَ، قَالَ زُهَيْرٌ: حَدَّثَنَا سُفْيَانُ بْنُ عُيَيْنَةَ، عَنِ ابْنِ أَبِي لَبِيدٍ، عَنْ أَبِي سَلَمَةَ، عَنْ عَبْدِ اللهِ بْنِ عُمَرَ، قَالَ: سَمِعْتُ رَسُولَ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ يَقُولُ: «لاَ تَغْلِبَنَّكُمُ الأَعْرَابُ عَلَى اسْمِ صَلاَتِكُمْ. أَلاَ إِنَّهَا الْعِشَاءُ. وَهُمْ يُعْتِمُونَ بِالإِبِلِ».

[1226–229]. (Dar al-Salam 1344) Abu Bakr ibn Abi Shaybah narrated: Waki[narrated; Sufyan narrated; from [Abdullah ibn Abi Labid; from Abu Salamah ibn [Abd al-Rahman; from Ibn [Umar; '**God's Messenger (peace be upon him) said: "Let not the bedouins impose the name [they use] for your [Isha' Prayer. It is mentioned in God's Book as the [Isha', and the bedouins delay milking their camels until the dark hours"**'.

وَحَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ، حَدَّثَنَا وَكِيعٌ، حَدَّثَنَا سُفْيَانُ، عَنْ عَبْدِ اللهِ بْنِ أَبِي لَبِيدٍ، عَنْ أَبِي سَلَمَةَ بْنِ عَبْدِ الرَّحْمَنِ، عَنِ ابْنِ عُمَرَ قَالَ: قَالَ رَسُولُ اللهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: «لاَ تَغْلِبَنَّكُمُ الأَعْرَابُ عَلَى اسْمِ صَلاَتِكُمُ الْعِشَاءِ، فَإِنَّهَا فِي كِتَابِ اللهِ الْعِشَاءُ، وَإِنَّهَا تُعْتِمُ بِحِلاَبِ الإِبِلِ».

Text Explanation

The hadiths in this chapter speak about delaying [Isha' Prayer. Scholars differ as to whether it is preferable to offer it at the beginning of its time or to delay it. The earlier generations advanced both views and this is well-known. Both views are expressed by Malik and al-Shafi[i. Scholars who prefer delaying it cite the hadiths in this chapter in support of their view.

Others who prefer offering it early argue that this was the Prophet's general practice. He only delayed it on some occasions, to show that it is permissible or because he was detained by some urgent business or for another valid reason. Indeed, some hadiths support this argument, but God knows best.

In the first hadith, No. 1214, [Umar said 'The women and children have slept'. He meant those of them who were in the mosque awaiting the prayer. [Umar said this because he thought that the Prophet had forgotten the prayer or forgotten that it was time for it. The Prophet told them that it was not right for them to urge him to come to the prayer. Indeed, the delay mentioned in this hadith and subsequent ones does not go beyond the time of choice, which is up till midnight, or up to one-third of the night, according to the famous difference of views. We discussed this when we spoke about the timings of all five prayers. In hadith No. 1215, [A'ishah mentions that the Prophet delayed the prayer 'until much of the night had gone'. This means a good part of the night, not most of it, had passed. This is how the hadith must be understood, because the Prophet said 'this is indeed its time'. This cannot fit with the claim that he delayed the prayer until after midnight, because no scholar claims that delaying [Isha' until after midnight is preferable.

In the same hadith, the Prophet says: 'It is indeed time for it; except that I do not wish to make it hard for my community'. This means that this is the time of choice, or its preferable time. Hence, it makes clear that delaying [Isha' is preferable, even though he more frequently offered it early. This he did because delaying it caused hardship. Scholars who maintain that praying [Isha' early is preferable say that had delaying it been preferable he would have consistently done so, even though it constituted hardship. Those who maintain that delaying [Isha' Prayer is better say that the Prophet highlighted the preference of delaying it in this statement, making clear at the same time that he did not do it often because of the hardship it caused. The meaning of all this is – but God knows best – that he feared that his Companions would consistently delay offering [Isha' and it would then be required of them and they would feel that it is their duty. Therefore, he did not do it, just like he did not consistently pray the Tarawih Prayer in Ramadan, explaining that he left it fearing that to do so might become obligatory and people would not be able to comply. Scholars are unanimous that the Tarawih is desirable and recommended. The same consideration applies to [Isha' Prayer. Al-Khattabi and other scholars explain that it is preferable to delay it so that one remains

long awaiting it. A person who is awaiting a prayer is considered to be in prayer.

In hadith No. 1216, the [Isha' prayer is described as the 'last [Isha'', which makes clear that it is permissible to describe it as 'last'. However, some linguists, notably al-Asma[i, expressed disagreement. We explained this point earlier. The hadith then mentions: 'When he came out, he said: "You are waiting for a prayer, but no followers of any religion other than you are awaiting it".' The Prophet's explanation suggests that it is desirable for an imam or a scholar who is late, or who does something that may cause some trouble for his people, to apologize to them and to highlight a positive or favourable point that would be in their favour.

In hadith No. 1217, the narrator, [Abdullah ibn [Umar mentions that the people dozed off in the mosque and woke up, then dozed off and woke up again. And in the earlier hadith, No. 1215, [A'ishah mentions that the people in the mosque went to sleep. All this is understood to mean sleep that does not invalidate the ablution, which is dozing off while one is seated, with no break of wind being possible. This is taken as evidence that such sleep does not invalidate ablution, as the majority of scholars agree. It is the correct view of our school. We explained this fully towards the end of the Book of Cleansing.

In hadith No. 1218, 'Anas said: "I can almost see the shine of his silver ring", pointing with the small finger of his left hand'. This statement makes clear that it is perfectly permissible for men to wear a silver ring. This is unanimously agreed upon by all Muslims. The statement also indicates that the Prophet wore his silver ring on the small finger of his left hand. The one who lifted his finger was Anas ibn Malik, the Prophet's Companion.

Hadith No. 1221 mentions that when the Prophet came late for prayer and people found it difficult, he had something to say to the people after the prayer: 'When he finished his prayer, he said to those attending him: "Wait a moment; let me tell you. Rejoice! It is God's blessing to you that no human beings are praying at this time other than you".' This clearly indicates that it is permissible to talk to the people and be in conversation with them after [Isha' Prayer, if there is something good in what is being said. The order not to have such conversation applies to idle talk that brings no good to anyone.

Hadith No. 1222 mentions that when the Prophet came out late for [Isha' Prayer, his head was still dripping with water. This indicates that he performed the *ghusl* or grand ablution before coming out.

In hadith No. 1226, the Prophet says: ‘Let not the bedouins impose the name [they use] for your [Isha’ Prayer. It is mentioned in God’s Book as the [Isha’, and the bedouins delay milking their camels until the dark hours’. This means that the bedouins used to call the [Isha’ Prayer *al*-[*atamah*, meaning ‘the dark hour’, because they used to milk their camels very late at night. However, this prayer is mentioned in the Qur’anic verse 24: 58 with its right name, [Isha’. Therefore, it should be always referred to by its proper name. Yet it is called *al*-[*atamah* prayer in some authentic hadiths, as in: ‘Had they known the gain to be made through the Fajr and the [*atamah* prayers, they would have come to them, even though they might have to crawl’.

The answer is in two ways: firstly that the Prophet used this name to show that it is permissible. The order not to call this prayer *al*-[*atamah* is one of discouragement, not prohibition. The second is that the Prophet used it when he was addressing people who did not know the meaning of [Isha’. Hence, he spoke to them using the words they knew. Indeed, the word *al*-[*atamah* was better known to the Arabs. Many of them used [Isha’ to indicate Maghrib. In al-Bukhari’s S*a*hih, a hadith says: ‘Let not the bedouin impose their name for your Maghrib Prayer’. The bedouins called it [Isha’. If the Prophet had said: ‘Had they known the gain to be made through Fajr and [Isha’ prayers …’, they would have understood it as meaning Maghrib, but God knows best.

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i. Related by al-Bukhari, 566.
ii. Related by al-Nasa’i, 535.
i. Related by Abu Dawud, 420; al-Nasa’i, 536.
i. Related by al-Bukhari, 570; Abu Dawud, 199.
ii. Related by al-Nasa’i, 5300
i. Related by al-Nasa’i, 5217.
i. Related by al-Bukhari, 567.
i. Related by al-Bukhari, 571, and in a shorter version 7239; al-Nasa’i, 530 and in a shorter version 531.
i. Related by al-Nasa’i, 532.
i. Related by Abu Dawud, 4984; al-Nasa’i, 540 and 541; Ibn Majah, 704.

CHAPTER 40

EARLY ATTENDANCE TO FAJR AND HOW MUCH TO RECITE

[1227–230]. (Dar al-Salam 1345) Abu Bakr ibn Abi Shaybah, [Amr al-Naqid and Zuhayr ibn Harb narrated: all from Sufyan ibn [Uyaynah; [Amr said: Sufyan ibn [Uyaynah narrated; from al-Zuhri; from [Urwah; from [A'ishah; that '**The women believers used to pray with the Prophet (peace be upon him), then go back, drawing their cloaks, unrecognized by anyone**'.

حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَعَمْرٌو النَّاقِدُ وَزُهَيْرُ بْنُ حَرْبٍ، كُلُّهُمْ عَنْ سُفْيَانَ بْنِ عُيَيْنَةَ، قَالَ عَمْرٌو: حَدَّثَنَا سُفْيَانُ بْنُ عُيَيْنَةَ، عَنِ الزُّهْرِيِّ، عَنْ عُرْوَةَ، عَنْ عَائِشَةَ، أَنَّ نِسَاءَ الْمُؤْمِنَاتِ، كُنَّ يُصَلِّينَ الصُّبْحَ مَعَ النَّبِيِّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ ثُمَّ يَرْجِعْنَ مُتَلَفِّعَاتٍ بِمُرُوطِهِنَّ لاَ يَعْرِفُهُنَّ أَحَدٌ.

[1228–231]. (Dar al-Salam 1346) Harmalah ibn Yahya narrated to me:[i] Ibn Wahb reported; Yunus reported to me; that Ibn Shihab reported to him; [Urwah ibn al-Zubayr reported to me; that [A'ishah, the Prophet's wife, said: '**Some women believers used to attend Fajr Prayer with God's Messenger (peace be upon him), with their cloaks drawn, then go back home unrecognized, because God's Messenger offers the prayer when it is still very dark**'.

وَحَدَّثَنِي حَرْمَلَةُ بْنُ يَحْيَى، أَخْبَرَنَا ابْنُ وَهْبٍ، أَخْبَرَنِي يُونُسُ، أَنَّ ابْنَ شِهَابٍ أَخْبَرَهُ، قَالَ: أَخْبَرَنِي عُرْوَةُ بْنُ الزُّبَيْرِ، أَنَّ عَائِشَةَ، زَوْجَ النَّبِيِّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ، قَالَتْ: "لَقَدْ كَانَ نِسَاءٌ مِنَ الْمُؤْمِنَاتِ يَشْهَدْنَ الْفَجْرَ مَعَ رَسُولِ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ، مُتَلَفِّعَاتٍ بِمُرُوطِهِنَّ ثُمَّ يَنْقَلِبْنَ إِلَى بُيُوتِهِنَّ، وَمَا يُعْرَفْنَ مِنْ تَغْلِيسِ رَسُولِ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ بِالصَّلاَةِ".

[1229–232]. (Dar al-Salam 1347) Nasr ibn [Ali al-Jahdami and Ishaq ibn Musa al-Ansari narrated:[i] both said: Ma[n narrated; from Malik; from Yahya ibn Sa[id; from [Amrah; from [A'ishah; she said: **'God's Messenger (peace**

be upon him) would pray Fajr, then the women would leave, drawing their cloaks, unrecognized in the darkness’. In his narration, al-Ansari said: ‘wrapped in their cloaks’.

وَحَدَّثَنَا نَصْرُ بْنُ عَلِيٍّ الْجَهْضَمِيُّ وَإِسْحَاقُ بْنُ مُوسَى الأَنْصَارِيُّ، قَالا: حَدَّثَنَا مَعْنٌ، عَنْ مَالِكٍ، عَنْ يَحْيَى بْنِ سَعِيدٍ، عَنْ عَمْرَةَ، عَنْ عَائِشَةَ، قَالَتْ: “إِنْ كَانَ رَسُولُ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ لَيُصَلِّي الصُّبْحَ، فَيَنْصَرِفُ النِّسَاءُ مُتَلَفِّعَاتٍ بِمُرُوطِهِنَّ، مَا يُعْرَفْنَ مِنَ الْغَلَسِ”. وَقَالَ الأَنْصَارِيُّ فِي رِوَايَتِهِ مُتَلَفِّفَاتٍ.

[1230–233]. (Dar al-Salam 1348) Abu Bakr ibn Abi Shaybah narrated:[ii] Ghundar narrated; from Shu[bah [H]. Also, Muhammad ibn al-Muthanna and Ibn Bashshar narrated; both said: Muhammad ibn Ja[far narrated; Shu[bah narrated; from Sa[d ibn Ibrahim; from Muhammad ibn [Amr ibn al-Hasan ibn [Ali; he said: ‘**When al-Hajjaj arrived in Madinah, we asked Jabir ibn [Abdullah and he said: “God’s Messenger (peace be upon him) used to offer the Zuhr Prayer at midday; and [Asr when the sun was still clear; and Maghrib when it had disappeared; and sometimes he delayed [Isha’ and at others offered it early. If he saw the people had gathered, he would pray early and if they were late, he would delay it. They (or perhaps the Prophet) used to pray Fajr when it was still dark**”.

حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ، حَدَّثَنَا غُنْدَرٌ، عَنْ شُعْبَةَ، ح. قَالَ: وَحَدَّثَنَا مُحَمَّدُ بْنُ الْمُثَنَّى وَابْنُ بَشَّارٍ، قَالا: حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ، حَدَّثَنَا شُعْبَةُ، عَنْ سَعْدِ بْنِ إِبْرَاهِيمَ، عَنْ مُحَمَّدِ بْنِ عَمْرِو بْنِ الْحَسَنِ بْنِ عَلِيٍّ، قَالَ: لَمَّا قَدِمَ الْحَجَّاجُ الْمَدِينَةَ، فَسَأَلْنَا جَابِرَ بْنَ عَبْدِ اللهِ، فَقَالَ: “كَانَ رَسُولُ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ يُصَلِّي الظُّهْرَ بِالْهَاجِرَةِ، وَالْعَصْرَ وَالشَّمْسُ نَقِيَّةٌ، وَالْمَغْرِبَ إِذَا وَجَبَتْ، وَالْعِشَاءَ أَحْيَانًا يُؤَخِّرُهَا وَأَحْيَانًا يُعَجِّلُ. كَانَ إِذَا رَآهُمْ قَدِ اجْتَمَعُوا عَجَّلَ وَإِذَا رَآهُمْ قَدْ أَبْطَئُوا أَخَّرَ. وَالصُّبْحَ كَانُوا - أَوْ قَالَ - كَانَ النَّبِيُّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ يُصَلِّيهَا بِغَلَسٍ”.

[1231–234]. (Dar al-Salam 1349) [Ubaydullah ibn Mu[adh narrated: my father narrated; from Shu[bah; from Sa[d; he heard Muhammad ibn [Amr ibn al-Hasan ibn [Ali; he said: **‘Al-Hajjaj used to delay prayers. We asked Jabir ibn** [**Abdullah …’ the same as Ghundar’s narration**.

وَحَدَّثَنَاهُ عُبَيْدُ اللهِ بْنُ مُعَاذٍ، حَدَّثَنَا أَبِي، حَدَّثَنَا شُعْبَةُ، عَنْ سَعْدٍ، سَمِعَ مُحَمَّدَ بْنَ عَمْرِو بْنِ الْحَسَنِ بْنِ عَلِيٍّ، قَالَ: كَانَ الْحَجَّاجُ يُؤَخِّرُ الصَّلَوَاتِ، فَسَأَلْنَا جَابِرَ بْنَ عَبْدِ اللهِ، بِمِثْلِ حَدِيثِ غُنْدَرٍ.

[1232–235]. (Dar al-Salam 1350) Yahya ibn Habib al-Harithi narrated:[i] Khalid ibn al-Harith narrated; Shu[bah narrated; Sayyar ibn Salamah reported to me; he said: **‘I listened to my father as he asked Abu Barzah about the prayer of God’s Messenger (peace be upon him)’. I said: ‘Did *you* yourself hear him?’ He said: ‘As I am listening to you now. I listened to my father asking him about the prayer of God’s Messenger (peace be upon him)’. He said: ‘He did not mind delaying it (meaning [Isha’) sometimes till midnight, but he did not like to sleep before it or to chat after it’. Shu[bah said: ‘I met him later and asked him. He said: “And he prayed Zuhr when the sun started on the decline; and [Asr: a man would go to the farthest point in Madinah and the sun would still be clear; and Maghrib, I am unsure what time he mentioned.” I met him again later and asked him. He said: “He used to pray Fajr. A man would finish and look at a man he knows close to him and recognize him. He would recite between sixty and one hundred [verses of the Qur’an]”’**.

وَحَدَّثَنَا يَحْيَى بْنُ حَبِيبٍ الْحَارِثِيُّ، حَدَّثَنَا خَالِدُ بْنُ الْحَارِثِ، حَدَّثَنَا شُعْبَةُ، أَخْبَرَنِي سَيَّارُ بْنُ سَلاَمَةَ، قَالَ: “سَمِعْتُ أَبِي يَسْأَلُ أَبَا بَرْزَةَ عَنْ صَلاَةِ رَسُولِ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ”. قَالَ: قُلْتُ: “أَنْتَ سَمِعْتَهُ؟” قَالَ: فَقَالَ: “كَأَنَّمَا أَسْمَعُكَ السَّاعَةَ”. قَالَ: “سَمِعْتُ أَبِي يَسْأَلُهُ عَنْ صَلاَةِ رَسُولِ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ، فَقَالَ: كَانَ لاَ يُبَالِي بَعَّضَ تَأْخِيرِهَا - قَالَ يَعْنِي الْعِشَاءَ - إِلَى نِصْفِ اللَّيْلِ، وَلاَ يُحِبُّ النَّوْمَ قَبْلَهَا وَلاَ الْحَدِيثَ بَعْدَهَا”. قَالَ شُعْبَةُ: “ثُمَّ لَقِيتُهُ بَعْدُ فَسَأَلْتُهُ”، فَقَالَ: “وَكَانَ يُصَلِّي الظُّهْرَ حِينَ تَزُولُ الشَّمْسُ، وَالْعَصْرَ يَذْهَبُ الرَّجُلُ إِلَى أَقْصَى الْمَدِينَةِ وَالشَّمْسُ حَيَّةٌ”. قَالَ: وَالْمَغْرِبَ لاَ أَدْرِي أَيَّ حِينٍ ذَكَرَ”. قَالَ: “ثُمَّ لَقِيتُهُ بَعْدُ فَسَأَلْتُهُ، فَقَالَ: “وَكَانَ يُصَلِّي الصُّبْحَ، فَيَنْصَرِفُ الرَّجُلُ فَيَنْظُرُ إِلَى وَجْهِ جَلِيسِهِ الَّذِي يَعْرِفُ، فَيَعْرِفُهُ”. قَالَ وَكَانَ يَقْرَأُ فِيهَا بِالسِّتِّينَ إِلَى الْمِائَةِ.

[1233–236]. (Dar al-Salam 1351) [Ubaydullah ibn Mu[adh narrated: my father narrated; Shu[bah narrated; from Sayyar ibn Salamah; he said: I listened to Abu Barzah as he said: **‘God’s Messenger (peace be upon him) did not mind delaying the [Isha’ Prayer sometimes till midnight. He did not like sleeping before it or conversation after it’. Shu[bah said: ‘I met him again later, and he said: “Or one-third of the night”’**.

حَدَّثَنَا عُبَيْدُ اللهِ بْنُ مُعَاذٍ، حَدَّثَنَا أَبِي، حَدَّثَنَا شُعْبَةُ، عَنْ سَيَّارِ بْنِ سَلاَمَةَ، قَالَ سَمِعْتُ أَبَا بَرْزَةَ يَقُولُ: “كَانَ رَسُولُ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ لاَ يُبَالِي بَعْضَ

تَأْخِيرِ صَلاَةِ الْعِشَاءِ إِلَى نِصْفِ اللَّيْلِ،وَكَانَ لاَ يُحِبُّ النَّوْمَ قَبْلَهَا وَلاَ الْحَدِيثَ بَعْدَهَا". قَالَ شُعْبَةُ: "ثُمَّ لَقِيتُهُ مَرَّةً أُخْرَى فَقَالَ: أَوْ ثُلُثِ اللَّيْلِ".

[1234–237]. (Dar al-Salam 1352) Abu Kurayb narrated: Suwayd ibn [Amr al-Kalbi narrated; from Hammad ibn Salamah; from Sayyar ibn Salamah Abu al-Minhal; he said: I heard Abu Barzah al-Aslami say: '**God's Messenger (peace be upon him) used to delay the [Isha' Prayer up to one-third of the night, and he disliked sleeping before it and conversation after it. He used to recite in Fajr Prayer between one hundred and sixty [verses of the Qur'an]. He would finish when we could recognize each other's faces**'.

وَحَدَّثَنَاهُ أَبُو كُرَيْبٍ، حَدَّثَنَا سُوَيْدُ بْنُ عَمْرٍو الْكَلْبِيُّ، عَنْ حَمَّادِ بْنِ سَلَمَةَ، عَنْ سَيَّارِ بْنِ سَلاَمَةَ أَبِي الْمِنْهَالِ، قَالَ: سَمِعْتُ أَبَا بَرْزَةَ الأَسْلَمِيَّ يَقُولُ: "كَانَ رَسُولُ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ يُؤَخِّرُ الْعِشَاءَ إِلَى ثُلُثِ اللَّيْلِ، وَيَكْرَهُ النَّوْمَ قَبْلَهَا وَالْحَدِيثَ بَعْدَهَا، وَكَانَ يَقْرَأُ فِي صَلاَةِ الْفَجْرِ مِنَ الْمِائَةِ إِلَى السِّتِّينَ، وَكَانَ يَنْصَرِفُ حِينَ يَعْرِفُ بَعْضُنَا وَجْهَ بَعْضٍ".

Text Explanation

These hadiths confirm that it is desirable to pray Fajr early. This is the view of Malik, al-Shafi[i, Ahmad and the majority of scholars. Abu Hanifah said that delaying it until there is light is better. Also, the hadiths make clear that women may attend the congregational prayer in the mosque, provided that this does not lead to harm to them or through them. In hadith No. 1229, the women are said to be 'unrecognized in the darkness'. Al-Dawudi said: 'It means that it would not be known whether they were men or women', and others said that their identity would not be known. This is not certain, because a woman who draws her cloak over her during the day cannot be identified, which renders the statement of little value.

In hadith Nos 1232 and 1234 we learn that the Prophet finished the Fajr Prayer when people were just able to recognize each other's faces, although he normally recited between sixty and one hundred verses of the Qur'an in a slow and beautiful way. This clearly indicates a very early start for the prayer. This does not contradict what is mentioned earlier about women being 'unrecognized in the darkness'. The hadiths referred to men

recognizing those who were close or next to them, while in the case of women they speak about recognition at a distance.

Hadith No. 1230 mentions the times when the Prophet prayed the obligatory prayers. It mentions that the Prophet offered Zuhr Prayer at midday. The hadith uses the term *al-hajirah* in reference to midday. The word is derived from a root that means ‘leave, abandon, etc.’ This is because in a hot climate people prefer to stop work and have a nap at this time. Hence, the hadith means that an early start for Zuhr Prayer is highly desirable. The Prophet offered [Asr Prayer when the sun was clear, with no yellowness appearing in it. Maghrib is offered once the sun has set.

Hadith No. 1234 mentions that ‘God’s Messenger (peace be upon him) used to delay the [Isha’ Prayer up to one-third of the night. He did not like sleeping before it or conversation after it’. Scholars said that the reason for discouraging sleeping before offering the [Isha’ Prayer is that if one oversleeps this may lead to missing it altogether or one may miss the time of choice when it is preferable to offer it. The Prophet also did not wish that people took a lax attitude towards it, which means that many of them would sleep before praying [Isha’. Conversation after it is discouraged because this leads to staying up late at night, which may make people slacken in doing night worship, or sleep through the preferred time for Fajr Prayer. Furthermore, staying up at night leads to a lack of energy during the day, which means that a person may neglect some of the duties or recommended practices of religion or some life benefits.

Scholars said that the conversation that is discouraged after [Isha’ is idle talk that serves no purpose. What is of benefit and serves a legitimate interest or promotes something good is not discouraged. Under such headings we may include serious discussion, narratives of goodly people, conversation with one’s guests to show them welcome, conversation with one’s family and children, talking to travellers and guiding them to what ensures their safety, trying to bring about reconciliation between people in dispute, promoting something of benefit, enjoining what is good and forbidding what is wrong, etc. When any such matter is discussed after [Isha’ Prayer, this is perfectly appropriate and not least discouraged. Indeed, some of these are mentioned in authentic hadiths, and others take the same ruling. Many of these have already been mentioned, and others are well known. Moreover, the discouragement of conversation after [Isha’ applies after it has been offered, not after it becomes due.

Sleeping before offering the [Isha' Prayer is discouraged. This is endorsed by [Umar, [Abdullah ibn [Umar, Ibn [Abbas and other early scholars, Malik and scholars of our schools. On the other hand, [Ali, Ibn Mas[ud and the Kufi scholars say that it is permissible. Al-Tahawi said that a condition for its permissibility is that there is someone to wake the sleeping person up. This is also reported to have been expressed by Ibn [Umar, but God knows best.

Transmission

The chain of transmission of hadith No. 1233 features: '[Ubaydullah ibn Mu[adh narrated: my father narrated; Shu[bah narrated; from Sayyar ibn Salamah; he said: I listened to Abu Barzah'. All narrators in this chain of transmission belonged to Basrah.

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i. Related by al-Nasa'i, 545; Ibn Majah, 669.
i. Related by al-Bukhari, 867; Abu Dawud, 423; al-Tirmidhi, 153; al-Nasa'i, 544.
ii. Related by al-Bukhari in similar wording, 560 and 565; Abu Dawud, 397; al-Nasa'i, 526.
i. Related by al-Bukhari in similar wording, 541, 547, 599 and 771; Abu Dawud, 398 and 4849; al-Nasa'i, 494, 524 and 529; Ibn Majah in a shorter version, 674.

CHAPTER 41

DELAYING PRAYERS LATER THAN THEIR TIME OF CHOICE

[1235–238]. (Dar al-Salam 1353) Khalaf ibn Hisham narrated:[i] Hammad ibn Zayd narrated [H]. Also, Abu al-Rabi[al-Zahrani and Abu Kamil al-Jahdari narrated to me; they said: Hammad narrated; from Abu [Imran al-Jawni; from [Abdullah ibn al-Samit; from Abu Dharr; he said: ‘**God’s Messenger (peace be upon him) said to me: “How would you do if you are under governors who delay prayer later than its time; or even kill the prayer [separating it] from its time?” I said: “What do you command me to do?” He said: “Offer your prayers on time. If you are with them when they pray, pray with them, as it will count for you as voluntary.” Khalaf did not mention “later than its time”**’.

حَدَّثَنَا خَلَفُ بْنُ هِشَامٍ، حَدَّثَنَا حَمَّادُ بْنُ زَيْدٍ، ح. قَالَ وَحَدَّثَنِي أَبُو الرَّبِيعِ الزَّهْرَانِيُّ وَأَبُو كَامِلٍ الْجَحْدَرِيُّ، قَالا: حَدَّثَنَا حَمَّادٌ، عَنْ أَبِي عِمْرَانَ الْجَوْنِيِّ، عَنْ عَبْدِ اللهِ بْنِ الصَّامِتِ، عَنْ أَبِي ذَرٍّ قَالَ: قَالَ لِي رَسُولُ اللهِ : «كَيْفَ أَنْتَ إِذَا كَانَتْ عَلَيْكَ أُمَرَاءُ يُؤَخِّرُونَ الصَّلاَةَ عَنْ وَقْتِهَا، أَوْ يُمِيتُونَ الصَّلاَةَ عَنْ وَقْتِهَا؟” قَالَ: “قُلْتُ فَمَا تَأْمُرُنِي؟” قَالَ: «صَلِّ الصَّلاَةَ لِوَقْتِهَا، فَإِنْ أَدْرَكْتَهَا مَعَهُمْ فَصَلِّ، فَإِنَّهَا لَكَ نَافِلَةٌ». وَلَمْ يَذْكُرْ خَلَفٌ عَنْ وَقْتِهَا

[1236–239]. (Dar al-Salam 1354) Yahya ibn Yahya narrated: Ja[far ibn Sulayman reported; from Abu [Imran al-Jawni; from [Abdullah ibn al-Samit; from Abu Dharr; he said: ‘**God’s Messenger (peace be upon him) said to me: “Abu Dharr, there will come after me governors who kill the prayer. Therefore, offer your prayers on time. If you pray on time, the other will count for you as voluntary prayer. Otherwise, you will have done your prayer”**’.

حَدَّثَنَا يَحْيَى بْنُ يَحْيَى، أَخْبَرَنَا جَعْفَرُ بْنُ سُلَيْمَانَ، عَنْ أَبِي عِمْرَانَ الْجَوْنِيِّ، عَنْ عَبْدِ اللهِ بْنِ الصَّامِتِ، عَنْ أَبِي ذَرٍّ قَالَ: قَالَ لِي رَسُولُ اللهِ صَلَّى اللهُ

عَلَيْـهِ وَسَـلَّمَ: «يَا أَبَا ذَرٍّ، إِنَّهُ سَيَكُونُ بَعْدِي أُمَرَاءُ يُمِيتُونَ الصَّلاَةَ، فَصَلِّ الصَّلاَةَ لِوَقْتِهَا. فَإِنْ صَلَّيْتَ لِوَقْتِهَا كَانَتْ لَكَ نَافِلَةً، وَإِلاَّ كُنْتَ قَدْ أَحْرَزْتَ صَلاَتَكَ”.

[1237–240]. (Dar al-Salam 1355) Abu Bakr ibn Abi Shaybah narrated: [Abdullah ibn Idris narrated; from Shu[bah; from Abu [Imran; from [Abdullah ibn al-Samit; from Abu Dharr; he said: ‘**My friend urged me to listen and obey, even if [the ruler] were a slave with amputated limbs, and that I offer my prayers on time. “If you catch up with the people when they have finished their prayer, you would have already done yours; otherwise it will count for you as voluntary”**’.

وَحَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ، حَدَّثَنَا عَبْدُ اللهِ بْنُ إِدْرِيسَ، عَنْ شُعْبَةَ، عَنْ أَبِي عِمْرَانَ، عَنْ عَبْدِ اللهِ بْنِ الصَّامِتِ، عَنْ أَبِي ذَرٍّ قَالَ: “إِنَّ خَلِيلِي أَوْصَانِي أَنْ أَسْمَعَ وَأُطِيعَ، وَإِنْ كَانَ عَبْدًا مُجَدَّعَ الأَطْرَافِ. وَأَنْ أُصَلِّيَ الصَّلاَةَ لِوَقْتِهَا. فَإِنْ أَدْرَكْتَ الْقَوْمَ وَقَدْ صَلَّوْا كُنْتَ قَدْ أَحْرَزْتَ صَلاَتَكَ، وَإِلاَّ كَانَتْ لَكَ نَافِلَةً».

[1238–241]. (Dar al-Salam 1356) Yahya ibn Habib al-Harithi narrated to me:[i] Khalid ibn al-Harith narrated; Shu[bah narrated; from Budayl; he said: I listened to Abu al-[Aliyah as he narrated from [Abdullah ibn al-Samit; from Abu Dharr; he said: **‘God’s Messenger (peace be upon him) slapped my thigh as he said to me: “What will you do if you find yourself among people who delay prayer beyond its time [of choice]?” I said: “What do you command?” He said: “Offer your prayer on time, then attend to your business. If the [congregational] prayer is announced and you are in the mosque, join it”**’.

وَحَدَّثَنِي يَحْيَى بْنُ حَبِيبٍ الْحَارِثِيُّ، حَدَّثَنَا خَالِدُ بْنُ الْحَارِثِ، حَدَّثَنَا شُعْبَةُ، عَنْ بُدَيْلٍ، قَالَ سَمِعْتُ أَبَا الْعَالِيَةِ يُحَدِّثُ عَنْ عَبْدِ اللهِ بْنِ الصَّامِتِ، عَنْ أَبِي ذَرٍّ قَالَ: قَالَ رَسُولُ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ، وَضَرَبَ فَخِذِي: «كَيْفَ أَنْتَ إِذَا بَقِيتَ فِي قَوْمٍ يُؤَخِّرُونَ الصَّلاَةَ عَنْ وَقْتِهَا؟” قَالَ: “مَا تَأْمُرُنِي؟” قَالَ: «صَلِّ الصَّلاَةَ لِوَقْتِهَا ثُمَّ اذْهَبْ لِحَاجَتِكَ، فَإِنْ أُقِيمَتِ الصَّلاَةُ وَأَنْتَ فِي الْمَسْجِدِ، فَصَلِّ».

[1239–242]. (Dar al-Salam 1357) Zuhayr ibn Harb narrated to me: Isma[il ibn Ibrahim narrated; from Ayyub; from Abu al-[Aliyah al-Barra’; he said: ‘**Ibn Ziyad delayed the prayer. Then [Abdullah ibn al-**Samit **came to me, and I offered him a chair and he sat down. I mentioned to him**

what Ibn Ziyad had done. He bit his lip and slapped my thigh, and said: “I asked Abu Dharr the same question, and he slapped my thigh like I did yours and said: I asked God’s Messenger as you asked me and he slapped my thigh as I slapped yours and said: ‘Offer your prayers at its time [of choice]. If you catch up the prayer with them, join them. Do not say: I have prayed and I shall not pray [again]’”.’

وَحَدَّثَنِي زُهَيْرُ بْنُ حَرْبٍ، حَدَّثَنَا إِسْمَاعِيلُ بْنُ إِبْرَاهِيمَ، عَنْ أَيُّوبَ، عَنْ أَبِي الْعَالِيَةِ الْبَرَّاءِ قَالَ: “أَخَّرَ ابْنُ زِيَادٍ الصَّلاَةَ، فَجَاءَنِي عَبْدُ اللهِ بْنُ الصَّامِتِ، فَأَلْقَيْتُ لَهُ كُرْسِيًّا فَجَلَسَ عَلَيْهِ، فَذَكَرْتُ لَهُ صَنِيعَ ابْنِ زِيَادٍ، فَعَضَّ عَلَى شَفَتِهِ وَضَرَبَ فَخِذِي، وَقَالَ: إِنِّي سَأَلْتُ أَبَا ذَرٍّ كَمَا سَأَلْتَنِي، فَضَرَبَ فَخِذِي كَمَا ضَرَبْتُ فَخِذَكَ، وَقَالَ: إِنِّي سَأَلْتُ رَسُولَ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ كَمَا سَأَلْتَنِي، فَضَرَبَ فَخِذِي كَمَا ضَرَبْتُ فَخِذَكَ، وَقَالَ: صَلِّ الصَّلاَةَ لِوَقْتِهَا، فَإِنْ أَدْرَكَتْكَ الصَّلاَةُ مَعَهُمْ فَصَلِّ، وَلاَ تَقُلْ إِنِّي قَدْ صَلَّيْتُ فَلاَ أُصَلِّي».

[1240–243]. (Dar al-Salam 1358) [Asim ibn al-Nadr al-Taymi narrated: Khalid ibn al-Harith narrated; Shu[bah narrated; from Abu Na[amah; from [Abdullah ibn al-Samit; from Abu Dharr; he said: **‘How will you’, or he said: ‘What will you do if you find yourself among people who delay prayers beyond their time [of choice]? Offer your prayers on time, then if the [congregational] prayer is announced, join them. It is an increase of goodness’**.

وَحَدَّثَنَا عَاصِمُ بْنُ النَّضْرِ التَّيْمِيُّ، حَدَّثَنَا خَالِدُ بْنُ الْحَارِثِ، حَدَّثَنَا شُعْبَةُ، عَنْ أَبِي نَعَامَةَ، عَنْ عَبْدِ اللهِ بْنِ الصَّامِتِ، عَنْ أَبِي ذَرٍّ قَالَ: قَالَ «كَيْفَ أَنْتُمْ - أَوْ قَالَ كَيْفَ أَنْتَ - إِذَا بَقِيتَ فِي قَوْمٍ يُؤَخِّرُونَ الصَّلاَةَ عَنْ وَقْتِهَا؟ فَصَلِّ الصَّلاَةَ لِوَقْتِهَا، ثُمَّ إِنْ أُقِيمَتِ الصَّلاَةُ فَصَلِّ مَعَهُمْ، فَإِنَّهَا زِيَادَةُ خَيْرٍ».

[1241–244]. (Dar al-Salam 1359) Abu Ghassan al-Misma[i narrated: Mu[adh (who is Ibn Hisham) narrated; my father narrated; from Matar; from Abu al-[Aliyah al-Barra’; he said: ‘**I said to [Abdullah ibn al-Samit: “We pray on Fridays behind governors and they delay the prayer”. He slapped my thigh painfully and said: “I asked Abu Dharr about this, and he slapped my thigh and said: ‘I asked God’s Messenger about that and he said: “Offer your prayers on time and consider your prayer with them as voluntary prayer”’”**.’

[Abdullah said: ‘**It was mentioned to me that the Prophet slapped Abu Dharr on his thigh**’.

وَحَدَّثَنِي أَبُو غَسَّانَ الْمِسْمَعِيُّ، حَدَّثَنَا مُعَاذٌ (وَهْوَ ابْنُ هِشَامٍ)، حَدَّثَنِي أَبِي، عَنْ مَطَرٍ، عَنْ أَبِي الْعَالِيَةِ الْبَرَّاءِ قَالَ: قُلْتُ لِعَبْدِ اللهِ بْنِ الصَّامِتِ: "نُصَلِّي يَوْمَ الْجُمُعَةِ خَلْفَ أُمَرَاءَ، فَيُؤَخِّرُونَ الصَّلاَةَ". قال: "فَضَرَبَ فَخِذِي ضَرْبَةً أَوْجَعَتْنِي، وَقَالَ: سَأَلْتُ أَبَا ذَرٍّ عَنْ ذَلِكَ فَضَرَبَ فَخِذِي وَقَالَ: سَأَلْتُ رَسُولَ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ عَنْ ذَلِكَ فَقَالَ: صَلُّوا الصَّلاَةَ لِوَقْتِهَا، وَاجْعَلُوا صَلاَتَكُمْ مَعَهُمْ نَافِلَةً».

وَقَالَ عَبْدُ اللهِ: ذُكِرَ لِي أَنَّ نَبِيَّ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ ضَرَبَ فَخِذَ أَبِي ذَرٍّ.

Text Explanation

The hadiths in this chapter speak about delaying the prayer, which is expressed in some hadiths as 'killing' the prayer. This is a metaphor which compares the delayed prayer to a body after the spirit has departed from it. Delaying the prayer in all these hadiths means offering it after its time of choice and preference, not delaying it until its time range has completely lapsed. What is reported of early and later governors is that they delayed it beyond its time of choice. None of them delayed it beyond its complete time range. Therefore, these hadiths must be taken in the light of what actually took place.

These hadiths urge that people should attend to their prayers at the beginning of their respective times. They also make clear that if the imam delays it beyond its early time, then it is desirable for people to offer it separately at the beginning of its time, then pray it again with the imam. In this way, a person combines the two benefits of praying early and with the congregation. What if he wants to offer only one prayer: should he do it alone at the beginning of time, or do it with the congregation when it is done later? This question is the subject of a well-known difference of opinion among scholars of our Shafi[i School. They also differed as to which view is preferable. I explained all this in the chapter on dry ablution, i.e. *tayammum*, in *Shar*h *al-Muhadhdhab*. The chosen view is to await the congregation if the delay is not too long.

The hadiths urge us to do what the governors order, provided that it does not involve any sin. This to ensure that the community remains united and strife is averted. Hence, Abu Dharr states in hadith No. 1237 'My friend

urged me to listen and obey even if the ruler is a slave with amputated limbs'.

In its different versions, this hadith makes clear that when a person offers a prayer twice, the first is considered the discharge of the obligatory duty and the second voluntary. The hadith is clear on this point, and the point is also made clear in other hadiths. However, scholars differ on this point, and in our school scholars mention four views: the correct one is that the first discharges the obligation, as the hadith mentions, and the requirement is done. The second view is that the one which is done better is considered the discharge of the obligation. The third view suggests that both discharge the obligation, and the fourth is that the obligation is discharged by either one, as God may choose.

The hadith shows that it is perfectly right to repeat the Fajr, [Asr or Maghrib Prayers, like the others. The Prophet gives a general order to repeat the prayer, without making any distinction between prayers. This is the correct view according to our school, but another view is that one should not repeat Fajr or [Asr prayers because the repeated prayer is voluntary and there is no voluntary prayer after the obligatory ones of Fajr and [Asr. A different view suggests that one should not repeat Maghrib, because it then becomes of an even number of *rak*[*ahs*, but this view has no sound basis.

Hadith No. 1236 quotes the Prophet: 'There will come after me governors who kill the prayer'. This implies a proof of prophethood, because this actually occurred during the Umayyad state.

The same hadith states the Prophet's instructions: 'Therefore, offer your prayers on time. If you pray on time, the other will count for you as voluntary prayer. Otherwise, you will have done your prayer'. This means that if you know their practice is to delay the prayer beyond its preferred time of choice, then you are advised to pray it at the beginning of its time. If it happens that they also offer the same prayer during its time of choice, pray it with them again. This second prayer with them will count for you as a voluntary prayer. Otherwise, you would have done the right thing, offered your prayer at the right time and ensured that it had been done in the most appropriate way.

Hadith No. 1237 gives us Abu Dharr's account of the instructions given to him by the Prophet: 'My friend urged me to listen and obey, even if [the ruler] were a slave with amputated limbs'. Needless to say, the Prophet

gives here the worst condition, when the person in authority is a slave with amputated limbs. Among slaves, this one is the worst because he is useless, can do no good, and people turn away from him. The way the hadith is phrased suggests that such a slave is the leader or the ruler of the community. It may be asked how can such a person be the ruler when freedom and sound health are among the conditions of the person to be chosen as ruler? The answer is two-fold: firstly, these and other conditions apply when the community chooses its leader in the normal procedure recommended by Islam. However, leadership can be assumed by a person who imposes his authority by military force. Such a ruler should be obeyed, whether he is free, a slave, or a transgressor, provided that he is a Muslim and that his orders do not go against Islamic teachings and do not represent disobedience of God. Secondly, such a person is not necessarily the overall ruler. He may be someone appointed by the ruler to supervise a particular area of the affairs of state or the community.

The Prophet's instructions in the same hadith add: 'If you catch up with the people when they have finished their prayer, you would have already done yours; otherwise it will count for you as voluntary'. The same instructions are given in the next hadith: 'Offer your prayer on time, then attend to your business. If the [congregational] prayer is announced and you are in the mosque, join it'. This means that one should pray at the beginning of the time range of the prayer and then attend to one's business. If it happens afterwards that one catches up with the congregation, one should join them and this prayer would count as voluntary.

In hadith Nos 1239 and 1241, the Prophet slaps Abu Dharr on his thigh. This was a gesture to get the Prophet's interlocutor to be fully attentive to what he was saying.

Transmission

Abu al-[Aliyah features in the chains of transmission of several hadiths in this chapter, and he is described in hadith Nos 1239 and 1241 as al-Barra'. This is his profession and it means that he used to prepare arrows and sharpen them. His name is Ziyad ibn Fayruz, while some reports suggest that his name was Kulthum. He was from Basrah and died on Monday in the month of Shawwal, in year 90 AH, 709 CE.

i. Related by Abu Dawud, 431; al-Tirmidhi, 176; Ibn Majah, 1256 and in part 2862.
i. Related by al-Nasa'i, 777 and 858.

CHAPTER 42

THE IMPORTANCE OF CONGREGATIONAL PRAYER

[1242–245]. (Dar al-Salam 1360) Yahya ibn Yahya narrated:[i] he said: I read out to Malik; from Ibn Shihab; from Sa[id ibn al-Musayyib; from Abu Hurayrah; that God's Messenger (peace be upon him) said: '**Prayer in congregation is twenty-five times better than anyone of you praying alone**'.

حَدَّثَنَا يَحْيَى بْنُ يَحْيَى، قَالَ: قَرَأْتُ عَلَى مَالِكٍ عَنِ ابْنِ شِهَابٍ، عَنْ سَعِيدِ بْنِ الْمُسَيَّبِ، عَنْ أَبِي هُرَيْرَةَ، أَنَّ رَسُولَ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ قَالَ: "صَلاَةُ الْجَمَاعَةِ أَفْضَلُ مِنْ صَلاَةِ أَحَدِكُمْ وَحْدَهُ بِخَمْسَةٍ وَعِشْرِينَ جُزْءًا".

[1243–246]. (Dar al-Salam 1361) Abu Bakr ibn Abi Shaybah narrated:[ii] [Abd al-A[la narrated; from Ma[mar; from al-Zuhri; from Sa[id ibn al-Musayyib; from Abu Hurayrah; from the Prophet (peace be upon him); he said: **'A prayer in congregation is twenty-five degrees better than that of a person praying alone'. He said: 'The angels of the night and the angels of the day meet together in Fajr Prayer'. Abu Hurayrah said: 'Read, if you will, [the Qur'anic verse]: "*And recite the Qur'an at dawn, for the recitation of the Qur'an at dawn is indeed witnessed*"'**. (17: 78)

حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ، حَدَّثَنَا عَبْدُ الأَعْلَى، عَنْ مَعْمَرٍ، عَنِ الزُّهْرِيِّ، عَنْ سَعِيدِ بْنِ الْمُسَيَّبِ، عَنْ أَبِي هُرَيْرَةَ، عَنِ النَّبِيِّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ قَالَ: «تَفْضُلُ صَلاَةٌ فِي الْجَمِيعِ عَلَى صَلاَةِ الرَّجُلِ وَحْدَهُ خَمْسًا وَعِشْرِينَ دَرَجَةً». قَالَ: «وَتَجْتَمِعُ مَلاَئِكَةُ اللَّيْلِ وَمَلاَئِكَةُ النَّهَارِ فِي صَلاَةِ الْفَجْرِ». قَالَ أَبُو هُرَيْرَةَ: «اقْرَءُوا إِنْ شِئْتُمْ: {وَقُرْآنَ الفَجْرِ إِنَّ قُرْآنَ الفَجْرِ كَانَ مَشْهُوداً}».

[1244–000]. (Dar al-Salam 1362) Abu Bakr ibn Ishaq narrated to me:[i] Abu al-Yaman narrated; Shu[ayb reported; from al-Zuhri; Sa[id and Abu Salamah reported to me; that Abu Hurayrah said: '**I heard the Prophet say:**

the same as the hadith narrated by [Abd al-A[la from Ma[mar, except that he said “Twenty-five times”’.

وَحَدَّثَنِي أَبُو بَكْرِ بْنُ إِسْحَاقَ، حَدَّثَنَا أَبُو الْيَمَانِ، أَخْبَرَنَا شُعَيْبٌ، عَنِ الزُّهْرِيِّ، قَالَ أَخْبَرَنِي سَعِيدٌ وَأَبُو سَلَمَةَ أَنَّ أَبَا هُرَيْرَةَ قَالَ: سَمِعْتُ النَّبِيَّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ يَقُولُ. بِمِثْلِ حَدِيثِ عَبْدِ الأَعْلَى عَنْ مَعْمَرٍ إِلاَّ أَنَّهُ قَالَ: «بِخَمْسٍ وَعِشْرِينَ جُزْءًا».

[1245–247]. (Dar al-Salam 1363) [Abdullah ibn Maslamah ibn Qa[nab narrated: Aflah narrated; from Abu Bakr ibn Muhammad ibn [Amr ibn Hazm; from Salman al-Agharr; from Abu Hurayrah; he said: ‘**God’s Messenger (peace be upon him) said: “Congregational prayer equals twenty-five prayers by an individual person”**’.

وَحَدَّثَنَا عَبْدُ اللهِ بْنُ مَسْلَمَةَ بْنِ قَعْنَبٍ، حَدَّثَنَا أَفْلَحُ، عَنْ أَبِي بَكْرِ بْنِ مُحَمَّدِ بْنِ عَمْرِو بْنِ حَزْمٍ، عَنْ سَلْمَانَ الأَغَرِّ، عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ: «صَلاَةُ الْجَمَاعَةِ تَعْدِلُ خَمْسًا وَعِشْرِينَ مِنْ صَلاَةِ الْفَذِّ».

[1246–248]. (Dar al-Salam 1364) Harun ibn [Abdullah and Muhammad ibn Hatim narrated to me: both said: Hajjaj ibn Muhammad narrated; Ibn Jurayj said: [Umar ibn [Ata’ ibn Abi al-Khuwar reported to me; that as he was sitting with Nafi[ibn Jubayr ibn Mut[im, Abu [Abdullah, Zayd ibn Zabban’s in-law, the Juhanis’ *mawl*a, Nafi[invited him. He said: I heard Abu Hurayrah say: ‘**God’s Messenger (peace be upon him) said: “A prayer with the imam is better than twenty-five prayers offered by a person on his own”**’.

حَدَّثَنِي هَارُونُ بْنُ عَبْدِ اللهِ وَمُحَمَّدُ بْنُ حَاتِمٍ، قَالاَ: حَدَّثَنَا حَجَّاجُ بْنُ مُحَمَّدٍ قَالَ: قَالَ ابْنُ جُرَيْجٍ: أَخْبَرَنِي عُمَرُ بْنُ عَطَاءِ بْنِ أَبِي الْخُوَارِ، أَنَّهُ بَيْنَا هُوَ جَالِسٌ مَعَ نَافِعِ بْنِ جُبَيْرِ بْنِ مُطْعِمٍ، إِذْ مَرَّ بِهِمْ أَبُو عَبْدِ اللهِ خَتَنُ زَيْدِ بْنِ زَبَّانٍ مَوْلَى الْجُهَنِيِّينَ، فَدَعَاهُ نَافِعٌ فَقَالَ: سَمِعْتُ أَبَا هُرَيْرَةَ يَقُولُ: قَالَ رَسُولُ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ: «صَلاَةٌ مَعَ الإِمَامِ أَفْضَلُ مِنْ خَمْسٍ وَعِشْرِينَ صَلاَةً يُصَلِّيهَا وَحْدَهُ».

[1247–249]. (Dar al-Salam 1365) Yahya ibn Yahya narrated:[i] he said: I read out to Malik; from Nafi[; from Ibn [Umar; that God’s Messenger (peace be upon him) said: ‘**Congregational prayer is twenty-seven degrees better than that of a person praying alone**’.

حَدَّثَنَا يَحْيَى بْنُ يَحْيَى قَالَ: قَرَأْتُ عَلَى مَالِكٍ عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ، أَنَّ رَسُولَ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ قَالَ: «صَلاَةُ الْجَمَاعَةِ أَفْضَلُ مِنْ صَلاَةِ الْفَذِّ بِسَبْعٍ وَعِشْرِينَ دَرَجَةً».

[1248–250]. (Dar al-Salam 1366) Zuhayr ibn Harb and Muhammad ibn al-Muthanna narrated to me:[ii] both said: Yahya narrated; from [Ubaydullah; he said: Nafi[reported to me; from Ibn [Umar; from the Prophet (peace be upon him); he said: '**A man's prayer with the congregation is superior to his prayer alone by twenty-seven [times]**'.

وَحَدَّثَنِي زُهَيْرُ بْنُ حَرْبٍ وَمُحَمَّدُ بْنُ الْـمُثَنَّى، قَالا: حَدَّثَنَا يَحْيَى، عَنْ عُبَيْدِ اللهِ، قَالَ أَخْبَرَنِي نَافِعٌ، عَنِ ابْنِ عُمَرَ، عَنِ النَّبِيِّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ قَالَ: «صَلاَةُ الرَّجُلِ فِي الْجَمَاعَةِ تَزِيدُ عَلَى صَلاَتِهِ وَحْدَهُ سَبْعًا وَعِشْرِينَ»

[1249–000]. (Dar al-Salam 1367) Abu Bakr ibn Abi Shaybah narrated: Abu Usamah and Ibn Numayr narrated [H]. Also, Ibn Numayr narrated; my father narrated; both said: [Ubaydullah narrated; with the same chain of transmission: **the same**.

In Ibn Numayr's narration from his father: '**Twenty-something**'; while Abu Bakr said in his narration: '**Twenty-seven degrees**'.

وَحَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ، حَدَّثَنَا أَبُو أُسَامَةَ، وَابْنُ، نُمَيْرٍ ح. قَالَ: وَحَدَّثَنَا ابْنُ نُمَيْرٍ، حَدَّثَنَا أَبِي قَالا: حَدَّثَنَا عُبَيْدُ اللهِ، بِهَذَا الإِسْنَادِ.

قَالَ ابْنُ نُمَيْرٍ عَنْ أَبِيهِ: «بِضْعًا وَعِشْرِينَ». وَقَالَ أَبُو بَكْرٍ فِي رِوَايَتِهِ: «سَبْعًا وَعِشْرِينَ دَرَجَةً».

[1250–000]. (Dar al-Salam 1368) Ibn Rafi[narrated: Ibn Abi Fudayk reported; al-Dahhak reported; from Nafi[; from Ibn [Umar; from the Prophet (peace be upon him); he said: '**Twenty-something**'.

وَحَدَّثَنَاهُ ابْنُ رَافِعٍ، أَخْبَرَنَا ابْنُ أَبِي فُدَيْكٍ، أَخْبَرَنَا الضَّحَّاكُ، عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ، عَنِ النَّبِيِّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ قَالَ: «بِضْعًا وَعِشْرِينَ».

[1251–251]. (Dar al-Salam 1369) [Amr al-Naqid narrated to me: Sufyan ibn [Uyaynah narrated; from Abu al-Zinad; from al-A[raj; from Abu Hurayrah; that '**God's Messenger (peace be upon him) missed some people in some prayers. He said: "I thought of asking someone to lead the prayer so**

that I could go to those men who stayed away and give orders so that their homes be burnt over them with bundles of wood. Had any of them realized that they would find [here] a fat bone, they would have attended", meaning [Isha' Prayer'.

وَحَدَّثَنِي عَمْرٌو النَّاقِدُ، حَدَّثَنَا سُفْيَانُ بْنُ عُيَيْنَةَ، عَنْ أَبِي الزِّنَادِ، عَنِ الأَعْرَجِ، عَنْ أَبِي هُرَيْرَةَ، أَنَّ رَسُولَ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ فَقَدَ نَاسًا فِي بَعْضِ الصَّلَوَاتِ، فَقَالَ: «لَقَدْ هَمَمْتُ أَنْ آمُرَ رَجُلاً يُصَلِّي بِالنَّاسِ، ثُمَّ أُخَالِفَ إِلَى رِجَالٍ يَتَخَلَّفُونَ عَنْهَا، فَآمُرَ بِهِمْ فَيُحَرِّقُوا عَلَيْهِمْ بِحُزَمِ الْحَطَبِ بُيُوتَهُمْ. وَلَوْ عَلِمَ أَحَدُهُمْ أَنَّهُ يَجِدُ عَظْمًا سَمِينًا لَشَهِدَهَا». يَعْنِي صَلاَةَ الْعِشَاءِ.

[1252–252]. (Dar al-Salam 1370) Ibn Numayr narrated:[i] my father narrated; al-A[mash narrated [H]. Also, Abu Bakr ibn Abi Shaybah and Abu Kurayb narrated (their text); both said: Abu Mu[awiyah narrated; from al-A[mash; from Abu Salih; from Abu Hurayrah; he said: '**God's Messenger (peace be upon him) said: "The hardest prayers for the hypocrites are [Isha' and Fajr Prayers. Yet, had they known the goodness they involve, they would have made sure to attend them, even if they had to crawl. I have thought of giving orders for the prayer to be announced, and then ordering someone to lead the prayer, whilst I then went with some men carrying bundles of firewood to those people who had not come to the prayer so I could burn their houses with fire"**'.

حَدَّثَنَا ابْنُ نُمَيْرٍ، حَدَّثَنَا أَبِي، حَدَّثَنَا الأَعْمَشُ، ح. وَحَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَأَبُو كُرَيْبٍ (وَاللَّفْظُ لَهُ مَا) قَالاَ: حَدَّثَنَا أَبُو مُعَاوِيَةَ، عَنِ الأَعْمَشِ، عَنْ أَبِي صَالِحٍ، عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ: «إِنَّ أَثْقَلَ صَلاَةٍ عَلَى الْمُنَافِقِينَ صَلاَةُ الْعِشَاءِ وَصَلاَةُ الْفَجْرِ. وَلَوْ يَعْلَمُونَ مَا فِيهِمَا لأَتَوْهُمَا وَلَوْ حَبْوًا. وَلَقَدْ هَمَمْتُ أَنْ آمُرَ بِالصَّلاَةِ فَتُقَامَ، ثُمَّ آمُرَ رَجُلاً فَيُصَلِّيَ بِالنَّاسِ، ثُمَّ أَنْطَلِقَ مَعِي بِرِجَالٍ مَعَهُمْ حُزَمٌ مِنْ حَطَبٍ إِلَى قَوْمٍ لاَ يَشْهَدُونَ الصَّلاَةَ، فَأُحَرِّقَ عَلَيْهِمْ بُيُوتَهُمْ بِالنَّارِ».

[1253–253]. (Dar al-Salam 1371) Muhammad ibn Rafi[narrated: [Abd al-Razzaq narrated; Ma[mar narrated; from Hammam ibn Munabbih; he said: This is what Abu Hurayrah narrated to us from God's Messenger (peace be upon him). He mentioned several hadiths, including: '**And God's Messenger (peace be upon him) said: "I have thought of ordering my young people to get bundles of firewood ready for me, then I would**

order someone to lead the prayer. Then, some houses would be burnt down over the heads of those inside”’.

وَحَد ّثَنَا مُحَمَّدُ بْنُ رَافِعٍ، حَدَّثَنَا عَبْدُ الرَّزَّاقِ، حَدَّثَنَا مَعْمَرٌ، عَنْ هَمَّام بْنِ مُنَبِّهٍ قَالَ: هَذَا مَا حَدَّثَنَا أَبُو هُرَ ْيْرَةَ، عَنْ رَسُولِ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ، فَذَكَرَ أَحَادِيثَ مِنْهَا: وَقَالَ رَ سُولُ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ: «لَ قَدْ هَمَمْتُ أَنْ آمُرَ فِتْيَانِي أَنْ يَسْتَعِدُّوا لِي بِحُزَمٍ مِنْ حَطَبٍ، ثُمَّ آمُرَ رَج ُلاً يُصَلِّي بِالنَّاسِ، ثُمّ تُحَرَّقُ بُيُوتٌ عَلَى مَنْ فِيهَا”.

[000–000]. (Dar al-Salam 1372) Zuhayr ibn Harb, Abu Kurayb and Ishaq ibn Ibrahim narrated:[i] from Waki[; from Ja[far ibn Burqan; from Yazid ibn al-Asamm; from Abu Hurayrah; from the Prophet (peace be upon him): **a similar text**.

وَحَدَّثَنَا زُهَيْرُ بْنُ حَرْبٍ وَأَبُو كُرَيْبٍ وَإِسْحَاقُ بْنُ إِبْرَاهِيمَ، عَنْ وَكِيعٍ، عَنْ جَعْفَرِ بْنِ بُرْقَانَ، عَنْ يَزِيدَ بْنِ الأَصَمِّ، عَنْ أَبِي هُرَيْرَةَ، عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ. بِنَحْوِهِ.

[1254–254]. (Dar al-Salam 1373) Ahmad ibn [Abdullah ibn Yunus narrated: Zuhayr narrated; Abu Ishaq narrated; from Abu al-Ahwas, he heard it from him; from [Abdullah; that the Prophet (peace be upon him) said about some people who stayed away from Friday Prayer: ‘**I have thought of ordering a man to lead the prayer, so that I could then go and burn the homes of those people who stayed away from Friday Prayer**’.

وَحَدَّثَنَا أَحْمَدُ بْنُ عَبْدِ اللهِ بْنِ يُونُسَ، حَدَّثَنَا زُهَيْرٌ، حَدَّثَنَا أَبُو إِسْحَاقَ، عَنْ أَبِي الأَحْوَصِ، سَمِعَهُ مِنْهُ، عَنْ عَبْدِ اللهِ أَنَّ النَّبِيَّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ قَالَ لِقَوْمٍ يَتَخَلَّفُونَ عَنِ الْجُمُعَةِ: «لَقَدْ هَمَمْتُ أَنْ آمُرَ رَجُلاً ي ُصَلِّي بِالنَّاسِ ثُمَّ أُحَرِّقَ عَلَى رِجَالٍ يَتَخَلَّفُونَ عَنِ الْجُمُعَةِ بُيُوتَهُمْ».

Text Explanation

These hadiths mention that prayer with the congregation rather than praying alone is better by twenty-five times, or degrees, or twenty-seven times, etc. Any discrepancies recounted can be reconciled in three ways: The first is that they are not contradictory. To state a lesser figure does not preclude a

higher figure, and the concept of figures is discounted by scholars of legal theory, or *u*su*l al-fiqh*. Secondly, it may be that the Prophet first stated the lesser number and at a later time God informed him of the increase in the reward given for congregational prayer, and he informed the people. Thirdly, the reward for congregational prayer may differ according to differences between worshippers and their prayers. Some will have twenty-times the reward given to the one praying on his own, and others are given twenty-seven times, according to the perfection of the prayer and how people maintain its proper form and calmness, the number of people in the congregation, their piety and the place where their prayer is held, etc. Such are the accepted answers. It has also been suggested that degrees are different from times. This is an oversight by whoever claims it, because in both S*a*hihs the word degree is mentioned with both figures, but God knows best.

Our scholars, and the majority of scholars, cite these hadiths in support of their views that a congregation is not a condition for the validity of prayer. In this they differ with Dawud [ibn [Ali al-Zahiri]. They also say that it is not obligatory to anyone in particular, which is different from the view of some scholars. The preferred view is that it is a collective duty, but some say that it is a sunnah, i.e. recommended. I have explained the evidence for all this in *Shar*h *al-Muhadhdhab*. The hadiths mention twenty-five times and twenty-five degrees. It is clear that the Prophet meant the same thing, using the two words.

Hadith No. 1251 mentions that the Prophet thought of going to some people who stayed away from the prayer so as to burn their homes. This hadith is cited as part of the evidence in support of the view that congregational prayer is a personal duty. This is the view of [Ata', al-Awza[i, Ahmad, Abu Thawr, Ibn Khuzaymah and Dawud. The majority of scholars, however, disagree, but they differ as to whether it is a collective duty or a sunnah, as mentioned earlier. They explain this hadith as referring to hypocrites who stayed away. The context of the hadith supports such understanding, because it cannot be imagined that some of the Prophet's Companions who were good believers would prefer a bone, fat with meat, to attending congregational prayer with the Prophet in his mosque. Moreover, he did not burn their homes; he only thought of doing so, but abandoned the idea. Had congregational prayer been a personal duty for everyone, he would not have abandoned it.

Some scholars said that the hadith shows that punishment was financial in the early days, because burning homes is a financial punishment. Others said that scholars are unanimous that burning homes as a punishment is not permissible except in the cases of a person who stays away from prayer and one who unlawfully appropriates war gains. The early scholars differed as to whether this is permissible in these cases, but the majority of scholars do not approve of burning people's properties.

The hadiths mention that the prayer the people stayed away from was [Isha', while in another narration it is stated as Friday Prayer, and in a third one prayer is mentioned in general without specifying a particular one. All are correct and there is no conflict between them.

Hadith No. 1252 mentions the [Isha' and Fajr prayers in particular and urges in the strongest terms attending the congregation of both, because of the plentiful goodness that results from them. The Prophet says that people should crawl to attend them, if that is the only way they can get there. This because of what they will gain from doing so.

The Prophet mentions in this hadith and others that he would have ordered someone to lead the prayer. This means that an imam should appoint a deputy to lead the prayer if something urgent prevents him for attending. He thought of going to those people who stayed away after the congregational prayer had been announced, because their absence at that moment confirmed that they stayed away intentionally. As such, they deserved the blame attached to their actions. The hadith is clear that it is permissible to leave after the congregational prayer is announced if one has valid reason.

Transmission

Hadith No. 1246 mentions Abu [Abdullah Zayd ibn Zabban's in-law. The Arabic word used here for 'in-law' is *khatan*, and it means the husband of one's daughter, sister, etc. It does not define the exact relation. [He is also defined as the Juhanis' *mawl*a, which means that he was a freed slave owing allegiance to the Juhaynah tribe].

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i. Related by al-Tirmidhi, 216; al-Nasa'i, 837.
ii. Related by al-Bukhari, 4717.
i. Related by al-Bukhari, 648.
i. Related by al-Bukhari, 645; al-Nasa'i, 836.

ii. Related by Ibn Majah, 789.
i. Related by Ibn Majah, 797.
i. Related by Abu Dawud in a longer version, 549; al-Tirmidhi, 217.

CHAPTER 43

THE DUTY OF ATTENDING THE MOSQUE

[1255–255]. (Dar al-Salam 1374) Qutaybah ibn Sa[id, Ishaq ibn Ibrahim, Suwayd ibn Sa[id and Ya[qub al-Dawraqi narrated:[i] all from Marwan al-Fazari; Qutaybah Said: al-Fazari narrated; from [Ubaydullah ibn al-Asamm; he said: Yazid ibn al-Asamm narrated; from Abu Hurayrah; he said: ‘**A blind man came to the Prophet (peace be upon him) and said: “Messenger of God, I have no one to take me to the mosque.” He requested God’s Messenger (peace be upon him) to permit him to pray at home. The Prophet gave him such concession. When he went away, the Prophet called him back and asked him: “Do you hear the call to prayer [i.e. the *adhan*]?” The man said: “Yes.” The Prophet said: “Then respond”**’.

وَحَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ وَإِسْحَاقُ بْنُ إِبْرَاهِيمَ وَسُوَيْدُ بْنُ سَعِيدٍ وَيَعْقُوبُ الدَّوْرَقِيُّ، كُلُّهُمْ عَنْ مَرْوَانَ الْفَزَارِيِّ، قَالَ قُتَيْبَةُ: حَدَّثَنَا الْفَزَارِيُّ، عَنْ عُبَيْدِ اللهِ بْنِ الأَصَمِّ، قَالَ حَدَّثَنَا يَزِيدُ بْنُ الأَصَمِّ، عَنْ أَبِي هُرَيْرَةَ قَالَ: :”أَتَى النَّبِيَّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ رَجُلٌ أَعْمَى فَقَالَ: “يَا رَسُولَ اللهِ، إِنَّهُ لَيْسَ لِي قَائِدٌ يَقُودُنِي إِلَى الْمَسْجِدِ”. فَسَأَلَ رَسُولَ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ أَنْ يُرَخِّصَ لَهُ فَيُصَلِّيَ فِي بَيْتِهِ، فَرَخَّصَ لَهُ. فَلَمَّا وَلَّى دَعَاهُ فَقَالَ: «هَلْ تَسْمَعُ النِّدَاءَ بِالصَّلَاةِ». فَقَالَ: “نَعَمْ”. قَالَ: “”فَأَجِبْ.

Text Explanation

The blind man mentioned in this hadith was Ibn Umm Maktum, as his name is given in Abu Dawud’s *Sunan* and other anthologies.

The hadith is cited as evidence in support of the view that congregational prayer is a personal duty incumbent on all Muslims.

However, the majority of scholars answer saying that the man simply asked whether a concession could be given in his case, allowing him to pray at home and yet still earn the extra reward of congregational prayer because of his disability. The answer to this question was in the negative. This is confirmed by the unanimous view that attending the congregation is only waived if there is a valid reason. This is based on the hadith stating [Itban ibn Malik's case, which will be discussed presently.

The hadith states that the Prophet first gave the blind man a concession, but he immediately called him back and told him to respond to the call to prayer. This might possibly have been because the Prophet received some revelation at that moment. On the other hand, if we adopt the correct view of the majority of scholars that it was permissible for the Prophet to exercise his own discretion, the Prophet might have changed his view. Another possibility is that the Prophet first gave him the concession, telling him that it was not obligatory for him to join the congregation, either because of his seemingly valid reason or because the congregational prayer is a collective duty which is discharged by the fact that it is attended by other people, or for the two reasons together. Having given him this concession, the Prophet then urged the man to do the better option that was certain to earn him greater reward, which was to attend the congregation, telling him: 'Then respond'. But God knows best.

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i. Related by al-Nasa'i, 849.

CHAPTER 44

CONGREGATIONAL PRAYER IS A PRACTICE OF DIVINE GUIDANCE

[1256–256]. (Dar al-Salam 1375) Abu Bakr ibn Abi Shaybah narrated: Muhammad ibn Bishr al-[Abdi narrated; Zakariyya' ibn Abi Za'idah; [Abd al-Malik ibn [Umayr; from Abu al-Ahwas; he said: [Abdullah ibn Mas[ud said: **'There was a time when no one stayed away from the [congregational] prayer except a hypocrite confirmed as such, or a sick person. Indeed, a sick person would walk, supported by two men, until he got to the prayer'. He also said: 'God's Messenger (peace be upon him) taught us the practices of Divine guidance, and one practice of Divine guidance is to pray in a mosque where the *adhan* is called'**.

حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ، حَدَّثَنَا مُحَمَّدُ بْنُ بِشْرٍ الْعَبْدِيُّ، حَدَّثَنَا زَكَرِيَّاءُ بْنُ أَبِي زَائِدَةَ، حَدَّثَنَا عَبْدُ الْـمَلِكِ بْنُ عُمَيْرٍ، عَنْ أَبِي الأَحْوَصِ قَالَ: قَالَ عَبْدُ اللهِ: "لَقَدْ رَأَيْتُنَا وَمَا يَتَخَلَّفُ عَنِ الصَّلاَةِ إِلاَّ مُنَافِقٌ قَدْ عُلِمَ نِفَاقُهُ، أَوْ مَرِيضٌ. إِنْ كَانَ الْـمَرِيضُ لَيَمْشِي بَيْنَ رَجُلَيْنِ حَتَّى يَأْتِيَ الصَّلاَةَ". وَقَالَ: "إِنَّ رَسُولَ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ عَلَّمَنَا سُنَنَ الْهُدَى، وَإِنَّ مِنْ سُنَنِ الْهُدَى الصَّلاَةَ فِي الْـمَسْجِدِ الَّذِي يُؤَذَّنُ فِيهِ".

[1257–257]. (Dar al-Salam 1376) Abu Bakr ibn Abi Shaybah narrated:[i] al-Fadl ibn Dukayn narrated; from Abu al-[Umays; from [Ali ibn al-Aqmar; from Abu al-Ahwas; from [Abdullah; he said: '**Whoever is pleased to know that he will be meeting God as a Muslim should make sure to offer these prayers where they are called. God has ordained for your Prophet the practices of Divine guidance and these prayers are practices of Divine guidance. If you pray in your homes like the person who so stays at home, you will have abandoned the practice of your Prophet, and if you abandon your Prophet's practice, you will go astray. When a person performs the ablution well, then goes to one of these mosques, then for every step he makes, God will credit him with a good deed and promotes him a step and removes a bad deed from him. There was a time when**

none stayed away from it [i.e. the congregational prayer] except one whose hypocrisy was confirmed. A man might be brought to the mosque, leaning on two men, until he was stood in the row’.

حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ، حَدَّثَنَا الْفَضْلُ بْنُ دُكَيْنٍ، عَنْ أَبِي الْعُمَيْسِ، عَنْ عَلِيِّ بْنِ الأَقْمَرِ، عَنْ أَبِي الأَحْوَصِ، عَنْ عَبْدِ اللهِ قَالَ: “مَنْ سَرَّهُ أَنْ يَلْقَى اللَّهَ عَدًا مُسْلِمًا فَلْيُحَافِظْ عَلَى هَؤُلاَءِ الصَّلَوَاتِ حَيْثُ يُنَادَى بِهِنَّ. فَإِنَّ اللَّهَ شَرَعَ لِنَبِيِّكُمْ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ سُنَنَ الْهُدَى، وَإِنَّهُنَّ مِنْ سُنَنِ الْهُدَى. وَلَوْ أَنَّكُمْ صَلَّيْتُمْ فِي بُيُوتِكُمْ كَمَا يُصَلِّي هَذَا الْـمُتَخَلِّفُ فِي بَيْتِهِ لَتَرَكْتُمْ سُنَّةَ نَبِيِّكُمْ. وَلَوْ تَرَكْتُمْ سُنَّةَ نَبِيِّكُمْ لَضَلَلْتُمْ. وَمَا مِنْ رَجُلٍ يَتَطَهَّرُ فَيُحْسِنُ الطُّهُورَ، ثُمَّ يَعْمِدُ إِلَى مَسْجِدٍ مِنْ هَذِهِ الْـمَسَاجِدِ، إِلاَّ كَتَبَ اللهُ لَهُ بِكُلِّ خَطْوَةٍ يَخْطُوهَا حَسَنَةً، وَيَرْفَعُهُ بِهَا دَرَجَةً، وَيَحُطُّ عَنْهُ بِهَا سَيِّئَةً. وَلَقَدْ رَأَيْتُنَا وَمَا يَتَخَلَّفُ عَنْهَا إِلاَّ مُنَافِقٌ مَعْلُومُ النِّفَاقِ. وَلَقَدْ كَانَ الرَّجُلُ يُؤْتَى بِهِ يُهَادَى بَيْنَ الرَّجُلَيْنِ حَتَّى يُقَامَ فِي الصَّفِّ”.

Text Explanation

In both hadiths, Ibn Mas[ud mentions that none stayed away from congregational prayer except a confirmed hypocrite or a sick person. This gives clear evidence supporting what we said earlier that the people whose homes the Prophet thought of burning for their failure to attend the prayers were hypocrites.

In the first hadith, a sick person goes to the mosque supported by two men, and in the second, such a person is brought to the mosque, leaning on two men until he was stood in the row. All this stresses the importance of congregational prayer and one should attend it even if this involves some hardship. A sick person who can get to the mosque in some way will do well to attend it.

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i. Related by Abu Dawud in a shorter version, 551; al-Nasa’i, 848.

CHAPTER 45

DO NOT LEAVE THE MOSQUE WHEN THE PRAYER HAS BEEN CALLED

[1258–258]. (Dar al-Salam 1377) Abu Bakr ibn Abi Shaybah narrated:[i] Abu al-Ahwas narrated; from Ibrahim ibn al-Muhajir; from Abu al-Sha[tha'; he said: '**We were sitting in the mosque with Abu Hurayrah, and the call to the prayer [i.e. *adhan*] was made. A man in the mosque stood up and walked. Abu Hurayrah followed him with his eye until he left the mosque. Abu Hurayrah then said: "This one has thus disobeyed Abu al-Qasim (peace be upon him)"**'.

حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ، حَدَّثَنَا أَبُو الأَحْوَصِ، عَنْ إِبْرَاهِيمَ بْنِ الْـمُهَاجِرِ، عَنْ أَبِي الشَّعْثَاءِ قَالَ: "كُنَّا قُعُودًا فِي الْـمَسْجِدِ مَعَ أَبِي هُرَيْرَةَ، فَأَذَّنَ الْـمُؤَذِّنُ، فَقَامَ رَجُلٌ مِنَ الْـمَسْجِدِ يَمْشِي، فَأَتْبَعَهُ أَبُو هُرَيْرَةَ بَصَرَهُ حَتَّى خَرَجَ مِنَ الْـمَسْجِدِ. فَقَالَ أَبُو هُرَيْرَةَ: أَمَّا هَذَا فَقَدْ عَصَى أَبَا الْقَاسِمِ صَلَّى الله عَلَيْهِ وَسَلَّمَ".

[1259–259]. (Dar al-Salam 1378) Ibn Abi [Umar al-Makki narrated: Sufyan (who is Ibn [Uyaynah) narrated; from [Umar ibn Sa[id; from Ash[ath ibn Abi al-Sha[tha' al-Muharibi; from his father; he said: '**I heard Abu Hurayrah: he saw a man going through the mosque, leaving it after the *adhan* had been called. He said: "This one has thus disobeyed Abu al-Qasim (peace be upon him)"**'.

وَحَدَّثَنَا ابْنُ أَبِي عُمَرَ الْـمَكِّيُّ، حَدَّثَنَا سُفْيَانُ (هُوَ ابْنُ عُيَيْنَةَ)، عَنْ عُمَرَ بْنِ سَعِيدٍ، عَنْ أَشْعَثَ بْنِ أَبِي الشَّعْثَاءِ الْـمُحَارِبِيِّ، عَنْ أَبِيهِ قَالَ: "سَمِعْتُ أَبَا هُرَيْرَةَ، وَرَأَى رَجُلاً يَجْتَازُ الْـمَسْجِدَ خَارِجًا بَعْدَ الأَذَانِ، فَقَالَ: أَمَّا هَذَا فَقَدْ عَصَى أَبَا الْقَاسِمِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ".

Text Explanation

Abu Hurayrah's comment about the person who leaves the mosque after the *adhan* had been called confirms that it is discouraged to leave until one has prayed the obligatory prayer for which the *adhan* was called, unless one has a valid reason, but God knows best.

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i. Related by Abu Dawud, 536; al-Tirmidhi, 204; al-Nasa'i, 682; Ibn Majah, 733.

CHAPTER 46

PRAYING [ISHA' AND FAJR IN CONGREGATION

[1260–260]. (Dar al-Salam 1379) Ishaq ibn Ibrahim narrated:[i] al-Mughirah ibn Salamah al-Makhzumi reported; [Abd al-Wahid (who is Ibn Ziyad) narrated; [Uthman ibn Hakim narrated; [Abd al-Rahman ibn Abi [Amrah narrated; he said: '**[Uthman ibn** [**Affan entered the mosque after the Maghrib Prayer, and he sat alone. I sat with him and he said to me: "Nephew, I heard God's Messenger say: 'A person who prays [Isha' with a congregation is like one who spends half the night in worship; and a person who prays Fajr with a congregation is like one who spends the whole night in worship'"**.'

حَدَّثَنَا إِسْحَاقُ بْنُ إِبْرَاهِيمَ، أَخْبَرَنَا الْـمُغِيرَةُ بْنُ سَلَمَةَ الْـمَخْزُومِيُّ، حَدَّثَنَا عَبْدُ الْوَاحِدِ (وَهُوَ ابْنُ زِيَادٍ)، حَدَّثَنَا عُثْمَانُ بْنُ حَكِيمٍ، حَدَّثَنَا عَبْدُ الرَّحْمَنِ بْنُ أَبِي عَمْرَةَ قَالَ: "دَخَلَ عُثْمَانُ بْنُ عَفَّانَ الْـمَسْجِدَ بَعْدَ صَلَاةِ الْـمَغْرِبِ، فَقَعَدَ وَحْدَهُ فَقَعَدْتُ إِلَيْهِ، فَقَالَ: يَا ابْنَ أَخِي، سَمِعْتُ رَسُولَ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ يَقُولُ: مَنْ صَلَّى الْعِشَاءَ فِي جَمَاعَةٍ فَكَأَنَّمَا قَامَ نِصْفَ اللَّيْلِ، وَمَنْ صَلَّى الصُّبْحَ فِي جَمَاعَةٍ فَكَأَنَّمَا صَلَّى اللَّيْلَ كُلَّهُ».

[000–000]. (Dar al-Salam 1380) Zuhayr ibn Harb narrated to me: Muhammad ibn [Abdullah al-Asadi [H]. Also, Muhammad ibn Rafi[narrated to me; [Abd al-Razzaq narrated; all from Sufyan; from Abu Sahl [Uthman ibn Hakim; with the same chain of transmission: **the same text**.

وَحَدَّثَنِيهِ زُهَيْرُ بْنُ حَرْبٍ، حَدَّثَنَا مُحَمَّدُ بْنُ عَبْدِ اللهِ الأَسَدِيُّ، ح. وَحَدَّثَنِي مُحَمَّدُ بْنُ رَافِعٍ، قَالَ حَدَّثَنَا عَبْدُ الرَّزَّاقِ، جَمِيعًا عَنْ سُفْيَانَ، عَنْ أَبِي سَهْلٍ عُثْمَانَ بْنِ حَكِيمٍ، بِهَذَا الإِسْنَادِ. مِثْلَهُ.

[1261–261]. (Dar al-Salam 1381) Nasr ibn [Ali al-Jahdami narrated to me: Bishr (meaning Ibn Mufaddal) narrated; from Khalid; from Anas ibn Sirin; he said: I heard Jundab ibn [Abdullah say: '**God's Messenger (peace be**

upon him) said: “Whoever prays Fajr is under God’s protection. Do not be in a position when God demands of you something under His protection as He will take it, throwing [the person concerned] into the Fire of Hell”’.

وَحَدَّثَنِي نَصْرُ بْنُ عَلِيٍّ الْجَهْضَمِيُّ، حَدَّثَنَا بِشْرٌ (يَعْنِي ابْنَ مُفَضَّلٍ)، عَنْ خَالِدٍ، عَنْ أَنَسِ بْنِ سِيرِينَ قَالَ: سَمِعْتُ جُنْدَبَ بْنَ عَبْدِ اللهِ يَقُولُ: قَالَ رَسُولُ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ: «مَنْ صَلَّى الصُّبْحَ فَهُوَ فِي ذِمَّةِ اللهِ، فَلاَ يَطْلُبَنَّكُمُ اللهُ مِنْ ذِمَّتِهِ بِشَيْءٍ، فَيُدْرِكَهُ، فَيَكُبَّهُ فِي نَارِ جَهَنَّمَ”.

[1262–262]. (Dar al-Salam 1382) Ya[qub ibn Ibrahim al-Dawraqi narrated to me: Isma[il narrated; from Khalid; from Anas ibn Sirin; he said: I heard Jundab al-Qasri say: God’s Messenger (peace be upon him) said: ‘**Whoever prays Fajr is under God’s protection. Do not be in a position when God demands of you something under His protection. If God demands something under His protection from anyone, He will take it and then throw that person on his face into the Fire of Hell**’.

وَحَدَّثَنِيهِ يَعْقُوبُ بْنُ إِبْرَاهِيمَ الدَّوْرَقِيُّ، حَدَّثَنَا إِسْمَاعِيلُ، عَنْ خَالِدٍ، عَنْ أَنَسِ بْنِ سِيرِينَ قَالَ: سَمِعْتُ جُنْدَبًا الْقَسْرِيَّ يَقُولُ: قَالَ رَسُولُ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ: «مَنْ صَلَّى صَلاَةَ الصُّبْحِ فَهُوَ فِي ذِمَّةِ اللهِ، فَلاَ يَطْلُبَنَّكُمُ اللهُ مِنْ ذِمَّتِهِ بِشَيْءٍ. فَإِنَّهُ مَنْ يَطْلُبْهُ مِنْ ذِمَّتِهِ بِشَيْءٍ يُدْرِكْهُ، ثُمَّ يَكُبَّهُ عَلَى وَجْهِهِ فِي نَارِ جَهَنَّمَ».

[1263–000]. (Dar al-Salam 1383) Abu Bakr ibn Abi Shaybah narrated: Yazid ibn Harun narrated; from Dawud ibn Abi Hind; from al-Hasan; from Jundab ibn Sufyan; from the Prophet: **the same text, but did not mention ‘throw him into the Fire of Hell**’.

وَحَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ، حَدَّثَنَا يَزِيدُ بْنُ هَارُونَ، عَنْ دَاوُدَ بْنِ أَبِي هِنْدٍ، عَنِ الْحَسَنِ، عَنْ جُنْدَبِ بْنِ سُفْيَانَ، عَنِ النَّبِيِّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ بِهَذَا وَلَمْ يَذْكُرْ: «فَيَكُبَّهُ فِي نَارِ جَهَنَّمَ».

Text Explanation

Imam al-Nawawi considers these hadiths self-explanatory, stating only that the expression *fi dhimmat Allah*, translated in the text as ‘under God’s

protection’ means that such a person enjoys the safety granted by God, or that he has such a guarantee given by God.

We may add that the rest of the hadith means that whoever harms or tries to harm someone who enjoys God’s protection exposes himself to God’s punishment, because causing such harm means violating what God has guaranteed to the one who prays Fajr. God does not forgive such violation, and will certainly make demands for it, and whatever He demands, He obtains. He will then punish the violater, throwing him into the Fire of Hell.

Transmission

The chains of transmission of these hadiths mention Jundab, but he is stated as Jundab ibn [Abdullah in hadith No. 1261, Jundab ibn Sufyan in No. 1263, and Jundab al-Qasri in No. 1262. He is the same person, and his full name is Jundab ibn [Abdullah ibn Sufyan, but sometimes he is affiliated directly to his grandfather instead of his father. Some scholars question calling him al-Qasri, because he did not belong to the Qasr tribe, he belonged to [Alaqah, a branch of the Bujaylah tribe. As such, he should have been called al-Bujali. This is how he is mentioned by scholars of genealogy. However, Qasr was a brother of [Alaqah. *Q*adi [Iyad said: ‘It may be that Jundab had an alliance with the Qasr tribe, or lived among them, and therefore he was affiliated to them. Or perhaps the [Alaqah clan were affiliated to their cousins the Qasrs, like many other tribes were affiliated to their cousin tribes because they were larger or more famous’.

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i. Related by Abu Dawud, 555; al-Tirmidhi, 221.

CHAPTER 47

ABSENCE FROM THE CONGREGATIONAL PRAYER FOR A VALID REASON

[1264–263]. (Dar al-Salam 1384) Harmalah ibn Yahya al-Tujibi narrated to me: Ibn Wahb reported; Yunus reported to me; from Ibn Shihab; that Mahmud ibn al-Rabi[al-Ansari narrated to him; that **[Itban ibn Malik – an Ansari Companion of the Prophet who fought in the Battle of Badr – came to God's Messenger (peace be upon him) and said: 'Messenger of God, I have been complaining of my eyesight, and I lead my people in prayer. When it rains, the valley separating me from them will be full of water and I cannot reach their mosque to lead the prayer. May I request that you, Messenger of God, come and pray at a place, and I will make that my place of prayer'. The Prophet said: 'I will, God willing'. [Itban said: God's Messenger came over the following day, mid-morning with Abu Bakr al-Siddiq. God's Messenger asked permission to enter and I gave permission, but he did not sit down until he went inside. He then said: 'Where would you like me to pray in your home?' I pointed to a corner of the house. God's Messenger stood up and said *Allahu akbar*. We stood behind him and he prayed two *rak[ahs* and finished with *salam*. We retained him for some food we had prepared for him. Some of the local men came over, and there were quite a few people in the house. One of them asked: 'Where is Malik ibn al-Dukhshun?' Some people said: 'That is a hypocrite who does not love God or His Messenger'. The Prophet said: 'Do not say so. Do you not see that he said "There is no deity other than God" addressing it purely to God?' They said: 'God and His Messenger know best. We only see him befriending and counselling hypocrites'. The Prophet said: 'God has forbidden that anyone who says, "There is no deity other than God" addressing it purely to God, should enter the Fire'**.

Ibn Shihab said: ‘**I asked al-Husayn ibn Muhammad al-Ansari, a dignitary from the Salim clan, about Mahmud ibn al-Rabi[’s hadith and he confirmed it**’.

حَد ّثَنِي حَرْمَلَةُ بْنُ يَحْيَى التُّجِيبِيُّ، أَخ ْبَرَنَا ابْنُ وَهْبٍ، أَخْبَرَنِي يُونُسُ، عَنِ ابْنِ شِهَابٍ، أَنَّ مَحْمُودَ بْنَ الرَّبِيعِ الأَنْصَارِيَّ حَدَّثَهُ أَنَّ عِتْبَانَ بْنَ مَالِكٍ، وَهُوَ مِنْ أَصْحَابِ النَّبِيِّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ مِمَّنْ شَهِدَ بَدْرًا مِنَ الأَنْصَارِ، أَنَّهُ أَتَى رَسُولَ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ فَقَالَ: “يَا رَسُولَ اللهِ إِنِّي قَدْ أَنْكَرْتُ بَصَرِي، وَأَنَا أُصَلِّي لِقَوْمِي. وَإِذَا كَانَتِ الأَمْطَارُ سَالَ الْوَادِي الَّذِي بَيْنِي وَبَيْنَهُمْ، وَلَمْ أَسْتَطِعْ أَنْ آتِيَ مَسْجِدَهُمْ فَأُصَلِّيَ لَهُمْ. وَدِدْتُ أَنَّكَ يَا رَسُولَ اللهِ تَأْتِي فَتُصَلِّي فِي مُصَلًّى، فَأَتَّخِذَهُ مُصَلًّى”. قَالَ: فَقَالَ رَسُولُ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ: “سَأَفْعَلُ إِنْ شَاءَ اللهُ”. قَالَ عِتْبَانُ: “فَغَدَا رَسُولُ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ وَأَبُو بَكْرٍ الصِّدِّيقُ حِينَ ارْتَفَعَ النَّهَارُ، فَاسْتَأْذَنَ رَسُولُ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ، فَأَذِنْتُ لَهُ، فَلَمْ يَجْلِسْ حَتَّى دَخَلَ الْبَيْتَ”، ثُمَّ قَالَ: «أَيْنَ تُحِبُّ أَنْ أُصَلِّيَ مِنْ بَيْتِكَ»؟ قَالَ: “فَأَشَرْتُ إِلَى نَاحِيَةٍ مِنَ الْبَيْتِ”، فَقَامَ رَسُولُ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ فَكَبَّرَ، فَقُمْنَا وَرَاءَهُ، فَصَلَّى رَكْعَتَيْنِ، ثُمَّ سَ َلَّمَ. قَالَ: “وَحَبَسْنَاهُ عَلَى خَزِيرٍ صَنَعْنَاهُ لَهُ”. قَالَ: “فَثَابَ رِجَالٌ مِنْ أَهْلِ الدَّارِ حَوْلَنَا، حَتَّى اجْتَمَعَ فِي الْبَيْتِ رِجَالٌ ذَوُو عَدَدٍ، فَقَالَ قَائِلٌ مِنْهُمْ أَيْنَ مَالِكُ بْنُ الدُّخْشُنِ؟” فَقَالَ بَعْضُهُمْ: “ذَلِكَ مُنَافِقٌ لاَ يُحِبُّ اللَّهَ وَرَسُولَهُ”. فَقَالَ رَسُولُ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ: “لاَ تَقُلْ لَهُ ذَلِكَ. أَلاَ تَرَاهُ قَدْ قَالَ لاَ إِلَهَ إِلاَّ اللهُ، يُرِيدُ بِذَلِكَ وَجْهَ اللهِ؟” قَالَ: “قَالُوا: اللهُ وَرَسُولُهُ أَعْلَمُ”. قَالَ: “فَإِنَّمَا نَرَى وَجْهَهُ وَنَصِيحَتَهُ لِلْـمُنَافِقِينَ”. قَالَ: فَقَالَ رَسُولُ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ: “فَإِنَّ اللَّهَ قَدْ حَرَّمَ عَلَى النَّارِ مَنْ قَالَ لاَ إِلَهَ إِلاَّ اللهُ، يَبْتَغِي بِذَ ِلِكَ وَجْهَ اللهِ».

قَالَ ابْنُ شِهَابٍ: ثُمَّ سَأَلْتُ الْحُصَيْنَ بْنَ مُحَمَّدٍ الأَنْصَارِيَّ، وَهُوَ أَحَدُ بَنِي سَالِمٍ وَهُوَ مِنْ سَرَاتِهِمْ، عَنْ حَدِيثِ مَحْمُودِ بْنِ الرَّبِيعِ، فَصَدَّقَهُ بِذَلِكَ.

[1265–264]. (Dar al-Salam 1385) Muhammad ibn Rafi[and [Abd ibn Humayd narrated: both from [Abd al-Razzaq; Ma[mar reported; from al-Zuhri; Mahmud ibn Rabi[narrated to me; from [Itban ibn Malik; he said: **‘I went to God’s Messenger …’. He reported the hadith in the same meaning as Yunus’s narration, except that he said: ‘A man said: Where is Malik ibn al-Dukhshun or al-Dukhayshin?’ Mahmud said: ‘I narrated this hadith to a group of people who included Abu Ayyub al-Ansari, but he said: “I do not think that God’s Messenger (peace be upon him) said what you say”. I swore that if I went back to [Itban, I would ask him. I went back to him and found him an elderly man who**

had lost his eyesight. He was the imam of his people. I sat next to him and I asked him about this hadith. He narrated it to me in the same way as he narrated it the first time’.

Al-Zuhri said: ‘**After that, certain obligations and other matters were revealed and we understand that these are the final situation. Therefore, be not deceived if you can**’.

وَحَدَّثَنَا مُحَمَّدُ بْنُ رَافِعٍ وَعَبْدُ بْنُ حُمَيْدٍ، كِلاَهُمَا عَنْ عَبْدِ الرَّزَّاقِ، قَالَ أَخْبَرَنَا مَعْمَرٌ، عَنِ الزُّهْرِيِّ قَالَ: حَدَّثَنِي مَحْمُودُ بْنُ رَبِيعٍ، عَنْ عِتْبَانَ بْنِ مَالِكٍ قَالَ: “أَتَيْتُ رَسُولَ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ...”. وَسَاقَ الْحَدِيثَ بِمَعْنَى حَدِيثِ يُونُسَ، غَيْرَ أَنَّهُ قَالَ: “فَقَالَ رَجُلٌ أَيْنَ مَالِكُ بْنُ الدُّخْشُنِ، أَوِ الدُّخَيْشِنِ؟” وَزَادَ فِي الْحَدِيثِ قَالَ مَحْمُودٌ: “فَحَدَّثْتُ بِهَذَا الْحَدِيثِ نَفَرًا فِيهِمْ أَبُو أَيُّوبَ الأَنْصَارِيُّ”، فَقَالَ: “مَا أُظُنُّ رَسُولَ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ قَالَ مَا قُلْتَ”. قَالَ: “فَحَلَفْتُ إِنْ رَجَعْتُ إِلَى عِتْبَانَ أَنْ أَسْأَلَهُ”. قَالَ: “فَرَجَعْتُ إِلَيْهِ فَوَجَدْتُهُ شَيْخًا كَبِيرًا قَدْ ذَهَبَ بَصَرُهُ، وَهُوَ إِمَامُ قَوْمِهِ. فَجَلَسْتُ إِلَى جَنْبِهِ، فَسَأَلْتُهُ عَنْ هَذَا الْحَدِيثِ، فَحَدَّثَنِيهِ كَمَا حَدَّثَنِيهِ أَوَّلَ مَرَّةٍ”.

قَالَ الزُّهْرِيُّ” “ثُمّ نَزَلَتْ بَعْدَ ذَلِكَ فَرَائِضُ وَأُمُورٌ نُرَى أَنَّ الأَمْرَ انْتَهَى إِلَيْهَا، فَمَنِ اسْتَطَاعَ أَنْ لاَ يَغْتَرَّ فَلاَ يَغْتَرَّ”.

[1266–265]. (Dar al-Salam 1386) Ishaq ibn Ibrahim narrated: al-Walid ibn Muslim reported; from al-Awza[i; al-Zuhri narrated; from Mahmud ibn al-Rabi[; he said: **‘I can remember the Prophet sprinkling water from his mouth after taking it from a bucket in our home’. Mahmud said: [Itban ibn Malik narrated to me: ‘I said: Messenger of God, my eyesight has become impaired …’. He narrated the hadith up to ‘he prayed with us two *rak[ahs*. We retained him for some food we had prepared for him’. He did not mention what comes after this of the addition given by Yunus and Ma[mar**.

وَحَدَّثَنَا إِسْحَاقُ بْنُ إِبْرَاهِيمَ، أَخْبَرَنَا الْوَلِيدُ بْنُ مُسْلِمٍ، عَنِ الأَوْزَاعِيِّ، قَالَ حَدَّثَنِي الزُّهْرِيُّ، عَنْ مَحْمُودِ بْنِ الرَّبِيعِ قَالَ: “إِنِّي لأَعْقِلُ مَجَّةً مَجَّهَا رَسُولُ اللهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مِنْ دَلْوٍ فِي دَارِنَا”. قَالَ مَحْمُودٌ: فَحَدَّثَنِي عِتْبَانُ بْنُ مَالِكٍ قَالَ: “قُلْتُ يَا رَسُولَ اللهِ، إِنَّ بَصَرِي قَدْ سَاءَ”. وَسَاقَ الْحَدِيثَ إِلَى قَوْلِهِ “فَصَلَّى بِنَا رَكْعَتَيْنِ وَحَبَسْنَا رَسُولَ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ عَلَى خَزِيرَةٍ صَنَعْنَاهَا لَهُ”. وَلَمْ يَذْكُرْ مَا بَعْدَهُ مِنْ زِيَادَةِ يُونُسَ وَمَعْمَرٍ.

Text Explanation

In the first hadith, [Itban ibn Malik mentions that the Prophet ‘did not sit down until he went inside. He then said: “Where would you like me to pray in your home?” I pointed to a corner of the house’. This is how it occurs in all manuscripts ‘until he went inside’. Some say that the correct wording is ‘when he went inside’. *Q*adi [Iyad said: ‘This is wrong and the correct version is “until”, as mentioned in confirmed reports. What it means is that the Prophet did not sit in the yard or anywhere else until he entered [Itban’s home, heading straight to do what the house owner, [Itban ibn Malik, had requested of him, which was to pray in his home’. What *Q*adi [Iyad has stated is clear and correct.

The hadith concerning [Itban ibn Malik and the Prophet’s prayer in his home was fully discussed in the Book of Faith, but we may briefly say here that it includes many useful points. The first of these is that when one promises to do something, one is recommended to say ‘God willing’, as the Qur’an and the hadith state. Other points include:

- It is right to seek the blessings of devout people and to pray in the places where they pray, and to request them to pray for our blessing.
- The hadith encourages visits by a superior person to his subordinates and to accept their hospitality.
- A valid reason exempts someone from attending congregational prayer.
- An imam or a scholar may ask some of his friends or companions to accompany him on a visit.
- It is proper to seek permission to enter someone’s home even if the owner is one’s friend who has already extended the invitation.
- It is right to start with the most important of the matters to be done. The Prophet visited [Itban in order to pray in his home, and he did not sit down until he had done so.
- It is perfectly appropriate to offer a sunnah prayer in congregation.
- Voluntary prayer during the day should be two *rak*[*ahs* at a time, in the same way as voluntary prayers at night. This is the view of our school and the majority of scholars.
- If a person known for his piety visits someone, then it is desirable that the people of the host’s locality should attend, honour him and benefit by his presence.
- It is appropriate to offer one’s prayer at the same place in one’s own home. The hadith that speaks against reserving a particular place in a mosque is aimed at preventing any suggestion of pretence or hypocrisy.
- It is recommended to defend someone if he is accused of something wrong when one knows him to be innocent.
- A person who dies believing in God’s oneness will not remain in Hell forever.

The hadith includes other useful points, but God knows best.

The last hadith, No. 1266, begins with the narrator Mahmud ibn al-Rabi[mentioning something that took place when he was young, with the Prophet sprinkling water from his mouth. In al-Bukhari's version, the water is gently sprinkled on the boy's face. This was a gesture people used to make whereby they were playing with the child, as also to please the child's parents. Some scholars have said that it might be that the Prophet wanted Mahmud to later report this instance, which would give him the credit of narrating this hadith, and he would thus be considered amongst the Prophet's Companions. He was a child who could understand what was going on around him, it is said that at the time this took place he was perhaps five years of age, while some reports put his age at four, but God knows best.

CHAPTER 48

VOLUNTARY PRAYERS IN CONGREGATION: PRAYER ON MATS, GARMENTS, ETC.

[1267–266]. (Dar al-Salam 1387) Yahya ibn Yahya narrated:[i] he said: I read out to Malik; from Ishaq ibn [Abdullah ibn Abi Talhah; from Anas ibn Malik; that **Mulaykah, his grandmother, invited God's Messenger (peace be upon him) to share food she had cooked, and he ate of it. He then said: 'Get up, and I will lead you in prayer'. Anas ibn Malik said: 'I took a straw mat of ours which had become black with long use, and I sprinkled water over it. God's Messenger (peace be upon him) stood on it, the orphan and I formed a row behind him and the old woman stood behind us. God's Messenger (peace be upon him) prayed with us two *rak[ahs* and then left'**.

حَدَّثَنَا يَحْيَى بْنُ يَحْيَى قَالَ: قَرَأْتُ عَلَى مَالِكٍ عَنْ إِسْحَاقَ بْنِ عَبْدِ اللهِ بْنِ أَبِي طَلْحَةَ، عَنْ أَنَسِ بْنِ مَالِكٍ، أَنَّ جَدَّتَهُ، مُلَيْكَةَ، دَعَتْ رَسُولَ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ لِطَعَامٍ صَنَعَتْهُ فَأَكَلَ مِنْهُ، ثُمَّ قَالَ: «قُومُوا فَأُصَلِّيَ لَكُمْ». قَالَ: أَنَسُ بْنُ مَالِكٍ: "فَقُمْتُ إِلَى حَصِيرٍ لَنَا قَدِ اسْوَدَّ مِنْ طُولِ مَا لُبِسَ، فَنَضَحْتُهُ بِمَاءٍ، فَقَامَ عَلَيْهِ رَسُولُ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ، وَصَفَفْتُ أَنَا وَالْيَتِيمُ وَرَاءَهُ، وَالْعَجُوزُ مِنْ وَرَائِنَا. فَصَلَّى لَنَا رَسُولُ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ رَكْعَتَيْنِ، ثُمَّ انْصَرَفَ".

[1268–267]. (Dar al-Salam 1388) Shyban ibn Farrukh and Abu al-Rabi[narrated:[i] both from [Abd al-Warith; Shayban said: [Abd al-Warith narrated; from Abu al-Tayyah; from Anas ibn Malik; he said: '**God's Messenger (peace be upon him) was the best-mannered of all people. It might happen that prayer became due when he was in our home, and he would order that the mat he was sitting on should be cleaned with the broom, then sprinkled. He would then lead the prayer, and we**

would stand behind him and he led us in prayer. The mat was made of the stalks of date trees’.

وَحَدَّثَنَا شَيْبَانُ بْنُ فَرُّوخَ وَأَبُو الرَّبِيعِ، كِلاَهُمَا عَنْ عَبْدِ الْوَارِثِ، قَالَ شَيْبَانُ: حَدَّثَنَا عَبْدُ الْوَارِثِ، عَنْ أَبِي التَّيَّاحِ، عَنْ أَنَسِ بْنِ مَالِكٍ قَالَ: “كَانَ رَسُولُ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ أَحْسَنَ النَّاسِ خُلُقًا، فَرُبَّمَا تَحْضُرُ الصَّلاَةُ وَهْوَ فِي بَيْتِنَا، فَيَأْمُرُ بِالْبِسَاطِ الَّذِي تَحْتَهُ فَيُكْنَسُ، ثُمَّ يُنْضَحُ، ثُمَّ يَؤُمُّ رَسُولُ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ، وَنَقُومُ خَلْفَهُ فَيُصَلِّي بِنَا. وَكَانَ بِسَاطُهُمْ مِنْ جَرِيدِ النَّخْلِ”.

[1269–268]. (Dar al-Salam 1389) Zuhayr ibn Harb narrated to me:[ii] Hashim ibn al-Qasim narrated; Sulayman narrated; from Thabit; from Anas; he said: **‘The Prophet visited us. There were only myself, my mother and my maternal aunt Umm Haram. He said: “Get up and I will pray with you” (and this was not at a time of any prayer), and he led us in prayer. A man said to Thabit: Where did he place Anas? He said: He placed him to his right. He then prayed for us, the family, with every good thing of this life and the life to come. My mother said: “Messenger of God, here is your little servant. Pray to God for him”. He prayed for me with every good thing, and with the last of what he prayed for me he said: “My Lord, give him plenty of wealth and children and bless it all for him”**’.

حَدَّثَنِي زُهَيْرُ بْنُ حَرْبٍ، حَدَّثَنَا هَاشِمُ بْنُ الْقَاسِمِ، حَدَّثَنَا سُلَيْمَانُ، عَنْ ثَابِتٍ، عَنْ أَنَسٍ قَالَ: “دَخَلَ النَّبِيُّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ عَلَيْنَا، وَمَا هُوَ إِلاَّ أَنَا وَأُمِّي وَأُمُّ حَرَامٍ خَالَتِي، فَقَالَ: «قُومُوا فَلأُصَلِّيَ بِكُمْ»، فِي غَيْرِ وَقْتِ صَلاَةٍ. فَصَلَّى بِنَا”. فَقَالَ رَجُلٌ لِثَابِتٍ: “أَيْنَ جَعَلَ أَنَسًا مِنْهُ؟” قَالَ: “جَعَلَهُ عَلَى يَمِينِهِ. ثُمَّ دَعَا لَنَا، أَهْلَ الْبَيْتِ، بِكُلِّ خَيْرٍ مِنْ خَيْرِ الدُّنْيَا وَالآخِرَةِ”. فَقَالَتْ أُمِّي: “يَا رَسُولَ اللهِ خُوَيْدِمُكَ، ادْعُ اللَّهَ لَهُ”. قَالَ: “فَدَعَا لِي بِكُلِّ خَيْرٍ، وَكَانَ فِي آخِرِ مَا دَعَا لِي بِهِ أَنْ قَالَ: اللَّهُمَّ أَكْثِرْ مَالَهُ وَوَلَدَهُ، وَبَارِكْ لَهُ فِيهِ».

[1270–269]. (Dar al-Salam 1390) [Ubaydullah ibn Mu[adh narrated:[i] my father narrated; Shu[bah narrated; from [Abdullah ibn al-Mukhtar; he heard Musa ibn Anas narrating from Anas ibn Malik; that ‘**God’s Messenger (peace be upon him) led a prayer with him and his mother, or his maternal aunt. He said: “He placed me to his right and stood the woman behind us”**’.

وَحَدَّثَنَا عُبَيْدُ اللهِ بْنُ مُعَاذٍ، حَدَّثَنَا أَبِي، حَدَّثَنَا شُعْبَةُ، عَنْ عَبْدِ اللهِ بْنِ الْمُخْتَارِ، سَمِعَ مُوسَى بْنَ أَنَسٍ، يُحَدِّثُ عَنْ أَنَسِ بْنِ مَالِكٍ، أَنَّ رَسُولَ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ صَلَّى بِهِ وَبِأُمِّهِ أَوْ خَالَتِهِ. قَالَ: "فَأَقَامَنِي عَنْ يَمِينِهِ وَأَقَامَ الْمَرْأَةَ خَلْفَنَا".

[000–000]. (Dar al-Salam 1391) Muhammad ibn al-Muthanna narrated: Muhammad ibn Ja[far narrated [H]. Also, Zuhayr ibn Harb narrated it to me; he said: [Abd al-Rahman (meaning Ibn Mahdi) narrated; he said: Shu[bah narrated; with the same chain of transmission: **the same text**.

وَحَدَّثَنَاهُ مُحَمَّدُ بْنُ الْمُثَنَّى، حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ، ح. وَحَدَّثَنِيهِ زُهَيْرُ بْنُ حَرْبٍ قَالَ: حَدَّثَنَا عَبْدُ الرَّحْمَنِ (يَعْنِي ابْنَ مَهْدِيٍّ) قَالَ: حَدَّثَنَا شُعْبَةُ، بِهَذَا الإِسْنَادِ.

[1271–270]. (Dar al-Salam 1392) Yahya ibn Yahya al-Tamimi narrated:[i] Khalid ibn [Abdullah reported [H]. Also Abu Bakr ibn Abi Shaybah narrated; he said: [Abbad ibn al-[Awwam narrated; both from al-Shaybani; from [Abdullah ibn Shaddad; he said: Maymunah, the Prophet's wife, narrated to me; she said: '**God's Messenger (peace be upon him) used to pray and I would be beside him. His robe might touch me when he prostrated. He used to pray on a small mat**'.[ii]

حَدَّثَنَا يَحْيَى بْنُ يَحْيَى التَّمِيمِيُّ، أَخْبَرَنَا خَالِدُ بْنُ عَبْدِ اللهِ، ح. وَحَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ قَالَ: حَدَّثَنَا عَبَّادُ بْنُ الْعَوَّامِ، كِلاَهُمَا عَنِ الشَّيْبَانِيِّ، عَنْ عَبْدِ اللهِ بْنِ شَدَّادٍ قَالَ: حَدَّثَتْنِي مَيْمُونَةُ زَوْجُ النَّبِيِّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ، قَالَتْ: "كَانَ رَسُولُ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ يُصَلِّي وَأَنَا حِذَاءَهُ وَرُبَّمَا أَصَابَنِي ثَوْبُهُ إِذَا سَجَدَ، وَكَانَ يُصَلِّي عَلَى خُمْرَةٍ".

[1272–271]. (Dar al-Salam 1393) Abu Bakr ibn Abi Shaybah and Abu Kurayb narrated:[iii] both said: Abu Mu[awiyah narrated [H]. Also, Suwayd ibn Sa[id narrated to me; [Ali ibn Mushir narrated; all from al-A[mash [H]. And, Ishaq ibn Ibrahim narrated (his text); [Isa ibn Yunus reported; al-A[mash narrated; from Abu Sufyan; from Jabir; he said: Abu Sa[id al-Khudri narrated; that '**He entered God's Messenger's place and found him praying on a mat on which he prostrated himself**'.

وَحَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَأَبُو كُرَيْبٍ، قَالا: حَدَّثَنَا أَبُو مُعَاوِيَةَ، ح. وَحَدَّثَنِي سُوَيْدُ بْنُ سَعِيدٍ قَالَ: حَدَّثَنَا عَلِيُّ بْنُ مُسْهِرٍ، جَمِيعًا عَنِ الأَعْمَشِ، ح. وَحَدَّثَنَا إِسْحَاقُ بْنُ إِبْرَاهِيمَ (وَاللَّفْظُ لَه)، أَخْبَرَنَا عِيسَى بْنُ يُونُسَ، حَدَّثَنَا الأَعْمَشُ،

عَنْ أَبِي سُفْيَانَ، عَنْ جَابِرٍ قَالَ: “حَدَّثَنَا أَبُو سَعِيدٍ الْخُدْرِيُّ، أَنَّهُ دَخَلَ عَلَى رَسُولِ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ فَوَجَدَهُ يُصَلِّي عَلَى حَصِيرٍ يَسْجُدُ عَلَيْهِ”.

Text Explanation

In the first hadith in this chapter, the narrator mentions his grandmother, Mulaykah. The narrator is Anas ibn Malik, and the correct relationship is that Mulaykah was the grandmother of the next narrator in the chain, Ishaq ibn [Abdullah ibn Abi Talhah. Ishaq was Anas’s nephew, the son of his half-brother, and thus the woman would be Anas’s mother. However, some scholars say that she was Anas’s grandmother.

The hadith makes clear that an invitation should be accepted, even though it is not a dinner given after a wedding. There is no difference between scholars about the need to accept invitations, but is such acceptance a duty, a collective duty or only recommended? This is the subject of a well-known difference of views among scholars of our school and others. However, the apparent meaning of the relevant hadiths makes acceptance a duty, and we shall discuss this in detail in its appropriate place, God willing.

In this hadith the Prophet tells his hosts: ‘Get up and I will lead you in prayer’. This makes clear that praying voluntary prayers in congregation is permissible. The hadith shows that a scholar or a pious person may bless his hosts by praying in their home. Some scholars said that the Prophet might also have wanted to teach them the proper way of praying by seeing him pray. A woman could rarely see the Prophet praying in the mosque. Hence, he might have wished that his hostess should see his prayer, learn it and teach it to other women.

We learn from the hadith that it is perfectly permissible to pray on a mat[i] and whatever is made of what the earth produces. This is unanimously agreed upon. However, it is reported that [Umar ibn [Abd al-[Aziz had a different view, but this is understood as an aspect of his humility, preferring to prostrate on the bare ground. Further, we learn from the hadith that clothes, mats, rugs, carpets, etc. are considered clean and that this continues unless contamination with impurity is ascertained. The hadith also confirms

what was said in the previous chapter, that voluntary prayers during the day are better offered two *rak*[*ahs* at a time, like their equivalent at night.

The hadith also makes clear that prayer offered by a child is valid if the child knows what he or she is doing, and that a child may stand in the row of worshippers. This is the correct and well-known view of our school and the majority of scholars. We also learn from the hadith that two people form a row behind the imam. This is the view of our school and all scholars, except Ibn Mas[ud and his two disciples. They say that if there are only two people with the imam, then the three of them form one row with the imam standing in the middle. The hadith also shows that women stand behind men in congregational prayer and that if there is only one woman, she stands alone behind them.

In hadith No. 1267, Anas, the narrator, says: ‘I took a straw mat of ours which had become black with long use, and I sprinkled water over it’. A literal translation of the hadith would say that the mat ‘had become black with long wearing’. Usage of the word ‘wearing’ has led to a well-known controversy with scholars of the Maliki School saying that if a person swears that he will not wear a certain garment, but then he sits on it, his oath is considered broken. According to our school, he does not break his oath by doing so. We argue that ‘wearing’ anything is relevant to its use and function. Hence, we understand the hadith as meaning using the mat to sit on. This is what is understood from it. It is different from swearing not to wear a particular garment. No one will understand that this means not to sit on it.

That the mat ‘had become black’ was due to its being an old mat, one that had been used for a long time. Anas sprinkled it with water to soften it, because it was made of the stalks of date trees, as mentioned in other versions. The water would also remove any dust and similar material. This is how Isma[il al-Maliki and other scholars interpret it. *Q*adi [Iyad said: ‘It is more likely that the sprinkling was to remove a doubtful impurity’. This fits with the view of his own school which makes sprinkling sufficient to remove a doubtful impurity, while our view, shared by the majority of scholars, is that cleansing is achieved only by washing off the impurity, not by sprinkling. Therefore, we take the first view.

The narrator said that he stood with the orphan in a row and the old woman behind them. The orphan’s name was Dumayr ibn Sa[d al-Himyari, and the old woman was Umm Sulaym, Anas’s mother.

In hadith No. 1269, the Prophet prays for the people of that house for all good things. God bestowed His grace on His Prophet and answered his supplication giving Anas plenty of wealth and children. The hadith encourages requesting good people to pray for us and that it is permissible to pray for wealth and children and to bless them. The hadith mentions that this took place ‘not at a time of any prayer’, which means that no obligatory prayer was due at that time.

In hadith No. 1270, Anas says that the Prophet placed him to his right. This is a totally different occasion, one that occurred on a different day.

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i. Related by al-Bukhari, 380 and 860; Abu Dawud, 612; al-Tirmidhi, 234; al-Nasa’i, 800.
i. Related by al-Bukhari in shorter versions, 6129 and 6203; al-Tirmidhi, 333 and in a shorter version, 1989; Ibn Majah in a shorter version, 3720.
ii. Related by al-Nasa’i, 801.
i. Related by Abu Dawud, 609; al-Nasa’i, 802 and 804; Ibn Majah in a shorter version, 975.
i. Related by al-Bukhari, 333, 379 and 518; Abu Dawud, 656; Ibn Majah in a shorter version, 1028.
ii. ‘A small mat’ refers to a mat that is sufficient to place one’s face on during prostration.
iii. Related by al-Tirmidhi in a shorter version, 332; Ibn Majah in a shorter version, 1029.
i. The mat mentioned in the hadith was made from the branches of date trees.

CHAPTER 49

WAITING FOR CONGREGATIONAL PRAYER

[1273–272]. (Dar al-Salam 1394) Abu Bakr ibn Abi Shaybah and Abu Kurayb narrated:[i] both from Abu Mu[awiyah; Abu Kurayb said: Abu Mu[awiyah narrated; from al-A[mash; from Abu Salih; from Abu Hurayrah: he said: '**God's Messenger (peace be upon him) said: "A person's prayer with the congregation is twenty-something times better than his prayer at home or at his place of work. That is, when a person performs the ablution well and goes to the mosque, having no motive other than the prayer, looking for nothing other than the prayer, then for every step he takes, God gives him a degree higher and removes a sin from him, until he enters the mosque. When he is inside the mosque, he is considered to be in prayer as long as the prayer is keeping him. The angels pray for anyone of you as long as he remains in the position where he prayed. They say: 'Our Lord, bestow mercy on him. Our Lord, forgive him. Our Lord, accept his repentance', as long as he does not harm anyone there; and unless he invalidates his ablution"**'.

حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَأَبُو كُرَيْبٍ، جَمِيعًا عَنْ أَبِي مُعَاوِيَةَ، قَالَ أَبُو كُرَيْبٍ: حَدَّثَنَا أَبُو مُعَاوِيَةَ، عَنِ الأَعْمَشِ، عَنْ أَبِي صَالِحٍ، عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ : «صَلاَةُ الرَّجُلِ فِي جَمَاعَةٍ تَزِيدُ عَلَى صَلاَتِهِ فِي بَيْتِهِ وَصَلاَتِهِ فِي سُوقِهِ بِضْعًا وَعِشْرِينَ دَرَجَةً. وَذَلِكَ أَنَّ أَحَدَهُمْ إِذَا تَوَضَّأَ فَأَحْسَنَ الْوُضُوءَ، ثُمَّ أَتَى الْمَسْجِدَ لاَ يَنْهَزُهُ إِلاَّ الصَّلاَةُ، لاَ يُرِيدُ إِلاَّ الصَّلاَةَ، فَلَمْ يَخْطُ خَطْوَةً إِلاَّ رُفِعَ لَهُ بِهَا دَرَجَةٌ، وَحُطَّ عَنْهُ بِهَا خَطِيئَةٌ، حَتَّى يَدْخُلَ الْمَسْجِدَ. فَإِذَا دَخَلَ الْمَسْجِدَ كَانَ فِي الصَّلاَةِ مَا كَانَتِ الصَّلاَةُ هِيَ تَحْبِسُهُ. وَالْمَلاَئِكَةُ يُصَلُّونَ عَلَى أَحَدِكُمْ مَا دَامَ فِي مَجْلِسِهِ الَّذِي صَلَّى فِيهِ، يَقُولُونَ: اللَّهُمَّ ارْحَمْهُ، اللَّهُمَّ اغْفِرْ لَهُ، اللَّهُمَّ تُبْ عَلَيْهِ، مَا لَمْ يُؤْذِ فِيهِ، مَا لَمْ يُحْدِثْ فِيهِ".

[000–000]. (Dar al-Salam 1395) Sa[id ibn [Amr al-Ash[athi narrated: [Abthar reported [H]. Also, Muhammad ibn Bakkar al-Rayyan narrated to me; Isma[il ibn Zakariyya' narrated [H]. And, Ibn al-Muthanna narrated; Ibn Abi [Adi narrated; from Shu[bah; all from al-A[mash; with the same chain of transmission: **the same meaning**.

حَدَّثَنَا سَعِيدُ بْنُ عَمْرٍو الأَشْعَثِيُّ، أَخْبَرَنَا عَبْثَرٌ، ح. وَحَدَّثَنِي مُحَمَّدُ بْنُ بَكَّارِ بْنِ الرَّيَّانِ قَالَ: حَدَّثَنَا إِسْمَاعِيلُ بْنُ زَكَرِيَّاءَ، ح. وَحَدَّثَنَا ابْنُ الْمُثَنَّى، قَالَ حَدَّثَنَا ابْنُ أَبِي عَدِيٍّ، عَنْ شُعْبَةَ، كُلُّهُمْ عَنِ الأَعْمَشِ، فِي هَذَا الإِسْنَادِ، بِمِثْلِ مَعْنَاهُ.

[1274–273]. (Dar al-Salam 1396) Ibn Abi [Umar narrated: Sufyan narrated; from Ayyub al-Sakhtiyani; from Ibn Sirin; from Abu Hurayrah; he said: **'God's Messenger (peace be upon him) said: "The angels pray for anyone of you as long as he remains in his position. They say: 'Our Lord, forgive him. Our Lord, bestow mercy on him', as long as he does not invalidate his ablution. Anyone of you is considered to be in prayer, as long as the prayer keeps him [in the mosque]"**'.

وَحَدَّثَنَا ابْنُ أَبِي عُمَرَ، حَدَّثَنَا سُفْيَانُ، عَنْ أَيُّوبَ السَّخْتِيَانِيِّ، عَنِ ابْنِ سِيرِينَ، عَنْ أَبِي هُرَيْرَةَ، قَالَ قَالَ رَسُولُ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ: «إِنَّ الْمَلاَئِكَةَ تُصَلِّي عَلَى أَحَدِكُمْ مَا دَامَ فِي مَجْلِسِهِ، تَقُولُ: اللَّهُمَّ اغْفِرْ لَهُ، اللَّهُمَّ ارْحَمْهُ. مَا لَمْ يُحْدِثْ. وَأَحَدُكُمْ فِي صَلاَةٍ مَا كَانَتِ الصَّلاَةُ تَحْبِسُهُ".

[1275–274]. (Dar al-Salam 1397) Muhammad ibn Hatim narrated to me:[i] Bahz narrated; Hammad ibn Salamah narrated; from Thabit; from Abu Rafi[; from Abu Hurayrah; that **God's Messenger (peace be upon him) said: 'A person is considered to be in prayer as long as he stays in his place of worship awaiting the prayer. The angels pray saying: "Our Lord, forgive him; our Lord, bestow mercy on him" until he leaves or invalidates his ablution'. I said: How does he invalidate his ablution? He said: 'He breaks wind or farts'**.

وَحَدَّثَنِي مُحَمَّدُ بْنُ حَاتِمٍ، حَدَّثَنَا بَهْزٌ، حَدَّثَنَا حَمَّادُ بْنُ سَلَمَةَ، عَنْ ثَابِتٍ، عَنْ أَبِي رَافِعٍ، عَنْ أَبِي هُرَيْرَةَ أَنَّ رَسُولَ اللهِ صَلَّى الله عَلَيْهِ وَسَلَّمَ قَالَ: «لاَ يَزَالُ الْعَبْدُ فِي صَلاَةٍ مَا كَانَ فِي مُصَلاَّهُ يَنْتَظِرُ الصَّلاَةَ. وَتَقُولُ الْمَلاَئِكَةُ اللَّهُمَّ اغْفِرْ لَهُ، اللَّهُمَّ ارْحَمْهُ. حَتَّى يَنْصَرِفَ أَوْ يُحْدِثَ». قُلْتُ: مَا يُحْدِثُ؟" قَالَ: "يَفْسُو أَوْ يَضْرِطُ"".

[1276–275]. (Dar al-Salam 1398) Yahya ibn Yahya narrated:[i] he said: I read out to Malik; from Abu al-Zinad; from al-A[raj; from Abu Hurayrah; that **God's Messenger (peace be upon him) said: 'A person is considered to be in prayer as long as it is the prayer that detains him, and that the only thing that prevents him from returning to his family is the prayer'**.

حَدَّثَنَا يَحْيَى بْنُ يَحْيَى قَالَ: قَرَأْتُ عَلَى مَالِكٍ عَنْ أَبِي الزِّنَادِ، عَنِ الأَعْرَجِ، عَنْ أَبِي هُرَيْرَةَ أَنَّ رَسُولَ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ قَالَ: «لاَ يَزَالُ أَحَدُكُمْ فِي صَلاَةٍ مَا دَامَتِ الصَّلاَةُ تَحْبِسُهُ، لاَ يَمْنَعُهُ أَنْ يَنْقَلِبَ إِلَى أَهْلِهِ إِلاَّ الصَّلاَةُ».

[1277–276]. (Dar al-Salam 1399) Harmalah ibn Yahya narrated to me: Ibn Wahb reported; Yunus reported to me [H]. Muhammad ibn Salamah al-Muradi narrated to me; [Abdullah ibn Wahb narrated; from Yunus; from Ibn Shihab; from Ibn Hurmuz; from Abu Hurayrah; that **God's Messenger (peace be upon him) said: 'When any of you sits waiting for the prayer, he is in prayer, as long as he does not invalidate his ablution. The angels pray for him, saying: "Our Lord, forgive him; our Lord, bestow mercy on him"'**.

حَدَّثَنِي حَرْمَلَةُ بْنُ يَحْيَى، أَخْبَرَنَا ابْنُ وَهْبٍ، أَخْبَرَنِي يُونُسُ، ح. وَحَدَّثَنِي مُحَمَّدُ بْنُ سَلَمَةَ الْمُرَادِيُّ، حَدَّثَنَا عَبْدُ اللهِ بْنُ وَهْبٍ، عَنْ يُونُسَ، عَنِ ابْنِ شِهَابٍ، عَنِ ابْنِ هُرْمُزَ، عَنْ أَبِي هُرَيْرَةَ أَنَّ رَسُولَ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ قَالَ: «أَحَدُكُمْ مَا قَعَدَ يَنْتَظِرُ الصَّلاَةَ فِي صَلاَةٍ، مَا لَمْ يُحْدِثْ. تَدْعُو لَهُ الْمَلاَئِكَةُ: اللَّهُمَّ اغْفِرْ لَهُ، اللَّهُمَّ ارْحَمْهُ».

[000–000]. (Dar al-Salam 1400) Muhammad ibn Rafi[narrated:[i] [Abd al-Razzaq narrated; Ma[mar narrated; from Hammam ibn Munabbih; from Abu Hurayrah; from the Prophet (peace be upon him): **a similar text**.

وَحَدَّثَنَا مُحَمَّدُ بْنُ رَافِعٍ، حَدَّثَنَا عَبْدُ الرَّزَّاقِ، حَدَّثَنَا مَعْمَرٌ، عَنْ هَمَّامِ بْنِ مُنَبِّهٍ، عَنْ أَبِي هُرَيْرَةَ، عَنِ النَّبِيِّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ بِنَحْوِ هَذَا.

Text Explanation

In the first hadith, the Prophet mentions that a person's prayer with the congregation is twenty-something times better than his prayer at home or at

his workplace. This means praying alone at home or at his workplace. Some say something else, but this is untrue and I am only referring to it here so that it is known. When in Arabic we say ‘something’ in numbers, this term means a figure between three and ten. This is the correct understanding, but there is much said about it and we referred to it in the Book of Faith. What is meant here is twenty-five or twenty-seven times, as specified in earlier hadiths.

The Prophet stresses the importance of a person’s intention to attend congregational prayer, saying: ‘having no motive other than the prayer, looking for nothing other than the prayer’. Thus, this great reward is subject to one’s pure intention to attend the mosque to offer congregational prayer.

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i. Related by al-Bukhari, 477; al-Tirmidhi, 215; Abu Dawud, 559; Ibn Majah, 786.
i. Related by Abu Dawud, 471.
ii. Related by al-Bukhari, 659; Abu Dawud, 470.
i. Related by al-Tirmidhi, 330.

CHAPTER 50

WALKING A LONGER DISTANCE TO THE MOSQUE

[1278–277]. (Dar al-Salam 1401) [Abdullah ibn Barrad al-Ash[ari and Abu Kurayb narrated:[i] both said: Abu Usamah narrated; from Burayd; from Abu Burdah; from Abu Musa; he said: **‘God’s Messenger (peace be upon him) said: “The one who gets the greatest reward for prayer is the one who walks to it the longest distance, then the second longest. The one who awaits the prayer until he offers it with the imam receives a greater reward than the one who prays it and goes to sleep”’. In Abu Kurayb’s narration: ‘awaits the prayer until he offers it with the imam in congregation’**.

حَدَّثَنَا عَبْدُ اللهِ بْنُ بَرَّادٍ الأَشْعَرِيُّ وَأَبُو كُرَيْبٍ، قَالا: حَدَّثَنَا أَبُو أُسَامَةَ، عَنْ بُرَيْدٍ، عَنْ أَبِي بُرْدَةَ، عَنْ أَبِي مُوسَى قَالَ: قَالَ رَسُولُ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ: «إِنَّ أَعْظَمَ النَّاسِ أَجْرًا فِي الصَّلاَةِ أَبْعَدُهُمْ إِلَيْهَا مَمْشًى، فَأَبْعَدُهُمْ. وَالَّذِي يَنْتَظِرُ الصَّلاَةَ حَتَّى يُصَلِّيَهَا مَعَ الإِمَامِ أَعْظَمُ أَجْرًا مِنَ الَّذِي يُصَلِّيهَا ثُمَّ يَنَامُ». وَفِي رِوَايَةِ أَبِي كُرَيْبٍ: «حَتَّى يُصَلِّيَهَا مَعَ الإِمَامِ فِي جَمَاعَةٍ».

[1279–278]. (Dar al-Salam 1402) Yahya ibn Yahya narrated:[ii] [Abthar reported; from Sulayman al-Taymi; from Abu [Uthman al-Nahdi; from Ubay ibn Ka[b; he said: ‘**There was a man: I do not know of anyone who was farther away from the mosque than him, yet he never missed a prayer. It was said to him, or I said to him: “If you buy a donkey, you can ride it when it is dark or too hot”. He said: “I do not prefer that my home is next to the mosque. I would like that my walking to the mosque and my going back to my family will be credited for me”. God’s Messenger (peace be upon him) said: “God has certainly added all this for you”**’.

حَدَّثَنَا يَحْيَى بْنُ يَحْيَى، أَخْبَرَنَا عَبْثَرٌ، عَنْ سُلَيْمَانَ التَّيْمِيِّ، عَنْ أَبِي عُثْمَانَ النَّهْدِيِّ، عَنْ أُبَيِّ بْنِ كَعْبٍ قَالَ: "كَانَ رَجُلٌ لاَ أَعْلَمُ رَجُلاً أَبْعَدَ مِنَ الْمَسْجِدِ مِنْهُ، وَكَانَ لاَ تُخْطِئُهُ صَلاَةٌ". قَالَ: "فَقِيلَ لَهُ، أَوْ قُلْتُ لَهُ: لَوِ اشْتَرَيْتَ حِمَارًا تَرْكَبُهُ فِي الظَّلْمَاءِ وَفِي الرَّمْضَاءِ". قَالَ: "مَا يَسُرُّنِي أَنَّ مَنْزِلِي إِلَى جَنْبِ الْمَسْجِدِ. إِنِّي أُرِيدُ أَنْ يُكْتَبَ لِي مَمْشَايَ إِلَى الْمَسْجِدِ، وَرُجُوعِي إِذَا رَجَعْتُ إِلَى أَهْلِي". فَقَالَ رَسُولُ اللهِ صَلَّى الله عَلَيْهِ وَسَلَّمَ: "قَدْ جَمَعَ اللهُ لَكَ ذَلِكَ كُلَّهُ".

[000–000]. (Dar al-Salam 1403) Muhammad ibn [Abd al-A[la narrated: al-Mu[tamir narrated [H]. Ishaq ibn Ibrahim narrated; he said: Jarir reported; both from al-Taymi; with the same chain of transmission: **a similar text**.

وَحَدَّثَنَا مُحَمَّدُ بْنُ عَبْدِ الأَعْلَى، حَدَّثَنَا الْمُعْتَمِرُ، ح. وَحَدَّثَنَا إِسْحَاقُ بْنُ إِبْرَاهِيمَ قَالَ: أَخْبَرَنَا جَرِيرٌ، كِلاَهُمَا عَنِ التَّيْمِيِّ، بِهَذَا الإِسْنَادِ. بِنَحْوِهِ.

[1280–000]. (Dar al-Salam 1404) Muhammad ibn Abi Bakr al-Muqaddami narrated: [Abbad ibn [Abbad narrated; [Asim narrated; from Abu [Uthman; from Ubay ibn Ka[b; he said: '**There was a man from the Ansar who lived in the farthest home [from the mosque] in Madinah, yet he never missed a prayer with God's Messenger (peace be upon him). We felt sorry for him. I said to him: "If you would buy a donkey, it will protect you from the heat and from crawling insects." He said: "By God, I would not like my home to be adjacent to Muhammad's home (peace be upon him)." I felt his words heavy on me, until I came to the Prophet and told him. He called him and he said the same to him. He added that he hoped to be rewarded for his walk. The Prophet said to him: "You shall have what you hope for"**'.

حَدَّثَنَا مُحَمَّدُ بْنُ أَبِي بَكْرٍ الْمُقَدَّمِيُّ، حَدَّثَنَا عَبَّادُ بْنُ عَبَّادٍ، حَدَّثَنَا عَاصِمٌ، عَنْ أَبِي عُثْمَانَ، عَنْ أُبَيِّ بْنِ كَعْبٍ قَالَ: "كَانَ رَجُلٌ مِنَ الأَنْصَارِ بَيْتُهُ أَقْصَى بَيْتٍ فِي الْمَدِينَةِ، فَكَانَ لاَ تُخْطِئُهُ الصَّلاَةُ مَعَ رَسُولِ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ". قَالَ: "فَتَوَجَّعْنَا لَهُ، فَقُلْتُ لَهُ: يَا فُلاَنُ لَوْ أَنَّكَ اشْتَرَيْتَ حِمَارًا يَقِيكَ مِنَ الرَّمْضَاءِ وَيَقِيكَ مِنْ هَوَامِّ الأَرْضِ". قَالَ: "أَمَا وَاللهِ مَا أُحِبُّ أَنَّ بَيْتِي مُطَنَّبٌ بِبَيْتِ مُحَمَّدٍ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ". قَالَ: "فَحَمَلْتُ بِهِ حِمْلاً حَتَّى أَتَيْتُ نَبِيَّ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ فَأَخْبَرْتُهُ". قَالَ: "فَدَعَاهُ، فَقَالَ لَهُ مِثْلَ ذَلِكَ، وَذَكَرَ لَهُ أَنَّهُ يَرْجُو فِي أَثَرِهِ الأَجْرَ". فَقَالَ لَهُ النَّبِيُّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ: "إِنَّ لَكَ مَا احْتَسَبْتَ".

[000–000]. (Dar al-Salam 1405) Sa[id ibn [Amr al-Ash[athi and Muhammad ibn Abi [Umar narrated: both from Ibn [Uyaynah [H]. Also, Sa[id ibn Azhar al-Wasiti narrated; Waki[narrated; my father narrated; all of them from [Asim; with the same chain of transmission: **a similar text**.

وَحَدَّثَنَا سَعِيدُ بْنُ عَمْرٍو الأَشْعَثِيُّ وَمُحَمَّدُ بْنُ أَبِي عُمَرَ، كِلاَهُمَا عَنِ ابْنِ عُيَيْنَةَ، ح. وَحَد َّثَنَا سَعِيدُ بْنُ أَزْهَرَ الْوَاسِطِيُّ قَالَ: حَدَّثَنَا وَكِيعٌ، حَدَّث َنَا أَبِي، كُلُّهُمْ عَنْ عَاصِمٍ، بِهَذَا الإِسْنَادِ نَحْوَهُ.

[1281–279]. (Dar al-Salam 1406) Hajjaj ibn al-Sha[ir narrated: Rawh ibn [Ubadah narrated; Zakariyya' ibn Ishaq narrated; Abu al-Zubayr narrated; he said: I heard Jabir ibn [Abdullah say: '**Our homes were far from the mosque, and we wanted to sell our homes and to be closer to the mosque. But God's Messenger (peace be upon him) told us not to do so and said: "For every step you walk, you rise a degree higher"**'.

وَحَدَّثَنَا حَجَّاجُ بْنُ الشَّاعِرِ، حَدَّثَنَا رَوْحُ بْنُ عُبَادَةَ، حَدَّثَنَا زَكَرِيَّاءُ بْنُ إِسْحَاقَ، حَدَّثَنَا أَبُو الزُّبَيْرِ قَالَ: سَمِعْتُ جَابِرَ بْنَ عَبْدِ اللهِ قَالَ: "كَانَتْ دِيَارُنَا نَائِيَةً عَنِ الْـمَسْجِدِ، فَأَرَدْنَا أَنْ نَبِ ِيعَ بُيُوتَنَا فَنَقْتَرِبَ مِنَ الْـمَسْجِدِ، ف َنَهَانَا رَسُولُ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ فَقَالَ: إِنَّ لَكُمْ بِكُلِّ خُطْوَةٍ دَرَجَةً».

[1282–280]. (Dar al-Salam 1407) Muhammad ibn al-Muthanna narrated: [Abd al-Samad ibn [Abd al-Warith narrated; he said: I heard my father narrating; he said: al-Jurayri narrated to me; from Abu Nadrah; from Jabir ibn [Abdullah; he said: '**The area around the mosque became vacant. The Salimah clan wanted to move so that they would be close to the mosque. The Prophet was informed, and he said to them: "I have been informed that you wish to move close to the mosque". They said: "Yes, Messenger of God, we would like that". He said: "Bani Salimah, stay in your homes and your walks will be credited for you. Stay in your homes and your walks will be credited for you"**'.

حَدَّثَنَا مُحَمَّدُ بْنُ الْـمُثَنَّى، حَدَّثَنَا عَبْدُ الصَّمَدِ بْنُ عَبْدِ الْوَارِثِ قَالَ: سَمِعْتُ أَبِي يُحَدِّثُ قَالَ: حَدَّثَنِي الْجُرَيْرِيُّ، عَنْ أَبِي نَضْرَةَ، عَنْ جَابِرِ بْنِ عَبْدِ اللهِ قَالَ: "خَلَتِ الْبِقَاعُ حَوْلَ الْـمَسْجِدِ، فَأَرَادَ بَنُو سَلِمَةَ أَنْ يَنْتَقِلُوا إِلَى قُرْبِ الْـمَسْجِدِ، فَبَلَغَ ذَلِكَ رَسُولَ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ". فَقَالَ لَهُمْ: «إِنَّهُ بَلَغَنِي أَنَّكُمْ تُرِيدُونَ أَنْ تَن ْتَقِلُوا قُرْبَ الْـمَسْجِدِ». قَالُوا: «نَعَمْ يَا رَسُولَ اللهِ قَدْ أَرَدْنَا ذَلِكَ». فَقَالَ: «يَا بَنِي سَلِمَةَ دِيَارَكُمْ ت ُكْتَبْ آثَارُكُمْ، دِيَارَكُمْ تُكْتَبْ آثَارُكُمْ».

[1283–281]. (Dar al-Salam 1408) [Asim ibn al-Nadr al-Taymi narrated: Mu[tamir narrated; he said: I heard Kahmas narrating from Abu Nadrah; from Jabir ibn [Abdullah: '**The Salimah clan wanted to move close to the mosque, as the area became vacant. The Prophet was informed and he said: "Bani Salimah, stay in your homes and your walks will be credited for you". They said: "We would not have been happy to have moved"**'.

حَدَّثَنَا عَاصِمُ بْنُ النَّضْرِ التَّيْمِيُّ، حَدَّثَنَا مُعْتَمِرٌ قَالَ: سَمِعْتُ كَهْمَسًا، يُحَدِّثُ عَنْ أَبِي نَضْرَةَ، عَنْ جَابِرِ بْنِ عَبْدِ اللهِ قَالَ: «أَرَادَ بَنُو سَلِمَةَ أَنْ يَتَحَوَّلُوا إِلَى قُرْبِ الْمَسْجِدِ». قَالَ: «وَالْبِقَاعُ خَالِيَةٌ. فَبَلَغَ ذَلِكَ النَّبِيَّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ»، فَقَالَ: «يَا بَنِي سَلِمَةَ، دِيَارَكُمْ تُكْتَبْ آثَارُكُمْ». فَقَالُوا: «مَا كَانَ يَسُرُّنَا أَنَّا كُنَّا تَحَوَّلْنَا».

Text Explanation

In hadith No. 1279, the man who lived far from the mosque said: 'I would like that my walking to the mosque and my going back to my family will be credited for me'. God's Messenger (peace be upon him) said: 'God has certainly added all this for you'. This confirms that a person earns a reward for every step on his way back home after the prayer, in the same way as he is given a reward for his steps going to the mosque. In hadith No. 1280, the man says that he did not wish for his home to be adjacent to the Prophet's home. In fact, he uses a figurative image showing his home being tied with ropes to the Prophet's home, which opened to the mosque. He preferred to live further away so that he would earn the reward of travelling to the mosque from a distance. His words sounded heavy to Ubay ibn Ka[b, because they were rather rough. Ubay felt upset when he heard them, but when the Prophet asked the man what he meant, he explained that he hoped to be credited with some reward for walking to the mosque.

The Prophet advised the Salimah tribe to stay where they were and not to move nearer to the mosque, so that they would earn more reward in walking to the mosque and going back home.

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i. Related by al-Bukhari, 651.
ii. Related by Abu Dawud, 557; Ibn Majah, 783.

CHAPTER 51

WALKING TO JOIN THE PRAYER ERASES SINS AND EARNS ONE HIGHER DEGREES

[1284–282]. (Dar al-Salam 1409) Ishaq ibn Mansur narrated to me: Zakariyya' ibn [Adi reported; [Ubaydullah (meaning Ibn [Amr) reported; from Zayd ibn Abi Unaysah; from [Adi ibn Thabit; from Abu Hazim al-Ashja[i; from Abu Hurayrah; he said: '**God's Messenger (peace be upon him) said: "Whoever performs the ablution in his home then walks to one of God's houses where he wants to fulfil one of the obligations God requires, one of his two steps erases a sin from him and the other raises him a degree"**'.

حَد َّثَنِي إِسْحَاقُ بْنُ م َنْصُورٍ، أَخْبَرَنَا زَ َكَرِيَّاءُ بْنُ عَدِيٍّ، أَخْبَرَنَا عُبَيْدُ اللهِ (يَعْنِي ابْنَ عَمْرٍو) عَنْ زَيْدِ بْنِ أَبِي أُنَيْسَةَ، عَنْ عَدِيِّ بْنِ ثَابِتٍ، عَنْ أَبِي حَازِمٍ الأَشْجَعِيِّ، عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ: «مَنْ تَطَهَّرَ فِي بَيْتِهِ ثُمَّ مَشَى إِلَى بَيْتٍ مِنْ بُيُوتِ اللهِ، لِيَقْضِيَ فَرِيضَةً مِنْ فَرَائِضِ اللهِ، كَانَتْ خَطْوَتَاهُ إِحْدَاهُمَا تَحُطُّ خَطِيئَةً، وَالأُخْرَى تَرْفَعُ دَرَجَةً».

[1285–283]. (Dar al-Salam 1410) Qutaybah ibn Sa[id narrated: Layth narrated [H]. Also, Qutaybah said: Bakr (meaning Ibn Mudar) narrated; both from Ibn al-Had; from Muhammad ibn Ibrahim; from Abu Salamah ibn [Abd al-Rahman; from Abu Hurayrah; that God's Messenger (peace be upon him) said: and in Bakr's narration that he heard God's Messenger say: **'Suppose that a river ran in front of the door of any of you and he washed himself in the river five times every day. Will that leave any dirt on him?' They said: 'Nothing of his dirt will remain'. He said: 'This is the same as the five prayers: God erases sins with them'**.

وَحَدَّثَنَا قُت َيْبَةُ بْنُ سَعِيدٍ، حَد َّثَنَا لَيْثٌ، ح. وَقَالَ قُتَيْبَةُ حَدَّثَنَا بَكْرٌ (يَعْنِي ابْنَ مُضَرَ)، كِلاَهُمَا عَنِ ابْنِ الْهَادِ، عَنْ مُحَمَّدِ بْنِ إِبْرَاهِيمَ، عَنْ أَ َبِي سَلَمَةَ بْنِ عَبْدِ الرَّحْمَنِ،

عَنْ أَبِي هُرَيْرَةَ أَنَّ رَسُولَ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ قَالَ. وَفِي حَدِيثِ بَكْرٍ أَنَّهُ سَمِعَ رَسُولَ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ يَقُولُ: «أَرَأَيْتُمْ لَوْ أَنَّ نَهْرًا بِبَابِ أَحَدِكُمْ يَغْتَسِلُ مِنْهُ كُلَّ يَوْمٍ خَمْسَ مَرَّاتٍ، هَلْ يَبْقَى مِنْ دَرَنِهِ شَيْءٌ؟» قَالُوا: «لاَ يَبْقَى مِنْ دَرَنِهِ شَيْءٌ». قَالَ: «فَذَلِكَ مَثَلُ الصَّلَوَاتِ الْخَمْسِ، يَمْحُو اللهُ بِهِنَّ الْخَطَايَا».

[1286–284]. (Dar al-Salam 1411) Abu Bakr ibn Abi Shaybah and Abu Kurayb narrated: both said: Abu Mu[awiyah narrated; from al-A[mash; from Abu Sufyan; from Jabir (who is Ibn [Abdullah); he said: '**God's Messenger (peace be upon him) said: "The five prayers are like a plentifully flowing river close to the door of any of you, and he washes himself in the river five times every day".**

Al-Hasan said: "What dirt will this leave?"'

وَحَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَأَبُو كُرَيْبٍ، قَالا: حَدَّثَنَا أَبُو مُعَاوِيَةَ، عَنِ الأَعْمَشِ، عَنْ أَبِي سُفْيَانَ، عَنْ جَابِرٍ (وَهُوَ ابْنُ عَبْدِ اللهِ) قَالَ: قَالَ رَسُولُ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ: «مَثَلُ الصَّلَوَاتِ الْخَمْسِ كَمَثَلِ نَهَرٍ جَارٍ غَمْرٍ عَلَى بَابِ أَحَدِكُمْ، يَغْتَسِلُ مِنْهُ كُلَّ يَوْمٍ خَمْسَ مَرَّاتٍ».

«قَالَ: قَالَ الْحَسَنُ: «وَمَا يُبْقِي ذَلِكَ مِنَ الدَّرَنِ؟

[1287–285]. (Dar al-Salam 1412) Abu Bakr ibn Abi Shaybah and Zuhayr ibn Harb narrated: both said: Yazid ibn Harun narrated; Muhammad ibn Mutarrif reported; from Zayd ibn Aslam; from [Ata' ibn Yasar; from Abu Hurayrah; from the Prophet (peace be upon him): '**For whoever goes frequently, morning and evening, to the mosque, God will prepare a home in Heaven, whenever he goes morning or evening**'.

حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَزُهَيْرُ بْنُ حَرْبٍ، قَالا: حَدَّثَنَا يَزِيدُ بْنُ هَارُونَ، أَخْبَرَنَا مُحَمَّدُ بْنُ مُطَرِّفٍ، عَنْ زَيْدِ بْنِ أَسْلَمَ، عَنْ عَطَاءِ بْنِ يَسَارٍ، عَنْ أَبِي هُرَيْرَةَ، عَنِ النَّبِيِّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ: «مَنْ غَدَا إِلَى الْمَسْجِدِ أَوْ رَاحَ أَعَدَّ اللهُ لَهُ فِي الْجَنَّةِ نُزُلاً كُلَّمَا غَدَا أَوْ رَاحَ».

Text Explanation

Imam al-Nawawi says very little about these hadiths as they are self-explanatory. He merely mentions that the Prophet describes the river as by

the door of someone’s home so as to emphasize easy access to it and its water. He also mentions that the home prepared for the one who frequents mosques is the sort of home made ready for a guest as he arrives, stressing the comfort it provides.

CHAPTER 52

STAYING IN THE MOSQUE AFTER FAJR PRAYER

[1288–286]. (Dar al-Salam 1413) Ahmad ibn [Abdullah ibn Yunus narrated:[i] Zuhayr narrated; Simak narrated [H]. Also, Yahya ibn Yahya narrated (his text); Abu Khaythamah reported; from Simak ibn Harb; he said: I said to Jabir ibn Samurah: **'Did you sit with God's Messenger (peace be upon him)?' He said: 'Yes, often. He did not leave his place where he prayed Fajr until sunrise. When the sun had risen, he would leave. They sat and conversed, and they might speak about things in pre-Islamic days. They would laugh and he would smile'**.

حَدَّثَنَا أَحْمَدُ بْنُ عَبْدِ اللهِ بْنِ يُونُسَ، حَدَّثَنَا زُهَيْرٌ، حَدَّثَنَا سِمَاكٌ، ح. وَحَدَّثَنَا يَحْيَى بْنُ يَحْيَى (وَاللَّفْظُ لَهُ)، قَالَ أَخْبَرَنَا أَبُو خَيْثَمَةَ، عَنْ سِمَاكِ بْنِ حَرْبٍ قَالَ: "قُلْتُ لِجَابِرِ بْنِ سَمُرَةَ: أَكُنْتَ تُجَالِسُ رَسُولَ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ؟" قَالَ: "نَعَمْ، كَثِيرًا. كَانَ لاَ يَقُومُ مِنْ مُصَلَّاهُ الَّذِي يُصَلِّي فِيهِ الصُّبْحَ أَوِ الْغَدَاةَ حَتَّى تَطْلُعَ الشَّمْسُ. فَإِذَا طَلَعَتِ الشَّمْسُ قَامَ. وَكَانُوا يَتَحَدَّثُونَ فَيَأْخُذُونَ فِي أَمْرِ الْجَاهِلِيَّةِ، فَيَضْحَكُونَ وَيَتَبَسَّمُ".

[1289–287]. (Dar al-Salam 1414) Abu Bakr ibn Abi Shaybah narrated:[ii] Waki[narrated; from Sufyan. Abu Bakr said: And Muhammad ibn Bishr narrated; from Zakariyya'; both from Simak; from Jabir ibn Samurah; that '**When the Prophet had finished Fajr Prayer he sat in his place of prayer until the sun had risen well**'.

وَحَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ، حَدَّثَنَا وَكِيعٌ، عَنْ سُفْيَانَ، قَالَ أَبُو بَكْرٍ: وَحَدَّثَنَا مُحَمَّدُ بْنُ بِشْرٍ، عَنْ زَكَرِيَّاءَ، كِلاَهُمَا عَنْ سِمَاكٍ، عَنْ جَابِرِ بْنِ سَمُرَةَ، أَنَّ النَّبِيَّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ كَانَ إِذَا صَلَّى الْفَجْرَ جَلَسَ فِي مُصَلَّاهُ حَتَّى تَطْلُعَ الشَّمْسُ حَسَنًا.

[1290–000]. (Dar al-Salam 1415) Qutybah and Abu Bakr ibn Abi Shaybah narrated:[i] both said: Abu al-Ahwas narrated [H]. Also, Ibn al-Muthanna and

Ibn Bashshar narrated; both said: Muhammad ibn Ja[far narrated; Shu[bah narrated; both from Simak; with the same chain of transmission: **the same text but they did not say ‘well’**.

وَحَدَّثَنَا قُتَيْبَةُ وَأَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ، قَالا: حَدَّثَنَا أَبُو الأَحْوَصِ، ح. قَالَ: وَحَدَّثَنَا ابْنُ الْـمُثَنَّى وَابْنُ بَشَّارٍ، قَالا: حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ، حَدَّثَنَا شُعْبَةُ، كِلاَهُمَا عَنْ سِمَاكٍ، بِهَذَا الإِسْنَادِ. وَلَمْ يَقُولاَ حَسَنًا.

[1291–288]. (Dar al-Salam 1416) Harun ibn Ma[ruf and Ishaq ibn Musa al-Ansari narrated: both said: Anas ibn [Iyad narrated; (in Harun’s narration: Ibn Abi Dhubab narrated to me; and in al-Ansari’s narration: al-Harith narrated to me); from [Abd al-Rahman ibn Mihran, Abu Hurayrah’s *mawl*a; from Abu Hurayrah that **God’s Messenger (peace be upon him) said: ‘The places God loves best in all lands are their mosques and the ones He most dislikes are their markets’**.

وَحَدَّثَنَا هَارُونُ بْنُ مَعْرُوفٍ وَإِسْحَاقُ بْنُ مُوسَى الأَنْصَارِيُّ، قَالا: حَدَّثَنَا أَنَسُ بْنُ عِيَاضٍ، (حَدَّثَنِي ابْنُ أَبِي ذُبَابٍ، فِي رِوَايَةِ هَارُونَ، وَفِي حَدِيثِ الأَنْصَارِيِّ حَدَّثَنِيَ الْحَارِثُ)، عَنْ عَبْدِ الرَّحْمَنِ بْنِ مِهْرَانَ مَوْلَى أَبِي هُرَيْرَةَ، عَنْ أَبِي هُرَيْرَةَ أَنَّ رَسُولَ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ قَالَ: «أَحَبُّ الْبِلاَدِ إِلَى اللهِ مَسَاجِدُهَا وَأَبْغَضُ الْبِلاَدِ إِلَى اللهِ أَسْوَاقُهَا».

Text Explanation

In hadith No. 1289, the Prophet used to sit in the mosque after Fajr Prayer ‘until the sun had risen well’. This means that he sat for some time after sunrise so that the sun would appear to have been quite high above the horizon. The hadith confirms that it is permissible to smile and laugh.

The last hadith, No. 1291, mentions that mosques are the places God loves best, because they are places where God’s orders are fulfilled and they are established on the basis of piety. Markets are the ones He dislikes most, because cheating, manipulation, false oaths, and broken promises are most frequent there. They are the places where God is mentioned least, and so on. When we speak about love and hate by God, we are talking about His will to bestow grace or to punish evil. It is in the mosque that God’s mercy is most frequently granted, while markets are the opposite.

i. Related by Abu Dawud in a shorter version, 1294; al-Nasa'i, 1357.
ii. Related by Abu Dawud, 4850.
i. Qutaybah's narration is related by al-Tirmidhi, 585; al-Nasa'i, 1356.

CHAPTER 53

WHO DESERVES TO LEAD THE PRAYER?

[1292–289]. (Dar al-Salam 1417) Qutaybah ibn Sa[id narrated:[i] Abu [Awanah narrated; from Qatadah; from Abu Nadrah; from Abu Sa[id al-Khudri; he said: '**God's Messenger (peace be upon him) said: "If they are three, let one of them lead the prayer [i.e. be the imam], and the one who deserves it most is the best reciter [of the Qur'an]"**'.

حَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ، حَدَّثَنَا أَبُو عَوَانَةَ، عَنْ قَتَادَةَ، عَنْ أَبِي نَضْرَةَ، عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ قَالَ: قَالَ رَسُولُ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ: «إِذَا كَانُوا ثَلَاثَةً فَلْيَؤُمَّهُمْ أَحَدُهُمْ، وَأَحَقُّهُمْ بِالإِمَامَةِ أَقْرَؤُهُمْ».

[000–000]. (Dar al-Salam 1418) Muhammad ibn Bashshar narrated: Yahya ibn Sa[id narrated; Shu[bah narrated [H]. Also, Abu Bakr ibn Abi Shaybah narrated; Abu Khalid al-Ahmar narrated; from Sa[id ibn Abi [Arubah [H]. And Abu Ghassan al-Misma[i narrated to me; Mu[adh (who is Ibn Hisham) narrated; my father narrated to me; all from Qatadah; with the same chain of transmission: **the same text**.

وَحَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ، حَدَّثَنَا يَحْيَى بْنُ سَعِيدٍ، حَدَّثَنَا شُعْبَةُ، ح. وَحَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ، حَدَّثَنَا أَبُو خَالِدٍ الأَحْمَرُ، عَنْ سَعِيدِ بْنِ أَبِي عَرُوبَةَ، ح. وَحَدَّثَنِي أَبُو غَسَّانَ الْمِسْمَعِيُّ، حَدَّثَنَا مُعَاذٌ (وَهُوَ ابْنُ هِشَامٍ)، حَدَّثَنِي أَبِي، كُلُّهُمْ عَنْ قَتَادَةَ، بِهَذَا الإِسْنَادِ: مِثْلَهُ.

[000–000]. (Dar al-Salam 1419) Muhammad ibn al-Muthanna narrated: Salim ibn Nuh narrated [H]. Also, Hasan ibn [Isa narrated; Ibn al-Mubarak narrated; all from al-Jurayri; from Abu Nadrah; from Abu Sa[id; from the Prophet (peace be upon him): **the same text**.

وَحَدَّثَنَا مُحَمَّدُ بْنُ الْمُثَنَّى، حَدَّثَنَا سَالِمُ بْنُ نُوحٍ، ح. وَحَدَّثَنَا حَسَنُ بْنُ عِيسَى، حَدَّثَنَا ابْنُ الْمُبَارَكِ، جَمِيعًا عَنِ الْجُرَيْرِيِّ، عَنْ أَبِي نَضْرَةَ، عَنْ أَبِي سَعِيدٍ، عَنِ

.النَّبِيِّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ، بِمِثْلِهِ

[1293–290]. (Dar al-Salam 1420) Abu Bakr ibn Abi Shaybah and Abu Sa[id al-Ashajj narrated:[i] both from Abu Khalid. Abu Bakr said: Abu Khalid al-Ahmar narrated; from al-A[mash; from Isma[il ibn Raja'; from Aws ibn Dam[aj; from Abu Mas[ud al-Ansari; he said: **'God's Messenger (peace be upon him) said: "The one to lead a congregation in prayer is the one who recites God's Book best. If they are equally good in recitation, then the one who knows the sunnah best. If they have equal knowledge of the sunnah, then the one who migrated first, and if they are the same with regard to migration, then the one who embraced Islam earlier. No man may lead another in prayer in his domain, nor may he sit in his place of choice at his own home except by his permission"'. In his narration, al-Ashajj replaced 'who embraced Islam earlier' by 'who is older'**.

وَحَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَأَبُو سَعِيدٍ الأَشَجُّ، كِلاَهُمَا عَنْ أَبِي خَالِدٍ - قَالَ أَبُو بَكْرٍ: حَدَّثَنَا أَبُو خَالِدٍ الأَحْمَرُ - عَنِ الأَعْمَشِ، عَنْ إِسْمَاعِيلَ بْنِ رَجَاءٍ، عَنْ أَوْسِ بْنِ ضَمْعَجٍ، عَنْ أَبِي مَسْعُودٍ الأَنْصَارِيِّ قَالَ: قَالَ رَسُولُ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ: «يَؤُمُّ الْقَوْمَ أَقْرَؤُهُمْ لِكِتَابِ اللهِ، فَإِنْ كَانُوا فِي الْقِرَاءَةِ سَوَاءً فَأَعْلَمُهُمْ بِالسُّنَّةِ، فَإِنْ كَانُوا فِي السُّنَّةِ سَوَاءً فَأَقْدَمُهُمْ هِجْرَةً، فَإِنْ كَانُوا فِي الْهِجْرَةِ سَوَاءً فَأَقْدَمُهُمْ سِلْـمًا. وَلاَ يَؤُمَّنَّ الرَّجُلُ الرَّجُلَ فِي سُلْطَانِهِ، وَلاَ يَقْعُدْ فِي بَيْتِهِ عَلَى تَكْرِمَتِهِ إِلاَّ بِإِذْنِهِ». قَالَ الأَشَجُّ فِي رِوَايَتِهِ مَكَانَ سِلْـمًا سِنًّا.

[000–000]. (Dar al-Salam 1421) Abu Kurayb narrated: Abu Mu[awiyah narrated [H]. Also, Ishaq narrated; Jarir and Abu Mu[awiyah reported [H]. And, al-Ashajj narrated; Ibn Fudayl narrated [H]. Also, Ibn Abi [Umar narrated; Sufyan narrated; all from al-A[mash; with the same chain of transmission: **the same text**.

حَدَّثَنَا أَبُو كُرَيْبٍ، حَدَّثَنَا أَبُو مُعَاوِيَةَ، ح. وَحَدَّثَنَا إِسْحَاقُ، أَخْبَرَنَا جَرِيرٌ وَأَبُو مُعَاوِيَةَ ح وَحَدَّثَنَا الأَشَجُّ، حَدَّثَنَا ابْنُ فُضَيْلٍ، ح. وَحَدَّثَنَا ابْنُ أَبِي عُمَرَ، حَدَّثَنَا سُفْيَانُ، كُلُّهُمْ عَنِ الأَعْمَشِ، بِهَذَا الإِسْنَادِ: مِثْلَهُ.

[1294–291]. (Dar al-Salam 1422) Muhammad ibn al-Muthanna and Ibn Bashshar narrated: Ibn al-Muthanna said: Muhammad ibn Ja[far narrated; from Shu[bah; from Isma[il ibn Raja'; he said: I heard Aws ibn Dam[aj say: I heard Abu Mas[ud say: '**God's Messenger (peace be upon him) said to us: "The one to lead a congregation in prayer is the one who recites**

God’s Book best and is the oldest in recitation. If their recitation is equal, the one who was first in migration should lead the prayer. If they are equal in regard to their migration, the eldest among them should lead the prayer. Do not lead someone within his own family or in his own domain. Do not sit at his own place of choice, in his own home, unless he permits you; or by his permission”’.

وَحَدَّثَنَا مُحَمَّدُ بْنُ الْـمُثَنَّى وَابْنُ بَشَّارٍ، قَالَ ابْنُ الْـمُثَنَّى: حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ، عَنْ شُـعْبَـةَ، عَنْ إِسْمَاعِيلَ بْنِ رَجَـاءٍ، قَالَ: سَـمِعْتُ أَوْسَ بْنَ ضَمْعَـجٍ يَقُـولُ: سَـمِعْتُ أَبَا مَسْعُودٍ يَقُولُ: قَالَ لَنَا رَسُولُ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ: «يَؤُمُّ الْقَوْمَ أَقْرَؤُهُمْ لِكِتَابِ اللهِ وَأَقْدَمُهُمْ قِرَاءَةً، فَإِنْ كَانَتْ قِرَاءَتُهُمْ سَوَاءً فَلْيَؤُمَّهُمْ أَقْدَمُهُمْ هِجْرَةً، فَإِنْ كَانُوا فِي الْهِجْرَةِ سَوَاءً فَلْيَؤُمَّهُمْ أَكْبَرُهُـمْ سِـنًّا. وَلاَ يَؤُمَّنَّ الرَّجُـلَ فِي أَهْلِـهِ وَلاَ فِي سُـلْطَانِهِ. وَلاَ تَجْلِسْ عَلَى تَكْرِمَتِهِ فِي بَيْتِهِ إِلاَّ أَنْ يَأْذَنَ لَكَ، أَوْ بِإِذْنِهِ».

[1295–292]. (Dar al-Salam 1423) Zuhayr ibn Harb narrated:[i] Isma[il ibn Ibrahim narrated; Ayyub narrated; from Abu Qilabah; from Malik ibn al-Huwayrith; he said: ‘**We came to the Prophet, a group of young men of roughly the same age, and stayed with him twenty nights. God’s Messenger was compassionate and kind. When he felt that we missed our people, he asked us about the families we had left behind and we told him. He said: “Go back to your people and stay with them, teach them and instruct them. When prayer is due, let one of you say the call to prayer [i.e. the *adhan*], and let your eldest lead the prayer”**’.

وَحَدَّثَنِي زُهَيْرُ بْنُ حَرْبٍ، حَدَّثَنَا إِسْمَاعِيلُ بْنُ إِبْرَاهِيمَ، حَدَّثَنَا أَيُّوبُ، عَنْ أَبِي قِلاَبَةَ، عَنْ مَالِكِ بْنِ الْحُوَيْرِثِ قَالَ:“أَتَيْنَا رَسُولَ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ وَنَحْنُ شَبَبَةٌ مُتَقَارِبُونَ، فَأَقَمْنَا عِنْدَهُ عِشْرِينَ لَيْلَةً وَكَانَ رَسُولُ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ رَحِيمًا رَقِيقًا، فَظَنَّ أَنَّا قَدِ اشْتَقْنَا أَهْلَنَا، فَسَأَلَنَا عَنْ مَنْ تَرَكْنَا مِنْ أَهْلِنَا فَأَخْبَرْنَاهُ”. فَقَالَ: “ارْجِعُوا إِلَى أَهْلِيكُمْ، فَأَقِيمُوا فِيهِمْ وَعَلِّمُوهُمْ وَمُرُوهُمْ. فَإِذَا حَضَرَتِ الصَّلاَةُ فَلْيُؤَذِّنْ لَكُمْ أَحَدُكُمْ، ثُمَّ لْيَؤُمَّكُمْ أَكْبَرُكُمْ».

[000–000]. (Dar al-Salam 1424) Abu al-Rabi[al-Zahrani and Khalaf ibn Hisham narrated: both said: Hammad narrated; from Ayyub; with the same chain of transmission: **the same text**.

وَحَـدَّثَنَا أَبُو الرَّبِيـعِ الزَّهْـرَانِيُّ وَخَـلَفُ بْنُ هِشَـامٍ، قَـالا: حَـدَّثَنَا حَـمَّـادٌ، عَـنْ أَيُّـوبَ، بِهَذَا الإِسْـنَادِ.

[1296–000]. (Dar al-Salam 1425) Ibn Abi [Umar narrated: [Abd al-Wahhab narrated; from Ayyub; he said: Abu Qilabah said to me: Malik ibn al-Huwayrith Abu Sulayman narrated; he said: **‘I came to God’s Messenger (peace be upon him) with some people. We were young men of roughly the same age …’. They both stated the hadith in similar wording to Ibn [Ulayyah’s narration**.

وَحَدَّثَنَاهُ ابْنُ أَبِي عُمَرَ، حَدَّثَنَا عَبْدُ الْوَهَّابِ، عَنْ أَيُّوبَ قَالَ: قَالَ لِي أَبُو قِلاَبَةَ: حَدَّثَنَا مَالِكُ بْنُ الْحُوَيْرِثِ أَبُو سُلَيْمَانَ قَالَ: “أَتَيْتُ رَسُولَ اللهِ صَلَّى الله عَلَيْهِ وَسَلَّمَ فِي نَاسٍ وَنَحْنُ شَبَبَةٌ مُتَقَارِبُونَ”، وَاقْتَصَّا جَمِيعًا الْحَدِيثَ بِنَحْوِ حَدِيثِ ابْنِ عُلَيَّةَ.

[1297–293]. (Dar al-Salam 1426) Ishaq ibn Ibrahim al-Hanzali narrated: [Abd al-Wahhab al-Thaqafi reported; from Khalid al-Hadhdha’; from Abu Qilabah; from Malik ibn al-Huwayrith. He said: ‘**I went to the Prophet with a friend of mine. When we wanted to leave, he said to us: “When the prayer is due, then say the call to prayer [i.e. the *adhan*], then announce the prayer [i.e. *iqamah*] and the elder of you should lead the prayer”**’.

وَحَدَّثَنَا إِسْحَاقُ بْنُ إِبْرَاهِيمَ الْحَنْظَلِيُّ، أَخْبَرَنَا عَبْدُ الْوَهَّابِ الثَّقَفِيُّ، عَنْ خَالِدٍ الْحَذَّاءِ، عَنْ أَبِي قِلاَبَةَ، عَنْ مَالِكِ بْنِ الْحُوَيْرِثِ قَالَ: “أَتَيْتُ النَّبِيَّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ أَنَا وَصَاحِبٌ لِي، فَلَمَّا أَرَدْنَا الإِقْفَالَ مِنْ عِنْدِهِ قَالَ لَنَا: إِذَا حَضَرَتِ الصَّلاَةُ فَأَذِّنَا ثُمَّ أَقِيمَا، وَلْيَؤُمَّكُمَا أَكْبَرُكُمَا».

[1298–000]. (Dar al-Salam 1427) Abu Sa[id al-Ashajj narrated it: Hafs (meaning Ibn Ghiyath) narrated; Khalid al-Hadhdha’ narrated; with the same chain of transmission, and added: al-Hadhdha’ said: ‘**They were of similar standard in recitation**’.

وَحَدَّثَنَاهُ أَبُو سَعِيدٍ الأَشَجُّ، حَدَّثَنَا حَفْصٌ (يَعْنِي ابْنَ غِيَاثٍ)، حَدَّثَنَا خَالِدٌ الْحَذَّاءُ، بِهَذَا الإِسْنَادِ، وَزَادَ: قَالَ الْحَذَّاءُ: وَكَانَا مُتَقَارِبَيْنِ فِي الْقِرَاءَةِ.

Text Explanation

The Prophet mentions who deserves to be the imam and lead the prayer, stating in hadith No. 1292 that ‘the one who deserves it most is the best reciter’ of the Qur’an. In hadith No. 1293, the Prophet says: ‘The one to lead a congregation in prayer is the one who recites God’s Book best. If they are equally good in recitation, then the one who knows the sunnah best’. This provides evidence to scholars who give priority in leading the prayer to the one who recites the Qur’an better, ahead of the best scholar of *fiqh*, or Islamic jurisprudence. This is the view of Abu Hanifah, Ahmad and some Shafi[i scholars. Malik, al-Shafi[i and other scholars of our school say that the better scholar of *fiqh* is ahead of the better reciter, because what is needed of proper recitation is specific, while what is needed of *fiqh* is unspecific. Something might happen during the prayer which can be properly handled only by one who is well qualified in *fiqh*. They added that this was the reason why the Prophet appointed Abu Bakr to lead the prayer, ahead of all his Companions, although the Prophet stated that others were better reciters than Abu Bakr. They respond to the hadith by saying that the best reciter of the Prophet’s Companions was the best in *fiqh*. However, the Prophet’s statement, ‘If they are equally good in recitation, then the one who knows the sunnah best’, shows that the better reciter is more qualified in all cases. We have a view supported by a number of our scholars, which is: the more pious has the first claim, ahead of the better reciter and the better in *fiqh*, because the purpose of leading the prayer is better accomplished with the more pious than others.

The Prophet said in the same hadith, No. 1293: ‘If they have equal knowledge of the sunnah, then the one who migrated first’. Our scholars said that two groups come under this heading. The first is that of people who migrate these days from non-Muslim areas to the land of Islam. Such migration continues for the rest of human life. This is the view of our school and the majority of scholars. The hadith that says, ‘No migration occurs after the Conquest [of Makkah]’, means that there is no migration from Makkah, because after it fell to Islam it became a land of Islam. Alternatively, it means that migration is never considered of equal merit to the migration before Makkah fell to Islam. We will discuss this hadith in detail at its appropriate place, God willing.

The other group includes the children of the people who migrated to join God’s Messenger (peace be upon him). If two people are of equal standard in *fiqh* and recitation of the Qur’an, then we look at the the time their

ancestors migrated. If one of them migrated ahead of the other, the imam will be the descendant of the one migrating first. Then the hadith adds: ‘If they are the same with regard to migration, then the one who embraced Islam earlier’, and in the other narration, ‘the one who is older’. This means that if they are both equal in *fiqh*, the Qur’an and migration, either of them may be given priority on the basis of being earlier in Islam, or older, as these are considerations that warrant such preference.

The Prophet adds: ‘No man may lead another in prayer in his domain’. As explained by our scholars and others, this means that a house owner, a host and the imam of the mosque have greater priority, even if others in the congregation are better scholars or reciters or more pious. The owner of the place has the first priority. It is up to him to lead, or to invite someone else to lead the prayer, even if the one he invites is not the best among those present. As he is in his own domain, he has the first say and he acts as he pleases. Our scholars say that if the ruler or the governor or his deputy is present, he has the right to lead the prayer, ahead of the house owner, the imam of the mosque, and anyone else, because his domain and authority are general. They add that it is desirable that the house owner should give permission to the one who is better qualified to lead the prayer.

The Prophet adds: ‘Nor may he sit in his place of choice at his own home except by his permission’. This occurs again in hadith No. 1294 in the form of a direct order. The place of choice means a particular rug or seat the homeowner normally sits on.

In hadith No. 1295, the Prophet tells the young men who were departing from Madinah that when it is time for prayer one of them should call the *adhan* and their eldest should lead the prayer. This stresses the importance of the *adhan*, the congregational prayer and choosing the eldest to lead the prayer when those present are equal in other considerations. The group the Prophet was addressing were so equal, because they embraced Islam at the same time and migrated together. They stayed with the Prophet for twenty nights and learnt from him together. The criterion by which they differed was age. Hence, the eldest was to lead the prayer. Some scholars take this statement as evidence that leading the prayer is more important than calling the *adhan*, because the Prophet told them: ‘one of you should call the *adhan*’, while he gave leading the prayer to the eldest. Other scholars who say that the *adhan* is more important, which is the correct view, argue that the *adhan* does not need much learning, but it is very important because it

tells that the prayer has become due, and it is meant to alert people to it, but God knows best.

In hadith No. 1297, the Prophet is speaking to two people and he says to them: ‘When the prayer is due, then do say the call to prayer [i.e. the *adhan*], then announce the prayer [i.e. *iqamah*] and the elder of you should lead the prayer’. This makes clear that the *adhan* and congregational prayer should be observed by travellers. It urges the importance of calling the *adhan* during travel and residence. The hadith also makes clear that congregational prayer is complete if there is only the imam and one other person. This is the unanimously agreed view of all Muslims. The hadith further stresses the importance of attending to prayer at the beginning of its time.

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i. Related by al-Nasa’i, 781 and 839.

i. Related by Abu Dawud, 582, 583 and 584; al-Tirmidhi, 235; al-Nasa’i, 779 and 782; Ibn Majah, 980.

i. Related by al-Bukhari, 630, 628, 631, 658, 685, 819, 2848, 6008 and 7246; Abu Dawud, 589; al-Tirmidhi, 205; al-Nasa’i, 623, 780, 634 and 668; Ibn Majah, 979.

CHAPTER 54

SUPPLICATION DURING PRAYER IN TIMES OF STRESS

[1299–294]. (Dar al-Salam 1428) Abu al-Tahir and Harmalah ibn Yahya narrated to me: both said: Ibn Wahb reported; Yunus ibn Yazid reported to me; from Ibn Shihab; he said: Sa[id ibn al-Musayyib and Abu Salamah ibn [Abd al-Rahman ibn [Awf reported to me; that they heard Abu Hurayrah say: ‘**When God’s Messenger (peace be upon him) finished the Qur’an recitation in Fajr Prayer, said *Allahu akbar* and lifted his head, he said: “May God respond to whoever praises Him. Our Lord, all praise is due to You” [i.e. *sami[Allahu liman hamidah. Rabbana wa lakal-hamd*]. He would then say as he continued to stand: “My Lord, save al-Walid ibn al-Walid, Salamah ibn Hisham, [Ayyash ibn Abi Rabi[ah and all the oppressed believers. My Lord, deal hard with Mudar, and make them experience years like Joseph’s years. My Lord, curse Lihyan, Ri[l, Dhakwan and [Usayyah, for they have disobeyed God and His Messenger”. We were then informed that he abandoned this when it was revealed to him: “*You, [Prophet], have no say in the matter. [It is for Him] to accept their repentance or punish them. They are wrongdoers*”**’. (3: 128)

حَدَّثَنِي أَبُو الطَّاهِرِ وَحَرْمَلَةُ بْنُ يَحْيَى، قَالا: أَخْبَرَنَا ابْنُ وَهْبٍ، أَخْبَرَنِي يُونُسُ بْنُ يَزِيدَ، عَنِ ابْنِ شِهَابٍ قَالَ: أَخْبَرَنِي سَعِيدُ بْنُ الْمُسَيَّبِ وَأَبُو سَلَمَةَ بْنُ عَبْدِ الرَّحْمَنِ بْنِ عَوْفٍ أَنَّهُمَا سَمِعَا أَبَا هُرَيْرَةَ يَقُولُ: «كَانَ رَسُولُ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ يَقُولُ حِينَ يَفْرُغُ مِنْ صَلاَةِ الْفَجْرِ مِنَ الْقِرَاءَةِ وَيُكَبِّرُ وَيَرْفَعُ رَأْسَهُ: سَمِعَ اللهُ لِمَنْ حَمِدَهُ رَبَّنَا وَلَكَ الْحَمْدُ». ثُمَّ يَقُولُ وَهُوَ قَائِمٌ: «اللَّهُمَّ أَنْجِ الْوَلِيدَ بْنَ الْوَلِيدِ وَسَلَمَةَ بْنَ هِشَامٍ وَعَيَّاشَ بْنَ أَبِي رَبِيعَةَ وَالْمُسْتَضْعَفِينَ مِنَ الْمُؤْمِنِينَ. اللَّهُمَّ اشْدُدْ وَطْأَتَكَ عَلَى مُضَرَ، وَاجْعَلْهَا عَلَيْهِمْ كَسِنِي يُوسُفَ. اللَّهُمَّ الْعَنْ لِحْيَانَ وَرِعْلاً وَذَكْوَانَ وَعُصَيَّةَ عَصَتِ اللَّهَ وَرَسُولَهُ». ثُمَّ بَلَغَنَا أَنَّهُ تَرَكَ ذَلِكَ لَمَّا أَنْزَلَ: {لَيْسَ لَكَ مِنَ الأَمْرِ شَيْءٌ أَوْ يَتُوبَ عَلَيْهِمْ أَوْ يُعَذِّبَهُمْ فَإِنَّهُمْ ظَالِمُونَ}».

[1300–000]. (Dar al-Salam 1429) Abu Bakr ibn Abi Shaybah and [Amr al-Naqid narrated:[i] both said: Ibn [Uyaynah narrated; from al-Zuhri; from Sa[id ibn al-Musayyib; from Abu Hurayrah; from the Prophet: **the same up to 'make them experience years like Joseph's years', but did not add what came next**.

وَحَدَّثَنَاهُ أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَعَمْرٌو النَّاقِدُ، قَالا: حَدَّثَنَا ابْنُ عُيَيْنَةَ، عَنِ الزُّهْرِيِّ، عَنْ سَعِيدِ بْنِ الْمُسَيَّبِ، عَنْ أَبِي هُرَيْرَةَ، عَنِ النَّبِيِّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ إِلَى قَوْلِهِ: «وَاجْعَلْهَا عَلَيْهِمْ كَسِنِي يُوسُفَ». وَلَمْ يَذْكُرْ مَا بَعْدَهُ.

[1301–295]. (Dar al-Salam 1430) Muhammad ibn Mihran al-Razi narrated:[ii] al-Walid ibn Muslim narrated; al-Awza[i narrated; from Yahya ibn Abi Kathir; from Abu Salamah; that Abu Hurayrah narrated to them; that '**The Prophet (peace be upon him) supplicated after the [last] *rak[ah*, in prayer, for a month. After he said *sami Allahu liman hamidah*, he would say in his supplication: "My Lord, save al-Walid ibn al-Walid. My Lord, save Salamah ibn Hisham. My Lord, save [Ayyash ibn Rabi[ah. My Lord, save the oppressed believers. My Lord, deal hard with Mudar. My Lord, make them experience years like Joseph's years"**'.

Abu Hurayrah said: '**I then noticed that God's Messenger did not say this supplication, and I said: I note that the Prophet had stopped praying for them. I was told: and have you not noticed that they have come?**'

حَدَّثَنَا مُحَمَّدُ بْنُ مِهْرَانَ الرَّازِيُّ، حَدَّثَنَا الْوَلِيدُ بْنُ مُسْلِمٍ، حَدَّثَنَا الأَوْزَاعِيُّ، عَنْ يَحْيَى بْنِ أَبِي كَثِيرٍ، عَنْ أَبِي سَلَمَةَ، أَنَّ أَبَا هُرَيْرَةَ حَدَّثَهُمْ أَنَّ النَّبِيَّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ قَنَتَ بَعْدَ الرَّكْعَةِ فِي صَلاَةٍ شَهْرًا. إِذَا قَالَ: «سَمِعَ اللهُ لِمَنْ حَمِدَهُ». يَقُولُ فِي قُنُوتِهِ: «اللَّهُمَّ أَنْجِ الْوَلِيدَ بْنَ الْوَلِيدِ، اللَّهُمَّ نَجِّ سَلَمَةَ بْنَ هِشَامٍ، اللَّهُمَّ نَجِّ عَيَّاشَ بْنَ أَبِي رَبِيعَةَ، اللَّهُمَّ نَجِّ الْمُسْتَضْعَفِينَ مِنَ الْمُؤْمِنِينَ. اللَّهُمَّ اشْدُدْ وَطْأَتَكَ عَلَى مُضَرَ. اللَّهُمَّ اجْعَلْهَا عَلَيْهِمْ سِنِينَ كَسِنِي يُوسُفَ».

قَالَ أَبُو هُرَيْرَةَ: "ثُمَّ رَأَيْتُ رَسُولَ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ تَرَكَ الدُّعَاءَ بَعْدُ"، فَقُلْتُ: "أَرَى رَسُولَ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ قَدْ تَرَكَ الدُّعَاءَ لَهُمْ!" قَالَ: "فَقِيلَ: وَمَا تَرَاهُمْ قَدْ قَدِمُوا؟

[1302– 000]. (Dar al-Salam 1431) Zuhayr ibn Harb narrated to me:[i] Husayn ibn Muhammad narrated; Shayban narrated; from Yahya; from Abu Salamah; that Abu Hurayrah told him that **'As God's Messenger (peace be upon him) was praying [Isha', and when he said *sami[Allahu liman hamidah*, he**

said before he prostrated himself: “My Lord, save [Ayyash ibn Abi Rabi[ah … ”. He added the same as al-Awza[i’s hadith, up to “like Joseph’s years”, without adding the rest’.

وَحَدَّثَنِي زُهَيْرُ بْنُ حَرْبٍ، حَدَّثَنَا حُسَيْنُ بْنُ مُحَمَّدٍ، حَدَّثَنَا شَيْبَانُ، عَنْ يَحْيَى، عَنْ أَبِي سَلَمَةَ، أَنَّ أَبَا هُرَيْرَةَ أَخْبَرَهُ أَنَّ رَسُولَ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ، بَيْنَمَا هُوَ يُصَلِّي الْعِشَاءَ، إِذْ قَالَ: «سَمِعَ اللهُ لِمَنْ حَمِدَهُ». ثُمَّ قَالَ قَبْلَ أَنْ يَسْجُدَ: «اللَّهُمَّ نَجِّ عَيَّاشَ بْنَ أَبِي رَبِيعَةَ». ثُمَّ ذَكَرَ بِمِثْلِ حَدِيثِ الأَوْزَاعِيِّ إِلَى قَوْلِهِ «كَسِنِي يُوسُفَ». وَلَمْ يَذْكُرْ مَا بَعْدَهُ.

[1303–296]. (Dar al-Salam 1432) Muhammad ibn al-Muthanna narrated:[i] Mu[adh ibn Hisham narrated; my father narrated to me; from Yahya ibn Abi Kathir; he said: Abu Salamah ibn [Abd al-Rahman narrated; that he heard Abu Hurayrah say: **‘By God, I shall lead you in a prayer close to God’s Messenger’s prayer’. Abu Hurayrah used to say the *qunut* supplication in Zuhr, [Isha’ and Fajr Prayers; praying for the believers and cursing the unbelievers**.

حَدَّثَنَا مُحَمَّدُ بْنُ الْمُثَنَّى، حَدَّثَنَا مُعَاذُ بْنُ هِشَامٍ، حَدَّثَنِي أَبِي، عَنْ يَحْيَى بْنِ أَبِي كَثِيرٍ قَالَ: حَدَّثَنَا أَبُو سَلَمَةَ بْنُ عَبْدِ الرَّحْمَنِ أَنَّهُ سَمِعَ أَبَا هُرَيْرَةَ يَقُولُ: “وَاللهِ لأُقَرِّبَنَّ بِكُمْ صَلاَةَ رَسُولِ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ”. فَكَانَ أَبُو هُرَيْرَةَ يَقْنُتُ فِي الظُّهْرِ وَالْعِشَاءِ الآخِرَةِ وَصَلاَةِ الصُّبْحِ، وَيَدْعُو لِلْمُؤْمِنِينَ، وَيَلْعَنُ الْكُفَّارَ.

[1304–297]. (Dar al-Salam 1433) Yahya ibn Yahya narrated:[ii] he said: I read out to Malik; from Ishaq ibn [Abdullah ibn Abi Talhah; from Anas ibn Malik; he said: **‘God’s Messenger kept praying against the ones who killed his Companions at Bi’r Ma[unah for thirty days. He prayed against Ri[l, Dhakwan, Lihyan and [Usayyah, as they disobeyed God and His Messenger’. Anas said: God, the Mighty and Exalted, revealed in reference to those killed at Bi’r Ma[unah a [passage of the] Qur’an which we recited until it was subsequently abrogated: that informed our people; that we have met our Lord and He is pleased with us and we are pleased with Him**.

وَحَدَّثَنَا يَحْيَى بْنُ يَحْيَى، قَالَ قَرَأْتُ عَلَى مَالِكٍ عَنْ إِسْحَاقَ بْنِ عَبْدِ اللهِ بْنِ أَبِي طَلْحَةَ، عَنْ أَنَسِ بْنِ مَالِكٍ قَالَ: “دَعَا رَسُولُ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ عَلَى الَّذِينَ قَتَلُوا أَصْحَابَ بِئْرِ مَعُونَةَ ثَلاَثِينَ صَبَاحًا، يَدْعُو عَلَى رِعْلٍ وَذَكْوَانَ وَلِحْيَانَ، وَعُصَيَّةَ عَصَتِ اللَّهَ وَرَسُولَهُ”. قَالَ أَنَسٌ: “أَنْزَلَ اللهُ عَزَّ وَجَلَّ فِي الَّذِينَ قُتِلُوا

بِبِئْرِ مَعُونَةَ قُرْآنًا قَرَأْنَاهُ، حَتَّى نُسِخَ بَعْدُ: أَنْ بَلِّغُوا قَوْمَنَا أَنْ قَدْ لَقِينَا رَبَّنَا، فَرَضِيَ عَنَّا وَرَضِينَا عَنْهُ".

[1305–298]. (Dar al-Salam 1434) [Amr al-Naqid and Zuhayr ibn Harb narrated to me:[i] both said: Isma[il narrated; from Ayyub; from Muhammad; he said: I said to Anas: **'Did God's Messenger say the *qunut* supplication in the Fajr Prayer?' He said: 'Yes, after bowing, a short one'**.

وَحَدَّثَنِي عَمْرٌو النَّاقِدُ وَزُهَيْرُ بْنُ حَرْبٍ، قَالا: حَدَّثَنَا إِسْمَاعِيلُ، عَنْ أَيُّوبَ، عَنْ مُحَمَّدٍ قَالَ: قُلْتُ لأَنَسٍ: "هَلْ قَنَتَ رَسُولُ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ فِي صَلاَةِ الصُّبْحِ؟" قَالَ: "نَعَمْ، بَعْدَ الرُّكُوعِ يَسِيرًا".

[1306–299]. (Dar al-Salam 1435) [Ubaydullah ibn Mu[adh al-[Anbari, Abu Kurayb, Ishaq ibn Ibrahim and Muhammad ibn [Abd al-A[la narrated to me (Ibn Mu[adh's text):[ii] al-Mu[tamir ibn Sulayman narrated; from his father; from Abu Mijlaz; from Anas ibn Malik: '**God's Messenger (peace be upon him) said the *qunut* supplication after bowing for a month, in the Fajr Prayer, praying against Ri[l and Dhakwan. He used to say: "[Usayyah disobeyed God and His Messenger"**'.

حَدَّثَنِي عُبَيْدُ اللهِ بْنُ مُعَاذٍ الْعَنْبَرِيُّ وَأَبُو كُرَيْبٍ وَإِسْحَاقُ بْنُ إِبْرَاهِيمَ وَمُحَمَّدُ بْنُ عَبْدِ الأَعْلَى (وَاللَّفْظُ لاِبْنِ مُعَاذٍ)، حَدَّثَنَا الْمُعْتَمِرُ بْنُ سُلَيْمَانَ، عَنْ أَبِيهِ، عَنْ أَبِي مِجْلَزٍ، عَنْ أَنَسِ بْنِ مَالِكٍ: "قَنَتَ رَسُولُ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ شَهْرًا، بَعْدَ الرُّكُوعِ فِي صَلاَةِ الصُّبْحِ، يَدْعُو عَلَى رِعْلٍ وَذَكْوَانَ وَيَقُولُ: عُصَيَّةُ عَصَتِ اللَّهَ وَرَسُولَهُ".

[1307–300]. (Dar al-Salam 1436) Muhammad ibn Hatim narrated to me:[i] Bahz ibn Asad narrated; Hammad ibn Salamah narrated; Anas ibn Sirin reported; from Anas ibn Malik; that '**God's Messenger said the *qunut* supplication for a month, after bowing in the Fajr Prayer, praying against the [Usayyah tribe**'.

وَحَدَّثَنِي مُحَمَّدُ بْنُ حَاتِمٍ، حَدَّثَنَا بَهْزُ بْنُ أَسَدٍ، حَدَّثَنَا حَمَّادُ بْنُ سَلَمَةَ، أَخْبَرَنَا أَنَسُ بْنُ سِيرِينَ، عَنْ أَنَسِ بْنِ مَالِكٍ أَنَّ رَسُولَ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ قَنَتَ شَهْرًا، بَعْدَ الرُّكُوعِ فِي صَلاَةِ الْفَجْرِ، يَدْعُو عَلَى بَنِي عُصَيَّةَ.

[1308–301]. (Dar al-Salam 1437) Abu Bakr ibn Abi Shaybah and Abu Kurayb narrated:[ii] both said: Abu Mu[awiyah narrated; from [Asim; from

Anas; he said: ‘**I asked him about the *qunut* supplication: whether it was before or after bowing [i.e. *ruku[*]? He said: “Before bowing”. I said: some people claim that God’s Messenger (peace be upon him) said the *qunut* supplication after bowing. He said: “It was only for a month when God’s Messenger said this supplication, praying against some people who killed a number of his Companions who were called the reciters”**’.

وَحَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَأَبُو كُرَيْبٍ، قَالاَ: حَدَّثَنَا أَبُو مُعَاوِيَةَ، عَنْ عَاصِمٍ، عَنْ أَنَسٍ، قَالَ: “سَأَلْتُهُ عَنِ الْقُنُوتِ، قَبْلَ الرُّكُوعِ أَوْ بَعْدَ الرُّكُوعِ؟” فَقَالَ: “قَبْلَ الرُّكُوعِ”. قَالَ: “قُلْتُ فَإِنَّ نَاسًا يَزْعُمُونَ أَنَّ رَسُولَ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ قَنَتَ بَعْدَ الرُّكُوعِ”. فَقَالَ: “إِنَّمَا قَنَتَ رَسُولُ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ شَهْرًا، يَدْعُو عَلَى أُنَاسٍ قَتَلُوا أُنَاسًا مِنْ أَصْحَابِهِ، يُقَالُ لَهُمُ الْقُرَّاءُ”.

[1309–302]. (Dar al-Salam 1438) Ibn Abi [Umar narrated: Sufyan narrated; from [Asim; he said: I heard Anas say: ‘**I have never seen God’s Messenger (peace be upon him) grieving for an expedition as he grieved for the seventy who were killed at Bi’r Ma[unah. They were called the reciters. He prayed against their killers for a month**’.

حَدَّثَنَا ابْنُ أَبِي عُمَرَ، حَدَّثَنَا سُفْيَانُ، عَنْ عَاصِمٍ، قَالَ سَمِعْتُ أَنَسًا يَقُولُ: “مَا رَأَيْتُ رَسُولَ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ وَجَدَ عَلَى سَرِيَّةٍ مَا وَجَدَ عَلَى السَّبْعِينَ الَّذِينَ أُصِيبُوا يَوْمَ بِئْرِ مَعُونَةَ كَانُوا يُدْعَوْنَ الْقُرَّاءَ، فَمَكَثَ شَهْرًا يَدْعُو عَلَى قَتَلَتِهِمْ”.

[000–000]. (Dar al-Salam 1439) Abu Kurayb narrated: Hafs and Ibn Fudayl narrated [H]. Also, Ibn Abi [Umar narrated; Marwan narrated; all from [Asim; from Anas; from the Prophet: **the same hadith; but some made minor additions**.

وَحَدَّثَنَا أَبُو كُرَيْبٍ، حَدَّثَنَا حَفْصٌ وَابْنُ فُضَيْلٍ ح. وَحَدَّثَنَا ابْنُ أَبِي عُمَرَ، حَدَّثَنَا مَرْوَانُ، كُلُّهُمْ عَنْ عَاصِمٍ، عَنْ أَنَسٍ، عَنِ النَّبِيِّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ، بِهَذَا الْحَدِيثِ. يَزِيدُ بَعْضُهُمْ عَلَى بَعْضٍ.

[1310–303]. (Dar al-Salam 1440) [Amr al-Naqid narrated:[i] al-Aswad ibn [Amir narrated; Shu[bah reported; from Qatadah; from Anas ibn Malik; that ‘**The Prophet said the *qunut* supplication for a month, cursing Ri[l and Dhakwan, and [Usayyah as they disobeyed God and His Messenger**’.

وَحَدَّثَنَا عَمْرٌو النَّاقِدُ، حَدَّثَنَا الأَسْوَدُ بْنُ عَامِرٍ، أَخْبَرَنَا شُعْبَةُ، عَنْ قَتَادَةَ، عَنْ أَنَسِ بْنِ مَالِكٍ أَنَّ النَّبِيَّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ قَنَتَ شَهْرًا، يَلْعَنُ رِعْلاً وَذَكْوَانَ وَعُصَيَّةَ: عَصَوُا اللَّهَ وَرَسُولَهُ.

[000–000]. (Dar al-Salam 1441) [Amr al-Naqid narrated: al-Aswad ibn [Amir narrated; Shu[bah reported; from Musa ibn Anas; from Anas; from the Prophet: **a similar text**.

وَحَدَّثَنَا عَمْرٌو النَّاقِدُ، حَدَّثَنَا الأَسْوَدُ بْنُ عَامِرٍ، أَخْبَرَنَا شُعْبَةُ، عَنْ مُوسَى بْنِ أَنَسٍ، عَنْ أَنَسٍ، عَنِ النَّبِيِّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ، بِنَحْوِهِ.

[1311–304]. (Dar al-Salam 1442) Muhammad ibn al-Muthanna narrated:[i] [Abd al-Rahman narrated; Hisham narrated; from Qatadah; from Anas; that ‘**God’s Messenger (peace be upon him) said the *qunut* supplication for a month, praying against certain Arabian clans, but then abandoned it’.**

حَدَّثَنَا مُحَمَّدُ بْنُ الْمُثَنَّى، حَدَّثَنَا عَبْدُ الرَّحْمَٰنِ، حَدَّثَنَا هِشَامٌ، عَنْ قَتَادَةَ، عَنْ أَنَسٍ أَنَّ رَسُولَ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ قَنَتَ شَهْرًا يَدْعُو عَلَى أَحْيَاءٍ مِنْ أَحْيَاءِ الْعَرَبِ، ثُمَّ تَرَكَهُ.

[1312–305]. (Dar al-Salam 1443) Muhammad ibn al-Muthanna and Ibn Bashshar narrated:[i] both said: Muhammad ibn Ja[far narrated; Shu[bah narrated; from [Amr ibn Murrah; he said: I heard Ibn Abi Layla say: al-Bara’ ibn [Azib narrated; that ‘**God’s Messenger (peace be upon him) used to say the *qunut* supplication in the Fajr and Maghrib Prayers**’.

حَدَّثَنَا مُحَمَّدُ بْنُ الْمُثَنَّى وَابْنُ بَشَّارٍ، قَالا: حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ، حَدَّثَنَا شُعْبَةُ، عَنْ عَمْرِو بْنِ مُرَّةَ قَالَ: سَمِعْتُ ابْنَ أَبِي لَيْلَى قَالَ: «حَدَّثَنَا الْبَرَاءُ بْنُ عَازِبٍ أَنَّ رَسُولَ اللهِ صَلَّى الله عَلَيْهِ وَسَلَّمَ كَانَ يَقْنُتُ فِي الصُّبْحِ وَالْمَغْرِبِ».

[1313–306]. (Dar al-Salam 1444) Ibn Numayr narrated: my father narrated; Sufyan narrated; from [Amr ibn Murrah; from [Abd al-Rahman ibn Abi Layla; from al-Bara’; he said: ‘**God’s Messenger (peace be upon him) said the *qunut* supplication in the Fajr and Maghrib Prayers**’.

وَحَدَّثَنَا ابْنُ نُمَيْرٍ، حَدَّثَنَا أَبِي، حَدَّثَنَا سُفْيَانُ، عَنْ عَمْرِو بْنِ مُرَّةَ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ أَبِي لَيْلَى، عَنِ الْبَرَاءِ قَالَ: «قَنَتَ رَسُولُ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ فِي الْفَجْرِ وَالْمَغْرِبِ».

[1314–307]. (Dar al-Salam 1445) Abu al-Tahir Ahmad ibn [Amr ibn Sarh al-Misri narrated to me: he said: Ibn Wahb narrated; from al-Layth; from [Imran ibn Abi Anas; from Hanzalah ibn [Ali; from Khufaf ibn [Ima' al-Ghifari; he said: '**God's Messenger (peace be upon him) said in prayer: "My Lord, curse the Lihyan tribe, Ri[l and Dhakwan; and [Usayyah for having disobeyed God and His Messenger. The Ghifar [tribe]: may God forgive them; and the Aslam [tribe]: may God keep them in peace"**'.

حَدَّثَنِي أَبُو الطَّاهِرِ أَحْمَدُ بْنُ عَمْرِو بْنِ سَرْحٍ الْـمِصْرِيُّ، قَالَ: حَدَّثَنَا ابْنُ وَهْبٍ، عَنِ اللَّيْثِ، عَنْ عِمْرَانَ بْنِ أَبِي أَنَسٍ، عَنْ حَنْظَلَةَ بْنِ عَلِيٍّ، عَنْ خُفَافِ بْنِ إِيمَاءٍ الْغِفَارِيِّ قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ فِي صَلاَةٍ: «اللَّهُمَّ الْعَنْ بَنِي لِحْيَانَ وَرِعْلاً وَذَكْوَانَ وَعُصَيَّةَ، عَصَوُا اللَّهَ وَرَسُولَهُ. غِفَارُ غَفَرَ اللهُ لَهَا، وَأَسْلَمُ سَالَمَهَا اللهُ».

[1315–308]. (Dar al-Salam 1446) Yahya ibn Ayyub, Qutaybah and Ibn Hujr narrated: Ibn Ayyub said: Isma[il narrated; he said: Muhammad (who is Ibn [Amr) reported to me; from Khalid ibn [Abdullah ibn Harmalah; from al-Harith ibn Khufaf; that he said: Khufaf ibn [Ima' said: **'God's Messenger (peace be upon him) bowed, then lifted his head and said: "The Ghifar [tribe]: may God forgive them; and the Aslam [tribe] may God keep them in peace. The [Usayyah [tribe] disobeyed God and His Messenger. My Lord, curse the Lihyan [tribe] and curse Ri[l and Dhakwan", then he prostrated himself'. Khufaf said: 'Cursing the unbelievers is sanctioned on this basis'**.

وَحَدَّثَنَا يَحْيَى بْنُ أَيُّوبَ وَقُتَيْبَةُ وَابْنُ حُجْرٍ، قَالَ ابْنُ أَيُّوبَ: حَدَّثَنَا إِسْمَاعِيلُ قَالَ: أَخْبَرَنِي مُحَمَّدٌ (وَهُوَ ابْنُ عَمْرٍو)، عَنْ خَالِدِ بْنِ عَبْدِ اللهِ بْنِ حَرْمَلَةَ، عَنِ الْحَارِثِ بْنِ خُفَافٍ أَنَّهُ قَالَ: قَالَ خُفَافُ بْنُ إِيمَاءٍ: "رَكَعَ رَسُولُ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ، ثُمَّ رَفَعَ رَأْسَهُ فَقَالَ: غِفَارُ غَفَرَ اللهُ لَهَا، وَأَسْلَمُ سَالَمَهَا اللهُ. وَعُصَيَّةُ عَصَتِ اللَّهَ وَرَسُولَهُ، اللَّهُمَّ الْعَنْ بَنِي لِحْيَانَ وَالْعَنْ رِعْلاً وَذَكْوَانَ. ثُمَّ وَقَعَ سَاجِدًا". قَالَ خُفَافٌ: "فَجُعِلَتْ لَعْنَةُ الْكَفَرَةِ مِنْ أَجْلِ ذَلِكَ".

[1316–000]. (Dar al-Salam 1447) Yahya ibn Ayyub narrated: Isma[il narrated; he said: also, [Abd al-Rahman ibn Harmalah reported it to me; from Hanzalah ibn [Ali ibn al-Asqa[; from Khufaf ibn [Ima': **the same, except that he did not say 'cursing the unbelievers is sanctioned on this basis'**.

حَدَّثَنَا يَحْيَى بْنُ أَيُّوبَ، حَدَّثَنَا إِسْمَاعِيلُ قَالَ: وَأَخْبَرَنِيهِ عَبْدُ الرَّحْمَنِ بْنُ حَرْمَلَةَ، عَنْ حَنْظَلَةَ بْنِ عَلِيِّ بْنِ الأَسْقَعِ، عَنْ خُفَافِ بْنِ إِيمَاءٍ: بِمِثْلِهِ، إِلاَّ أَنَّهُ لَمْ يَقُلْ فَجُعِلَتْ لَعْنَةُ الْكَفَرَةِ مِنْ أَجْلِ ذَلِكَ.

Text Explanation

According to the Shafi[i School of *fiqh*, the *qun*u*t* supplication is a sunnah in Fajr Prayer at all times. As for other prayers, al-Shafi[i gives three views: the correct and well-known one is that in cases of stress, such as during enemy confrontation, drought, an epidemic, scarcity of drinking water, a clear tragedy befalling the Muslim community, etc. the *qun*u*t* may be said in all obligatory prayers. Otherwise, it is not recommended. The second view is that the *qun*u*t* is said in both normal and stress situations, and the third is that it is not said in either situation. The place when the *qun*u*t* is to be said is after rising from bowing, i.e. the *ruk*u[, in the last *rak*[*ah*. As to saying the *qun*u*t* aloud in a prayer when the recitation of the Qur'an is aloud, there are two views, the more correct of which is that it is said aloud. Moreover, it is desirable to lift one's arms when saying it, but not to wipe one's face at the end, although some scholars say that wiping one's face is desirable at the end. It is also said that raising one's hands is not needed. Scholars agree that wiping one's chest after it is discouraged.

The correct view is that no particular supplication is necessary in it; *qun*u*t* is complete with any supplication. However, there is a view of a number of scholars that consider it is not fulfilled except by the well-known supplication, starting with 'My Lord, place me among those You guide …' i.e. *Allahumma ihdin*i *f*i *man hadayt*. The correct view is that this is desirable, not a condition. If a person does not do the *qun*u*t* in Fajr Prayer, he should do two prostrations at the end of his prayer to make up for the error. Abu Hanifah, Ahmad and other scholars are of the view that no *qun*u*t* is said in Fajr Prayer, while Malik said that it should be done before bowing. The evidence given in support of these views are well-known and I have explained them in *Shar*h *al-Muhadhdhab*, but God knows best.

Hadith No. 1299 says: 'When God's Messenger (peace be upon him) finished the Qur'an recitation in Fajr Prayer, said *Allahu akbar* and lifted his head, he said: "May God respond to whoever praises Him. Our Lord, all praise is due to You" [i.e. *sami*[*Allahu liman* h*amidah*. *Rabban*a *wa lakal-*

h*amd*]. He would then say as he continued to stand: “My Lord, save al-Walid ibn al-Walid …’. This confirms that the *qun*u*t* is desirable and that it is said aloud, after rising from bowing. It is after saying the two phrases ‘*sami*[*Allahu liman* h*amidah. Rabban*a *wa lakal*-h*amd*’, and it is permissible to include in it a prayer for someone in particular and against a named person. The Prophet prayed to God to deal hard with Mudar, a major Arabian tribe, and to make them experience years like Joseph’s years, which means years of hardship, drought and rising prices. The fact that the Prophet cursed the tribes of Lihyan, Ri[l and Dhakwan means that it is permissible to curse the unbelievers generally or a particular group of them. The hadith mentions that the Prophet abandoned this after a while. This means that he abandoned praying against these tribes. As for the *qun*u*t* itself in Fajr Prayer, he maintained it until the end of his life, as authentically reported by Anas.

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i. Related by al-Bukhari, 6200; Ibn Majah, 1244; al-Nasa’i, 1072.
ii. Related by Abu Dawud, 1442.
i. Related by al-Bukhari, 4598.
i. Related by al-Bukhari, 797; Abu Dawud, 1440; al-Nasa’i in similar wording, 1074.
ii. Related by al-Bukhari, 4095 and 2814.
i. Related by al-Bukhari, 1001; Abu Dawud in a longer version, 1444; al-Nasa’i in a longer version, 1070; Ibn Majah, 1184.
ii. Related by al-Bukhari, 1003 and 4094; al-Nasa’i, 1069.
i. Related by Abu Dawud in a shorter version, 1445.
ii. Related by al-Bukhari in similar wording, 1002, 1300, in longer versions, 3170, 4096, and in a shorter version 6394.
i. Related by al-Nasa’i, 1076.
ii. Related by al-Bukhari, 4089; al-Nasa’i, 1076 and 1078; Ibn Majah, 1243.
i. Related by Abu Dawud, 1441; al-Tirmidhi, 401; al-Nasa’i, 1075.

CHAPTER 55

COMPENSATION FOR A MISSED PRAYER

[1317–309]. (Dar al-Salam 1448) Harmalah ibn Yahya al-Tujibi narrated to me: Ibn Wahb reported; Yunus reported to me; from Ibn Shihab; from Sa[id ibn al-Musayyib; from Abu Hurayrah; that '**On his return from the Battle of Khaybar, God's Messenger (peace be upon him) travelled for most of the night, and when he felt very sleepy, he stopped for rest. He said to Bilal: "Watch out the night for us". Bilal prayed whatever he could, while God's Messenger and his Companions slept. When the break of dawn was close, Bilal sat with his back to his shecamel. Slumber overpowered him as he sat leaning against his camel and neither the Prophet, nor Bilal, nor any of the Prophet's Companions woke up until the sun was over them. God's Messenger was the first to wake up and he was alarmed. He said: 'O Bilal!' Bilal said: "I was overpowered by the same thing that affected you, Messenger of God – may my parents be sacrificed for you". The Prophet said: "Lead [your mounts]". They led them a short distance. Then God's Messenger performed the ablution and he instructed Bilal who, accordingly, said the *iqamah*. [The Prophet] then led his Companions in the Fajr [dawn] Prayer. When he finished the prayer, he said: "Whoever forgets a prayer should offer it when he remembers it, as God says: '*Establish regular prayer to celebrate My praise*' (20: 14)"**'.

Yunus said: 'Ibn Shihab used to read it [differently] meaning "when remembered"'.

حَدَّثَنِي حَرْمَلَةُ بْنُ يَحْيَى التُّجِيبِيُّ، أَخْبَرَنَا ابْنُ وَهْبٍ، أَخْبَرَنِي يُونُسُ، عَنِ ابْنِ شِهَابٍ، عَنْ سَعِيدِ بْنِ الْمُسَيَّبِ، عَنْ أَبِي هُرَيْرَةَ أَنَّ رَسُولَ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ، حِينَ قَفَلَ مِنْ غَزْوَةِ خَيْبَرَ، سَارَ لَيْلَهُ حَتَّى إِذَا أَدْرَكَهُ الْكَرَى عَرَّسَ. وَقَالَ لِبِلاَلٍ: «اكْلأْ لَنَا اللَّيْلَ». فَصَلَّى بِلاَلٌ مَا قُدِّرَ لَهُ، وَنَامَ رَسُولُ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ وَأَصْحَابُهُ. فَلَمَّا تَقَارَبَ الْفَجْرُ اسْتَنَدَ بِلاَلٌ إِلَى رَاحِلَتِهِ مُوَاجِهَ الْفَجْرِ، فَغَلَبَتْ بِلاَلاً عَيْنَاهُ وَهُوَ مُسْتَنِدٌ إِلَى رَاحِلَتِهِ، فَلَمْ يَسْتَيْقِظْ رَسُولُ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ وَلاَ بِلاَلٌ وَلاَ أَحَدٌ مِنْ أَصْحَابِهِ حَتَّى ضَرَبَتْهُمُ الشَّمْسُ فَكَانَ رَسُولُ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ أَوَّلَهُمُ اسْتِيقَاظًا، فَفَزِعَ رَسُولُ اللهِ صَلَّى اللهُ عَلَيْهِ

وَسَلَّمَ فَقَالَ: «أَيْ بِلاَلُ»! فَقَالَ بِلاَلٌ: "أَخَذَ بِنَفْسِي الَّذِي أَخَذَ - بِأَبِي أَنْتَ وَأُمِّي يَا رَسُولَ اللهِ – بِنَفْسِكَ". قَالَ: "اقْتَادُوا". فَاقْتَادُوا رَوَاحِلَهُمْ شَيْئًا. ثُمَّ تَوَضَّأَ رَسُولُ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ، وَأَمَرَ بِلاَلاً فَأَقَامَ الصَّلاَةَ، فَصَلَّى بِهِمُ الصُّبْحَ. فَلَمَّا قَضَى الصَّلاَةَ قَالَ: «مَنْ نَسِيَ الصَّلاَةَ فَلْيُصَلِّهَا إِذَا ذَكَرَهَا، فَإِنَّ اللَّهَ قَالَ: {أَقِمِ الصَّلاَةَ لِذِكْرِي}".

"{قَالَ يُونُسُ: "وَكَانَ ابْنُ شِهَابٍ يَقْرَؤُهَا: {لِلذِّكْرَى}".

[1318–310]. (Dar al-Salam 1449) Muhammad ibn Hatim and Ya[qub ibn Ibrahim al-Dawraqi narrated to me: both from Yahya; Ibn Hatim said: Yahya ibn Sa[id narrated; Yazid ibn Kaysan narrated; Abu Hazim narrated; from Abu Hurayrah. He said: '**We spent the night with the Prophet (peace be upon him), but we did not wake up until the sun had risen. The Prophet said: "Let every man lead his mount. This is a place where Satan has been with us". We did. He then called for water, and he performed the ablution. He then offered two *rak[ahs*. (Ya[qub said: He then prayed two *rak[ahs*). Then the congregational prayer was called and he led the morning prayer**'.

وَحَدَّثَنِي مُحَمَّدُ بْنُ حَاتِمٍ وَيَعْقُوبُ بْنُ إِبْرَاهِيمَ الدَّوْرَقِيُّ، كِلاَهُمَا عَنْ يَحْيَى، قَالَ ابْنُ حَاتِمٍ: حَدَّثَنَا يَحْيَى بْنُ سَعِيدٍ، حَدَّثَنَا يَزِيدُ بْنُ كَيْسَانَ، حَدَّثَنَا أَبُو حَازِمٍ، عَنْ أَبِي هُرَيْرَةَ قَالَ: "عَرَّسْنَا مَعَ نَبِيِّ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ، فَلَمْ نَسْتَيْقِظْ حَتَّى طَلَعَتِ الشَّمْسُ. فَقَالَ النَّبِيُّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ: لِيَأْخُذْ كُلُّ رَجُلٍ بِرَأْسِ رَاحِلَتِهِ، فَإِنَّ هَذَا مَنْزِلٌ حَضَرَنَا فِيهِ الشَّيْطَانُ». قَالَ: "فَفَعَلْنَا". ثُمَّ دَعَا بِالْمَاءِ فَتَوَضَّأَ، ثُمَّ سَجَدَ سَجْدَتَيْنِ". وَقَالَ يَعْقُوبُ: "ثُمَّ صَلَّى سَجْدَتَيْنِ. ثُمَّ أُقِيمَتِ الصَّلاَةُ فَصَلَّى الْغَدَاةَ".

[1319–311]. (Dar al-Salam 1450) Shayban ibn Farrukh narrated: Sulayman (meaning Ibn al-Mughirah) narrated; Thabit narrated; from [Abdullah ibn Rabah; from Abu Qatadah. He said: '**God's Messenger (peace be upon him) addressed us and said: "You shall march this evening and through the night. You shall find water tomorrow, God willing". The people moved on, everyone on their own. Abu Qatadah said: God's Messenger moved on and soon it was midnight, and I stayed close to him. He then looked drowsy, and he leaned to one side on his camel. I went up to him and supported him, without waking him up, until he was steady on his mount. He marched on and much of the night was gone, and he [again] leaned to one side of his camel. I supported him without waking him up, until he was steady on his camel. He marched on until it was close to the break of**

dawn when he leaned even further than the two previous times and he was about to fall. I went up to him and supported him. He lifted his head and said: "Who is this?" I said: "Abu Qatadah". He asked me: "How long have you been riding close to me?" I said: "I have been close to you throughout the night". He said: "May God take care of you as you have been taking care of His Prophet". He then said: "Do you think that we are unseen by others?" He then asked: "Can you see anyone?" I said: "Here is one rider". Then I said: "And here is another". We gathered and there were seven of us. The Prophet moved away from the road [to give us some rest]. He lay down and said: "Make sure that we do not miss our prayer". Yet God's Messenger was the first to wake up, as he felt the sun on his back. We woke up alarmed. He said: "Ride on", and we rode and moved until the sun rose a little in the sky, and he dismounted. He then asked for a bottle I had which contained some water, and he performed a light ablution, leaving a little water in it. He then said to Abu Qatadah: "Keep your water bottle for us, as it will be of some importance". Bilal then called the *adhan* for the prayer, and God's Messenger offered two *rak[ahs*, then he offered the obligatory Fajr Prayer, offering it in the same way as he did every day. Then God's Messenger mounted and we mounted with him.

'As we marched, we were whispering to one another: What will be the atonement for what we did, as we neglected our prayer? He then said: "Should you not follow my lead?" He added: "When one is asleep, there is no negligence. Negligence is the action of one who does not attend to a prayer until the time of the next prayer is due. Whoever does this [i.e. sleeps through the time of a prayer] should offer his prayer when he becomes aware of it. On the following day, he should offer it at its time". He then asked: "What do you think the people are saying [about us]?" He then added: "Those people realized in the morning that their Prophet was missing. Abu Bakr and [Umar said to them: God's Messenger is behind you; he would not have gone ahead and left you behind. Others said: God's Messenger is ahead of you. If they obey Abu Bakr and [Umar, they will do well".

'We caught up with the people when the day advanced and everything was hot. They were saying: Messenger of God, we are in great distress; we are very thirsty. He said: "You shall suffer no distress". He said: "Give me my little cup", and he called for [my] water container. God's Messenger (peace be upon him) poured the water [into the cup] and Abu Qatadah

gave it to the people to drink. As soon as the people realized that there was water in the container, they crowded to have some. The Prophet said: “Behave well. All of you will drink”. They complied. God’s Messenger continued to pour out the water and I continued to give it to them to drink, until only God’s Messenger (peace be upon him) and I were left. Then God’s Messenger poured water into the cup and said to me: “Drink”. I said: I will not drink until you have had your drink, Messenger of God. He said: “The one who gives people their drinks is the last to drink”. Therefore, I had my drink then God’s Messenger had his. Then the people reached the water spring fresh, having had enough to drink’.

[Abdullah ibn Rabah said: ‘**I was narrating this hadith in the main mosque when [Imran ibn Husayn said: “Young man, be careful how you narrate. I was one of those people that night”. I said: “Then you know it better”. He said: “Who are you from?” I said: “I am from the Ansar”. He said: “Narrate, for you know your events better”. I narrated the hadith to the people. [Imran said: “I witnessed that night, and I did not think that anyone memorized the hadith as I did**’.

وَحَدَّثَنَا شَيْبَانُ بْنُ فَرُّوخَ، حَدَّثَنَا سُلَيْمَانُ (يَعْنِي ابْنَ الْـمُغِيرَةِ) حَدَّثَنَا ثَابِتٌ، عَنْ عَبْدِ اللهِ بْنِ رَبَاحٍ، عَنْ أَبِي قَتَادَةَ قَالَ: “خَطَبَنَا رَسُـولُ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ فَقَالَ: «إِنَّكُمْ تَسِيرُونَ عَشِـيَّتَكُمْ وَلَيْلَتَكُمْ، وَتَأْتُونَ الْـمَـاءَ إِنْ شَـاءَ اللهُ غَدًا» فَانْطَلَقَ النَّاسُ لاَ يَلْوِي أَحَدٌ عَلَى أَحَدٍ”. قَالَ أَبُو قَتَادَة: “فَبَيْنَمَا رَسُولُ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ يَسِيرُ حَتَّى ابْهَارَّ اللَّيْلُ وَأَنَا إِلَى جَنْبِهِ. قَالَ: فَنَعَسَ رَسُولُ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ، فَمَـالَ عَنْ رَاحِلَتِهِ، فَأَتَيْتُهُ فَـدَعَمْتُهُ مِنْ غَيْرِ أَنْ أُوقِظَهُ حَتَّى اعْتَدَلَ عَلَى رَاحِلَتِهِ. قَالَ: ثُمَّ سَارَ حَتَّى تَهَوَّرَ اللَّيْلُ فَمَالَ عَنْ رَاحِلَتِهِ. قَالَ: فَدَعَمْتُهُ مِنْ غَيْرِ أَنْ أُوقِظَهُ، حَتَّى اعْتَدَلَ عَلَى رَاحِلَتِهِ. قَالَ: ثُمَّ سَارَ حَتَّى إِذَا كَانَ مِنْ آخِرِ السَّحَرِ مَالَ مَيْلَةً هِيَ أَشَدُّ مِنَ الْـمَيْلَتَيْنِ الأُولَيَيْنِ، حَتَّى كَـادَ يَنْجَفِـلُ، فَأَتَيْتُهُ فَدَعَمْتُـهُ، فَرَفَعَ رَأْسَـهُ فَقَـالَ: «مَنْ هَـذَا»؟ قُلْتُ: “أَبُو قَتَادَةَ”. قَالَ: “مَتَى كَانَ هَذَا مَسِيرَكَ مِنِّي”؟ قُلْتُ: “مَا زَالَ هَذَا مَسِيرِي مُنْذُ اللَّيْلَةِ”. قَالَ: “حَفِظَكَ اللهُ بِمَـا حَفِظْتَ بِهِ نَبِيَّهُ”. ثُمَّ قَالَ: “هَلْ تَرَانَا نَخْفَى عَلَى النَّاسِ؟” ثُمَّ قَالَ: “هَلْ تَرَى مِنْ أَحَدٍ؟” قُلْتُ: “هَذَا رَاكِبٌ”. ثُمّ قُلْتُ: “هَذَا رَاكِبٌ آخَرُ. حَتَّى اجْتَمَعْنَا فَكُنَّا سَبْعَةَ رَكْبٍ”. قَالَ: “فَمَالَ رَسُولُ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ عَنِ الطَّرِيقِ، فَوَضَعَ رَأْسَهُ ثُمَّ قَالَ: «احْفَظُوا عَلَيْنَا صَلاَتَنَا». فَكَانَ أَوَّلَ مَنِ اسْتَيْقَظَ رَسُولُ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ وَالشَّمْسُ فِي ظَهْرِهِ”. قال: “فَقُمْنَا فَزِعِينَ، ثُمَّ قَالَ: «ارْكَبُوا». فَرَكِبْنَا فَسِرْنَا، حَتَّى إِذَا ارْتَفَعَتِ الشَّمْسُ نَزَلَ، ثُمَّ دَعَا بِمِيضَأَةٍ كَانَتْ مَعِي، فِيهَا شَيْءٌ مِنْ مَاءٍ. قَالَ: فَتَوَضَّأَ مِنْهَا وُضُوءًا دُونَ وُضُوءٍ. قَالَ: وَبَقِيَ فِيهَا شَيْءٌ مِنْ مَاءٍ. ثُمَّ قَالَ لأَبِي قَتَادَةَ: «احْفَظْ عَلَيْنَا مِيضَأَتَكَ فَسَيَكُونُ لَهَا نَبَأٌ». ثُمَّ أَذَّنَ بِلاَلٌ بِالصَّلاَةِ، فَصَلَّى رَسُولُ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ رَكْعَتَيْنِ، ثُمَّ صَلَّى

الْغَدَاةَ، فَصَنَعَ كَمَا كَانَ يَصْنَعُ كَلّ يَوْمٍ. قَالَ: وَرَكِبَ رَسُولُ اللهِ صَلَى اللهُ عَلَيْهِ وَسَلَّمَ وَرَكِ ـبْنَا مَعَهُ".

قال: فَجَ عَلَ بَعْضُنَا يَهْمِسُ إِلَى بَعْضٍ: مَا كَ فَّارَةُ مَا صَنَعْنَا بِتَفْرِيطِنَا فِي صَلاَتِنَا؟ ثُمَّ قَالَ: «أَمَا لَكُمْ فِيَّ أُسْوَةٌ؟" ثُمَّ قَالَ: "أَمَا إِنَّهُ لَيْسَ فِي النَّوْمِ تَفْرِيطٌ. إِنَّمَا التَّفْرِيطُ عَلَى مَنْ لَمْ يُصَلِّ الصَّلاَةَ حَتَّى يَجِيءَ وَقْتُ الصَّلاَةِ الأُخْرَى. فَمَنْ فَعَلَ ذَلِكَ فَلْيُصَلِّهَا ح ِينَ يَنْتَبِهُ لَهَا، فَ إِذَا كَانَ الْغَدُ فَلِ ْيُصَلِّهَا عِنْدَ وَق ْتِهَا». ثُمَّ قَالَ: «مَا تَرَوْنَ النَّاسَ صَنَعُوا»؟ قَالَ: ثُمَّ قَالَ: "أَصْبَحَ النَّاسُ فَقَدُوا نَبِيَّهُمْ، فَقَالَ أَبُو بَكْرٍ وَعُمَرُ رَ سُولُ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ بَعْدَكُمْ، لَمْ يَكُنْ لِيُخَلِّفَكُمْ. وَقَالَ النَّاسُ: إِنَّ رَسُولَ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ بَيْنَ أَيْدِيكُمْ. فَإِنْ يُطِيعُوا أَبَا بَكْرٍ وَعُمَرَ يَرْشُدُوا».

قَالَ: "فَانْتَهَيْنَا إِلَى النَّاسِ حِينَ امْتَدَّ النَّهَارُ وَحَمِيَ كُلُّ شَيْءٍ، وَهُمْ يَقُولُونَ: يَا رَسُولَ اللهِ هَلَكْنَا عَطِشْنَا". فَقَالَ: "لاَ هُلْكَ عَلَيْكُمْ". ثُمَّ قَالَ: "أَطْلِقُوا لِي غُمَرِي". قَالَ: "وَدَعَا بِالْمِيضَأَةِ، فَجَ عَلَ رَسُولُ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ يَصُبُّ، وَأَبُو قَتَادَةَ يَسْقِيهِمْ. فَلَمْ يَعْدُ أَنْ رَأَى النَّاسُ مَاءً فِي الْمِيضَأَةِ تَكَابُّوا عَلَيْهَا. فَقَالَ رَسُولُ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ: «أَحْسِنُوا الْمَلأَ، كُلُّكُمْ سَيَرْوَى». قَالَ: "فَفَعَلُوا. فَجَ عَلَ رَسُولُ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ يَصُبُّ وَأَسْقِيهِمْ، حَتَّى مَا بَقِيَ غَيْرِي وَغَيْرُ رَسُولِ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ". قَالَ: "ثُمَّ صَبَّ رَسُولُ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ، فَقَالَ لِي: «اشْرَبْ». فَقُلْتُ: لاَ أَشْرَبُ حَتَّى تَشْرَبَ يَا رَسُولَ اللهِ". قَالَ: "إِنَّ سَاقِيَ الْقَوْمِ آخِرُهُمْ شُرْبًا". قَالَ: "فَشَرِبْتُ وَشَرِبَ رَسُولُ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ". قَالَ: "فَأَتَى النَّاسُ الْمَاءَ جَامِّينَ رِوَاءً".

الَ: "ف َقَالَ عَبْدُ اللهِ بْنُ ر َبَاحٍ إِنِّي لأُحَدِّثُ هَذَا الْحَدِيثَ فِي مَسْجِدِ الْجَامِعِ، إِذْ قَالَ عِمْرَانُ بْنُ حُصَيْنٍ: انْظُرْ أَيُّهَا الْفَتَى كَيْفَ تُحَدِّثُ، فَإِنِّي أَحَدُ الرَّكْبِ تِلْكَ اللَّيْلَةَ". قَالَ: "قُلْتُ فَأَنْتَ أَعْلَمُ بِالْحَدِيثِ". فَقَالَ: "مِمَّنْ أَنْتَ؟" قُلْتُ: "مِنَ الأَنْصَارِ". قَالَ: "حَدِّثْ، فَأَنْتُمْ أَعْلَمُ بِحَدِيثِكُمْ". قَالَ: "فَحَدَّثْتُ الْقَوْمَ". فَقَالَ عِمْرَانُ: "لَ قَدْ شَهِدْتُ تِلْكَ الل َّيْلَةَ، وَمَا شَعَرْتُ أَنَّ أَحَدًا حَفِظَهُ كَمَا حَفِظْتُهُ".

[1320–312]. (Dar al-Salam 1451) Ahmad ibn Sa[id ibn Sakhr al-Darimi narrated to me: [Ubaydullah ibn [Abd al-Majid narrated; Salm ibn Zarir al-[Utaridi narrated; he said: I heard Abu Raja' al-[Utaridi narrating from [Imran ibn Husayn. He said: '**I was with the Prophet (peace be upon him) on a march. We travelled through the night until it was close to the break of dawn when we stopped for rest. We were overtaken by sleep until the sun had risen. The first one of us to wake up was Abu Bakr. We never woke up the Prophet if he was asleep until he woke up himself. Then [Umar woke up, and he stood close to the Prophet and glorified God, raising his**

voice as he did so, until God's Messenger (peace be upon him) woke up. When he lifted his head and saw that the sun had risen, he said: "Move on". He marched with us until the sun was bright. He dismounted and led us in the Fajr Prayer. One of the people stayed aside and did not pray with us. When God's Messenger finished his prayer, he addressed him by name and said: "What prevented you from praying with us?" The man said: "Prophet of God, I am in a state of major ritual impurity [i.e. *janabah*]". The Prophet instructed him to perform the dry ablution and he then prayed.

'The Prophet then ordered me and others to move fast ahead searching for water, as we were extremely thirsty. As we moved ahead, we met a woman [riding a camel] with her two legs lowered down between two large leather water containers. We asked her: Where is the water source? She said: Far! Far! There is no water around for you. We asked her: What is the distance between your quarters and the water source? She said: One day and night journey. We said: Come with us to God's Messenger (peace be upon him). She said: What is God's Messenger? We did not allow her a chance to do anything but led her on until we came with her to God's Messenger. He asked her and she gave him the same answer as she answered us. She also told him that she was a widow with orphan children.[i] **He instructed us to sit her camel down, and he rinsed his mouth with some water and poured it in the top openings of the containers. He then got the camel to rise. We drank our full, and we were forty very thirsty men. We filled every bottle and water container we had, and gave our companion**[ii] **water to perform grand ablution [*i.e. ghusl*], but we did not give any camel a drink. The two water containers were almost bursting with water.**

'The Prophet then said: "Bring what you can [for the woman]." We collected some bread and dates and he put the food in a bundle and said to her: "Take this and feed your children. You know, we have taken nothing of your water." When she went to her people, she said: I met the greatest magician ever, or he is indeed a prophet as he claims. He did such-and-such. God guided the woman's bedouin group and both she and her people embraced Islam'.

وَحَدَّثَنِي أَحْمَدُ بْنُ سَعِيدِ بْنِ صَخْرٍ الدَّارِمِيُّ، حَدَّثَنَا عُبَيْدُ اللهِ بْنُ عَبْدِ الْـمَجِيدِ، حَدَّثَنَا سَلْـمُ بْنُ زَرِيرٍ الْعُطَارِدِيُّ، قَالَ سَمِعْتُ أَبَا رَجَاءٍ الْعُطَارِدِيَّ، عَنْ عِمْرَانَ بْنِ حُصَيْنٍ قَالَ: "كُنْتُ مَعَ نَبِيِّ اللَهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ فِي مَسِيرٍ لَهُ، فَأَدْلَجْنَا لَيْلَتَنَا حَتَّى إِذَا

كَانَ فِي وَجْهِ الصُّبْحِ عَرَّسْنَا، فَغَلَبَتْنَا أَعْيُنُنَا حَتَّى بَزَغَتِ الشَّمْسُ". قَالَ: "فَكَانَ أَوَّلَ مَنِ اسْتَيْقَظَ مِنَّا أَبُو بَكْرٍ. وَكُنَّا لاَ نُوقِظُ نَبِيَّ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ مِنْ مَنَامِهِ إِذَا نَامَ حَتَّى يَسْتَيْقِظَ. ثُمَّ اسْتَيْقَظَ عُمَرُ فَقَامَ عِنْدَ نَبِيِّ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ، فَجَعَلَ يُكَبِّرُ وَيَرْفَعُ صَوْتَهُ بِالتَّكْبِيرِ، حَتَّى اسْتَيْقَظَ رَسُولُ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ. فَلَمَّا رَفَعَ رَأْسَهُ وَرَأَى الشَّمْسَ قَدْ بَزَغَتْ قَالَ: «ارْتَحِلُوا». فَسَارَ بِنَا حَتَّى إِذَا ابْيَضَّتِ الشَّمْسُ نَزَلَ، فَصَلَّى بِنَا الْغَدَاةَ. فَاعْتَزَلَ رَجُلٌ مِنَ الْقَوْمِ لَمْ يُصَلِّ مَعَنَا، فَلَمَّا انْصَرَفَ قَالَ لَهُ رَسُولُ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ: «يَا فُلاَنُ، مَا مَنَعَكَ أَنْ تُصَلِّيَ مَعَنَا»؟ قَالَ: يَا نَبِيَّ اللهِ أَصَابَتْنِي جَنَابَةٌ. فَأَمَرَهُ رَسُولُ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ فَتَيَمَّمَ بِالصَّعِيدِ فَصَلَّى. ثُمَّ عَجَّلَنِي فِي رَكْبٍ بَيْنَ يَدَيْهِ نَطْلُبُ الْمَاءَ، وَقَدْ عَطِشْنَا عَطَشًا شَدِيدًا. فَبَيْنَمَا نَحْنُ نَسِيرُ، إِذَا نَحْنُ بِامْرَأَةٍ سَرَادِلَةٍ رِجْلَيْهَا بَيْنَ مَزَادَتَيْنِ، فَقُلْنَا لَهَا: أَيْنَ الْمَاءُ؟ قَالَتْ: أَيْهَاهْ، أَيْهَاهْ! لاَ مَاءَ لَكُمْ. قُلْنَا: فَكَمْ بَيْنَ أَهْلِكِ وَبَيْنَ الْمَاءِ؟ قَالَتْ: مَسِيرَةُ يَوْمٍ وَلَيْلَةٍ. قُلْنَا: انْطَلِقِي إِلَى رَسُولِ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ. قَالَتْ: وَمَا رَسُولُ اللهِ؟ فَلَمْ نُمَلِّكْهَا مِنْ أَمْرِهَا شَيْئًا حَتَّى انْطَلَقْنَا بِهَا. فَاسْتَقْبَلْنَا بِهَا رَسُولَ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ، فَسَأَلَهَا، فَأَخْبَرَتْهُ مِثْلَ الَّذِي أَخْبَرَتْنَا، وَأَخْبَرَتْهُ أَنَّهَا مُوتِمَةٌ، لَهَا صِبْيَانٌ أَيْتَامٌ. فَأَمَرَ بِرَاوِيَتَيْهَا فَأُنِيخَتْ، فَمَجَّ فِي الْعَزْلاَوَيْنِ الْعُلْيَاوَيْنِ، ثُمَّ بَعَثَ بِرَاوِيَتَيْهَا، فَشَرِبْنَا وَنَحْنُ أَرْبَعُونَ رَجُلاً عِطَاشٌ حَتَّى رَوِينَا، وَمَلأْنَا كُلَّ قِرْبَةٍ مَعَنَا وَإِدَاوَةٍ، وَغَسَّلْنَا صَاحِبَنَا، غَيْرَ أَنَّا لَمْ نَسْقِ بَعِيرًا، وَهِيَ تَكَادُ تَنْضَرِجُ مِنَ الْمَاءِ: يَعْنِي الْمَزَادَتَيْنِ. ثُمّ قَالَ: «هَاتُوا مَا كَانَ عِنْدَكُمْ». فَجَمَعْنَا لَهَا مِنْ كِسَرٍ وَتَمْرٍ، وَصَرَّ لَهَا صُرَّةً، فَقَالَ لَهَا: «اذْهَبِي فَأَطْعِمِي هَذَا عِيَالَكِ، وَاعْلَمِي أَنَّا لَمْ نَرْزَأْ مِنْ مَائِكِ». فَلَمَّا أَتَتْ أَهْلَهَا قَالَتْ: لَقَدْ لَقِيتُ أَسْحَرَ الْبَشَرِ، أَوْ إِنَّهُ لَنَبِيٌّ كَمَا زَعَمَ. كَانَ مِنْ أَمْرِهِ ذَيْتَ وَذَيْتَ. فَهَدَى اللهُ ذَاكَ الصِّرْمَ بِتِلْكَ الْمَرْأَةِ فَأَسْلَمَتْ وَأَسْلَمُوا".

[1321–000]. (Dar al-Salam 1452) Ishaq ibn Ibrahim al-Hanzali narrated: al-Nadr ibn Shumayl reported; [Awf ibn Abi Jamilah al-A[rabi narrated; from Abu Raja' al-[Utaridi; from [Imran ibn al-Husayn: **'We were with God's Messenger (peace be upon him) on a journey, and we travelled through the night. When it was towards the end of the night, but not long before the break of dawn, we slept the sweetest sleep to a traveller, and were only awakened by the heat of the sun …'. He narrated the hadith in similar terms to Salm ibn Zarir's narration, adding something and omitting another**.

He said in his narration: **'When [Umar, a strong man with a loud voice, woke up and realized what had happened, he glorified God aloud. He continued to loudly glorify God until the Prophet woke up. When he woke, people complained about what had happened to them. The Prophet said: "No problem; move on"'. He narrated the rest of the hadith**.

حَدَّثَنَا إِسْحَاقُ بْنُ إِبْرَاهِيمَ الْحَنْظَلِيُّ، أَخْبَرَنَا النَّضْرُ بْنُ شُمَيْلٍ، حَدَّثَنَا عَوْفُ بْنُ أَبِي جَمِيلَةَ الأَعْرَابِيُّ، عَنْ أَبِي رَجَاءٍ الْعُطَارِدِيِّ، عَنْ عِمْرَانَ بْنِ الْحُصَيْنِ قَالَ: "كُنَّا مَعَ رَسُولِ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ فِي سَفَرٍ، فَسَرَيْنَا لَيْلَةً، حَتَّى إِذَا كَانَ مِنْ آخِرِ اللَّيْلِ، قُبَيْلَ الصُّبْحِ، وَقَعْنَا تِلْكَ الْوَقْعَةَ الَّتِي لاَ وَقْعَةَ عِنْدَ الْمُسَافِرِ أَحْلَى مِنْهَا. فَمَا أَيْقَظَنَا إِلاَّ حَرُّ الشَّمْسِ". وَسَاقَ الْحَدِيثَ بِنَحْوِ حَدِيثِ سَلْمِ بْنِ زَرِيرٍ، وَزَادَ وَنَقَصَ.

وَقَالَ فِي الْحَدِيثِ: "فَلَمَّا اسْتَيْقَظَ عُمَرُ بْنُ الْخَطَّابِ، وَرَأَى مَا أَصَابَ النَّاسَ، وَكَانَ أَجْوَفَ جَلِيدًا، فَكَبَّرَ وَرَفَعَ صَوْتَهُ بِالتَّكْبِيرِ، حَتَّى اسْتَيْقَظَ رَسُولُ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ لِشِدَّةِ صَوْتِهِ بِالتَّكْبِيرِ. فَلَمَّا اسْتَيْقَظَ رَسُولُ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ شَكَوْا إِلَيْهِ الَّذِي أَصَابَهُمْ، فَقَالَ رَسُولُ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ: لاَ ضَيْرَ. ارْتَحِلُوا». وَاقْتَصَّ الْحَدِيثَ.

[1322–313]. (Dar al-Salam 1453) Ishaq ibn Ibrahim narrated: Sulayman ibn Harb reported; Hammad ibn Salamah narrated; from Humayd; from Bakr ibn [Abdullah; from [Abdullah ibn Rabah; from Abu Qatadah. He said: '**When God's Messenger (peace be upon him) was on a journey and stopped at night for rest, he would lie on his right side. If he slept shortly before dawnbreak, he would bend his arm and place his head on his palm**'.

حَدَّثَنَا إِسْحَاقُ بْنُ إِبْرَاهِيمَ، أَخْبَرَنَا سُلَيْمَانُ بْنُ حَرْبٍ، حَدَّثَنَا حَمَّادُ بْنُ سَلَمَةَ، عَنْ حُمَيْدٍ، عَنْ بَكْرِ بْنِ عَبْدِ اللهِ، عَنْ عَبْدِ اللهِ بْنِ رَبَاحٍ، عَنْ أَبِي قَتَادَةَ قَالَ: كَانَ رَسُولُ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ، إِذَا كَانَ فِي سَفَرٍ فَعَرَّسَ بِلَيْلٍ اضْطَجَعَ عَلَى يَمِينِهِ، وَإِذَا عَرَّسَ قُبَيْلَ الصُّبْحِ نَصَبَ ذِرَاعَهُ، وَوَضَعَ رَأْسَهُ عَلَى كَفِّهِ.

[1323–314]. (Dar al-Salam 1454) Haddab ibn Khalid narrated: Hammam narrated; Qatadah narrated; from Anas ibn Malik; that God's Messenger (peace be upon him) said: **'Whoever forgets a prayer should offer it when he becomes aware of it. There is no atonement for it other than this'. Qatadah said: 'Establish regular prayer to celebrate My praise'**.

حَدَّثَنَا هَدَّابُ بْنُ خَالِدٍ، حَدَّثَنَا هَمَّامٌ، حَدَّثَنَا قَتَادَةُ، عَنْ أَنَسِ بْنِ مَالِكٍ أَنَّ رَسُولَ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ قَالَ: «مَنْ نَسِيَ صَلاَةً فَلْيُصَلِّهَا إِذَا ذَكَرَهَا، لاَ كَفَّارَةَ لَهَا إِلاَّ ذَلِكَ». قَالَ قَتَادَةُ: «وَأَقِمِ الصَّلاَةَ لِذِكْرِي».

[1324–000]. (Dar al-Salam 1455) Yahya ibn Yahya, Sa[id ibn Mansur and Qutaybah ibn Sa[id narrated the same: all from Abu [Awanah; from Qatadah; from Anas; **from the Prophet (peace be upon him); but he did not mention 'There is no atonement for it other than this'**.

وَحَدَّثَنَاهُ يَحْيَى بْنُ يَحْيَى وَسَعِيدُ بْنُ مَنْصُورٍ وَقُتَيْبَةُ بْنُ سَعِيدٍ، جَمِيعًا عَنْ أَبِي عَوَانَةَ، عَنْ قَتَادَةَ، عَنْ أَنَسٍ، عَنِ النَّبِيِّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ. وَلَمْ يَذْكُرْ: «لاَ كَفَّارَةَ لَهَا إِلاَّ ذَلِكَ».

[1325–315]. (Dar al-Salam 1456) Muhammad ibn al-Muthanna narrated: [Abd al-A[la narrated; Sa[id narrated; from Qatadah; from Anas ibn Malik. '**The Prophet (peace be upon him) said: "Whoever forgets a prayer or sleeps through its time, its atonement is that he offers it when he is aware of it"**'.

وَحَدَّثَنَا مُحَمَّدُ بْنُ الْمُثَنَّى، حَدَّثَنَا عَبْدُ الأَعْلَى، حَدَّثَنَا سَعِيدٌ، عَنْ قَتَادَةَ، عَنْ أَنَسِ بْنِ مَالِكٍ قَالَ: قَالَ نَبِيُّ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ: «مَنْ نَسِيَ صَلاَةً أَوْ نَامَ عَنْهَا فَكَفَّارَتُهَا أَنْ يُصَلِّيَهَا إِذَا ذَكَرَهَا».

[1326–316]. (Dar al-Salam 1457) Nasr ibn [Ali al-Jahdami narrated: my father narrated to me; al-Muthanna narrated; from Qatadah; from Anas ibn Malik. He said: **'God's Messenger (peace be upon him) said: "If any of you sleeps through the time of a prayer or he is oblivious of a prayer, he should pray it when he is aware of it. God says: '*Establish regular prayers to celebrate My praise*'"**. (20: 4)'

وَحَدَّثَنَا نَصْرُ بْنُ عَلِيٍّ الْجَهْضَمِيُّ، حَدَّثَنِي أَبِي، حَدَّثَنَا الْمُثَنَّى، عَنْ قَتَادَةَ، عَنْ أَنَسِ بْنِ مَالِكٍ قَالَ: قَالَ رَسُولُ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ: «إِذَا رَقَدَ أَحَدُكُمْ عَنِ الصَّلاَةِ أَوْ غَفَلَ عَنْهَا، فَلْيُصَلِّهَا إِذَا ذَكَرَهَا، فَإِنَّ اللَّهَ يَقُولُ: {أَقِمِ الصَّلاَةَ لِذِكْرِي}».

Text Explanation

The sum of the rulings according to the Shafi[i School of *fiqh* is that if a person misses out on a prayer, it is obligatory to make it up by praying it when one becomes aware of missing it. If a person misses it for a valid reason, it is desirable to offer the prayer immediately, but it is permissible to delay it according to the correct view. However, al-Baghawi and others mention a view that it is not permissible. If missing it is without a valid reason, then according to the more correct view, it must be made up, i.e. *qa*da' immediately. Yet, it is said that it need not be offered immediately, rather, delaying it is permissible. If one needs to make up several prayers, it is desirable to do so in the right order. However, if one does not follow the correct order, one's prayers are

valid according to al-Shafi[i and scholars who share his view, whether these prayers are small or large in number.

If a person misses a regular sunnah [i.e. recommended] prayer, al-Shafi[i has two views, the more correct of which is that it is desirable to make it up, because it is covered by the general meaning of the hadith that says: ‘Whoever forgets a prayer should offer it when he is aware of it’. Many other authentic hadiths apply to this question, such as the Prophet missing the sunnah of Zuhr Prayer when he was attending to a delegation, and he made it up by offering it after [Asr. Moreover, in the hadiths of this chapter it is mentioned that he made up the sunnah of Fajr after sunrise. The other view is that it is not desirable to make up missed sunnah prayers. Other sunnah prayers offered on certain occasions, such as the prayer at the time of solar eclipse or the prayer for rain, are not to be made up if missed. There is no disagreement among scholars on this point, but God knows best.

These hadiths clearly appear to refer to two different occasions. In the first hadith in this chapter, the Prophet’s Companions led their mounts a short distance. This provides evidence that a prayer missed for a valid reason need not be immediately made up. They moved away from that place because, as the Prophet told them, that was a place where Satan was present. The hadith mentions that the Prophet ordered Bilal to call the *iqamah*, announcing the start of the prayer. This confirms that the *iqamah* is to be said when compensating for a missed prayer, and it suggests that the *adhan* is left out. However, hadith No. 1319, narrated by Abu Qatadah, confirms saying the *adhan* for a missed prayer. The question is subject to a well-known disagreement among scholars. According to our Shafi[i School, the more correct view is that the *adhan* is said for a missed prayer, on the basis of this hadith narrated by Abu Qatadah and other authentic hadiths.

That the *adhan* is not mentioned in hadith No. 1317, narrated by Abu Hurayrah and other hadiths, is answered in two ways. Firstly, its omission does not mean that it was not done. Perhaps the *adhan* was called but the narrator omitted its mention or was not aware of it. Secondly, he might have omitted the *adhan* on this occasion to show that it is permissible not to call it, and to indicate that it is not absolutely obligatory, particularly when travelling.

Hadith No. 1317 mentions that the Prophet led his Companions in the Fajr Prayer on this occasion. This makes clear that it is desirable to offer a missed prayer in congregation.

In the same hadith, the Prophet says: ‘Whoever forgets a prayer should offer it when he remembers it’. This shows that it is obligatory to make up a

missed prayer, whether one misses it for a valid reason, such as sleep or forgetfulness, or for no valid reason. The hadith mentions the case of forgetfulness in particular, because it is related to cause. Besides, if making up a prayer is due to when a person has a valid reason, it applies to others in a stronger way. This situation highlights the lesser case in order to show what applies to the greater one.

The Prophet says that such a person should offer the missed prayer 'when he remembers it'. This is understood to be desirable. According to the correct view, it is permissible to delay making up a prayer missed for a valid reason, and we have already mentioned this. Some scholars of the Zahiri School take the peculiar view saying that a prayer missed for no valid reason may not be made up. They allege that such an act of disobedience is too serious to be wiped out by making up prayer. This is an error suggesting ignorance by whoever says it, but God knows best. The hadith further provides evidence that regular sunnah prayers may be made up if missed. We have already mentioned the disagreement of scholars on this point.

In hadith No. 1318, the Prophet tells his Companions to move some distance from the place where they slept through the time of prayer, because 'this is a place where Satan has been with us'.[i] This is evidence that one must avoid places where Satan is present. This is the more apparent meaning of why prayer is prohibited in public baths.

The Prophet then 'performed the ablution and offered two *rak*[*ahs*. Then the congregational prayer was called and he led the morning prayer'. This hadith makes clear that it is desirable to make up missed regular sunnah prayers. It also shows that it is perfectly permissible to refer to the Fajr Prayer as the morning prayer.

It may be asked how it was that the Prophet slept through the time of Fajr Prayer until the sun had risen, when he said: 'My eyes go to sleep but my heart does not'? The answer is in two ways, the more correct and better known of which is that there is no contradiction between the two [here 'heart' stands for the mental faculty], and this is alert to feelings and tangible things related to it, such as pain. The heart is not aware of the dawn breaking and similar matters that we see with our eyes. Also, eyes may be asleep when one is mentally alert. The other answer is that the Prophet experienced two situations: one when his mental faculty did go to sleep, and this faculty was asleep in this particular case, and the other is that it does not sleep, which is the more frequent scenario. This second view is poor, leaving the first the more correct and generally acceptable one.

Hadith No. 1319 starts with: ‘God’s Messenger addressed us and said: you shall march …’. This shows that it is desirable for an army commander who deems it in the interests of his soldiers to know what lies ahead to gather them together and tell them what he wants them to know, so that they will all be ready for it. He should not give the information only to some of them, or to their chiefs, because some may not be informed and suffer as a result. The Prophet told them that, God willing, they would reach a water source the following day. This is in line with the Qur’anic instruction that for future matters, it is always desirable to say ‘God willing’.

The hadith mentions that the Prophet was drowsy. This is a case that precedes sleep; it affects one’s eyes but does not affect one’s mind. When the mind is affected, it is sleep. A person who is drowsy and lying down does not invalidate his ablution by being in this condition, but if he sleeps, then his ablution is invalidated. I have explained the difference between these two conditions in *Shar*h *al-Muhadhdhab*. The narrator, Abu Qatadah, mentions how he supported the Prophet when he leaned to one side as he was riding. When the Prophet asked who was supporting him, he said ‘Abu Qatadah’. This shows that when a person is asked to identify himself, as in the case of one seeking entry, he should mention his name, or his appellation if it is well known.

The Prophet said to Abu Qatadah: ‘May God take care of you as you have been taking care of His Prophet’. This shows that it is desirable to say a supplication for someone who has done us a favour. A well-known hadith confirms this.

The hadith mentions that as they did not have much water, the Prophet performed a light ablution, but he certainly did a full one. *Q*adi [Iyad quotes some of his teachers as stating that this meant that the Prophet used solid objects to cleanse himself and spared the water for his ablution. However, this claim is clearly wrong.

The Prophet tells Abu Qatadah to keep the small amount of water he has left as his water container will be of some importance. This is one of the numerous miracles testifying to his prophethood, as we will discuss presently. The hadith then mentions that ‘Bilal called the *adhan* for the prayer, and God’s Messenger offered two *rak*[*ahs*, then he offered the obligatory Fajr Prayer, offering it in the same way as he did every day’. This statement makes clear that it is desirable to call the *adhan* before offering making up the prayer, and that a regular sunnah prayer may be made up. The two *rak*[*ahs* the Prophet offered were clearly the regular sunnah of Fajr. Moreover, this statement

within the hadith shows that when a missed prayer is compensated for it is performed in the same way as when we pray it on time. This means that a compensatory Fajr Prayer includes the *qun*ut supplication. There is no disagreement among our Shafi[i scholars on this point. The statement may be cited in support of the view that recitation of the Qur'an in a compensatory Fajr Prayer, offered after sunrise, should be aloud. This is one view supported by our Shafi[i scholars, but the more correct view is that such a compensatory prayer is silent. Thus, we understand the phrase, 'in the same way as he did every day', to refer to the actions included in prayer, but not to recitation of the Qur'an.

When the Prophet's Companions started whispering to one another about the gravity of missing their Fajr Prayer, the Prophet tells them: 'When one is asleep, there is no negligence'. This is the evidence in support of the unanimous view that a sleeping person is not under obligation. He is required to make up missed prayers and similar duties, and this requirement is made with a new order. This is the correct view of choice, according to scholars of *fiqh* and methodology (*u*su*l*). Some scholars say that making up prayers is required by the original address. Such scholars agree that during sleep, a person is not required to attend to duty. However, if during sleep a person breaks, damages or spoils something with his hand or a different organ, he bears responsibility for it and must subsequently make good amends. This is agreed upon by all scholars. We do not treat this as a duty imposed on a sleeping person. Making amends for what is broken or damaged is required of everyone who causes such damage. If a child, an insane, oblivious or some other person to whom religious duties do not apply breaks or damages something then that person must make amends for it, according to all scholars. The evidence in support of this ruling is in the Qur'an, as God says: '*He who kills a believer by mistake must free a believing soul from bondage and pay an indemnity to his family*'. Thus, God makes the indemnity paid to the family of the victim and the atonement [by freeing a slave] required of the one who kills by accident, even though the killer is deemed not to have committed a sin, which is the unanimous view of all scholars.

In the same hadith, No. 1319, the Prophet says: 'Negligence is the action of one who does not attend a prayer until the time of the next prayer is due. Whoever does this [i.e. sleeps through the time of a prayer] should offer his prayer when he becomes aware of it. On the following day, he should offer it at its time'. This is clear evidence that the time range of every one of the five obligatory prayers extends until the next prayer becomes due. This applies to

all prayers other than the dawn or Fajr Prayer. Its time extends only until sunrise, not till Zuhr is due. This is clearly understood from the hadith in which the Prophet says: ‘Whoever completes one *rak*[*ah* of the Fajr Prayer before sunrise is considered to have prayed Fajr on time’. There are different views concerning the time range of Maghrib, which we discussed in the relevant chapter. The correct view of choice is that its time extends until [Isha’, on the basis of the authentic hadiths related by Muslim, which we explained. We also explained the meaning of the hadith that mentions that the Angel Gabriel led the Maghrib Prayer at the same time on both the two days marking the start and end of times of prayers.

Abu Sa[id al-Hasan ibn Ahmad al-Istakhri, a Shafi[i scholar, said that [Asr Prayer extends only until the shade of an object is twice its length, while [Isha’ time lapses when one-third or one-half of the night has gone, and Fajr time lapses when the light of day spreads. This view lacks strong support. The correct and well-known view is the one mentioned earlier, which means that the time of every prayer extends until the next prayer is due, [except Fajr, which extends until sunrise only].

The hadith mentions: ‘On the following day, he should offer it at its time’. This means that if a person misses a prayer and makes it up, its normal time stays the same. It does not change for future days. Therefore, on the following day, that person offers that prayer at its normal time. Nor does this mean that the one who misses a prayer makes it up: once immediately and a second time on the following day. What it means is what we have stated. This is the correct view, even though there are conflicting views by scholars on this point. Yet scrupulous scholars have endorsed the view I have mentioned, and God knows best.

The Prophet then said: ‘What do you think the people are saying [about us]?’ He then added: ‘Those people realized in the morning that their Prophet was missing. Abu Bakr and [Umar said to them: God’s Messenger is behind you; he would not have gone ahead and left you behind. Others said: God’s Messenger is ahead of you. If they obey Abu Bakr and [Umar, they will do well’. This means that when the Prophet had led this small group in Fajr Prayer after the sun had risen, and they discovered that the rest of the people went ahead and left this group behind, the Prophet asked those with him what they thought the others were thinking about them. The Prophet’s Companions remained silent. He told them that Abu Bakr and [Umar were saying that the Prophet was still behind, and that he would not be happy to march ahead and leave his Companions far behind. Therefore, they should wait for him. The

rest of the people took a different view and said that the Prophet was ahead and that they should move on to catch up with him. The Prophet said that if they took Abu Bakr's and [Umar's advice, they would do well, because they were right, but God knows best.

When the Prophet and his few Companions caught up with the rest, they complained to him that they were extremely thirsty. He reassured them that they would not be in distress and asked for his small cup and Abu Qatadah's water container. When the people realized that there was some water in the container they crowded around, hoping to get a drink. But the Prophet told them to remain well behaved, as there would be enough for them all.

When everyone had drunk their fill and the Prophet told Abu Qatadah to drink, he said that he could not drink before the Prophet. The Prophet told him: 'The one who gives people their drinks is the last to drink'. This is an aspect of good manners and it applies to whoever gives water, milk or other drinks to people. The same is true in respect of whatever is given to a group of people, whether it is fruit, meat, food, or perfume, etc. but God knows best. Once the Prophet's Companions had enjoyed this drink, they marched on toward the water spring, fresh and comfortable.

This hadith, No. 1319, includes several clear miracles that occurred to God's Messenger (peace be upon him). The first is his saying to Abu Qatadah that his water container would be of particular importance, and it was. The second is that the small amount of water that was left in the water container was increased to satisfy the needs of the entire group. The third is that the Prophet told his Companions that all of them would have enough to drink, and they did. The fourth is the Prophet's statement to the few people left with him what Abu Bakr and [Umar told the rest of the group and what the others said. The fifth is his telling the people at the start that they would be marching through the evening and the rest of the night, arriving at the water spring the following day. This was the case, but none of them was aware of it before the Prophet informed them. When he told them this, everyone 'moved on their own'. Had anyone known this, they would have moved on before the Prophet told them.

In hadith No. 1320, the narrator, [Imran ibn Husayn, mentions that when the Prophet was asleep they did not wake him up, because they were aware that he might receive revelations during his sleep. Yet on this occasion, the prayer time had lapsed. Normally, if a person is asleep and it is time for prayer and its time is soon to lapse, he should be woken up so that he does not miss the prayer.

The hadith mentions that one person did not join the prayer because he was in a state of major ritual impurity (*i.e. jana**bah***).[i] 'The Prophet instructed him to perform dry ablution and he then prayed'. This makes clear that a person who is in a state of ritual impurity, and water is unavailable, may resort to dry ablution (*i.e. tayammum*). This is the view of our Shafi[i School and the majority of scholars. We discussed this in the relevant chapter.

This hadith mentions[ii] that the Prophet sent two of his Companions in search of water and they met a woman riding a camel which carried two large water containers. She told them that there was no water spring or well anywhere near, and they took her to the Prophet. The Prophet ordered that the camel should be sat and he rinsed his mouth and put the water back in the containers. His Companions filled all their bottles and containers, and also gave a bucket of water to the man who was in impurity to wash himself. This confirms that if a man in such a state performs dry ablution when he has no water to wash himself, then finds water, he should wash himself to remove *jana**bah***. When all this was done the woman's two water containers were almost bursting with water. Hence the Prophet told her: 'You know, we have taken nothing of your water'. This was a clear miracle providing yet more evidence of his prophethood.

In hadith No. 1321, the narrator mentions that they stopped shortly before the break of dawn. This is more specific in describing the time. The hadith mentions that when his Companions complained to the Prophet about missing their prayer through sleep. He said: 'No problem'. This means that no harm had come to them through delaying their prayer because of oversleeping.

In hadith No. 1325, the Prophet says: 'Whoever forgets a prayer or sleeps through its time, its atonement is that he offers it when he is aware of it'. This means that nothing need be done in this situation other than to offer that prayer when he is aware of it. Nothing else is required of him.

It should be clear that these hadiths refer to two or more of the Prophet's journeys, not to the same journey. This is clear from their wording, but God knows best.

Transmission

Hadith No. 1319 is narrated by the Prophet's Companion, Abu Qatadah. His name is al-Harith ibn Rib[i of the Ansar. The chain of transmission of hadith No. 1323 includes: 'Haddab ibn Khalid narrated: Hammam narrated; Qatadah

narrated; from Anas ibn Malik’. All narrators in this chain of transmission were from Basrah.

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i. In Arabic, an orphan is a child who has lost its father.
ii. This refers to the man who was in the state of ritual impurity and needed to wash himself thoroughly.
i. Satan is with man everywhere, but the Prophet’s words mean that Satan was pleased at the fact that they did not offer the prayer on time.
i. This occurs when one has had an ejaculation coupled with desire. In this case, the person needs to perform the grand ablution, which is to take a bath in which the head and the rest of the body are washed.
ii. This paragraph sums up what al-Nawawi says about the meaning of individual words in hadith No. 1320, adding a few details from the hadith by way of clarity.

Since its compilation over a thousand years ago, *Ṣaḥīḥ Muslim* has been recognised by scholars as an authentic collection of Prophetic teachings second only to that of Imam Bukhārī (d. 256/870). The hadith collection of Imam Muslim (d. 261/875) has had innumerable commentaries written on it down to modern times. However, there is no doubt that one commentary stands out as the most authoritative, namely that of the great Damascene scholar, Imam al-Nawawī (d. 676/1277), which in Arabic is entitled *al-Minhāj Sharḥ Ṣaḥīḥ Muslim ibn al-Ḥajjāj*. This multidisciplinary commentary brings forth rich insights into the Arabic language, Qur'anic studies, Islamic law and jurisprudence, Islamic theology, Islamic spirituality and Islamic history.

The present translation by Dr Adil Salahi is the first time al-Nawawī's rich and authoritative commentary on *Ṣaḥīḥ Muslim* is being made available in English. This ground-breaking project marks a significant moment for Islam in the English language. Readers can now gain access to the timeless wisdom of the Prophet ﷺ with the explanations of the ulama summarised by one of the ummah's finest scholars.

Kube Publishing and Islamic Community Milli Gorus (ICMG) Australia are proud to present this new and complete translation of *Ṣaḥīḥ Muslim* together with Imam al-Nawawī's comprehensive commentary.

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